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The Church at home and abroad

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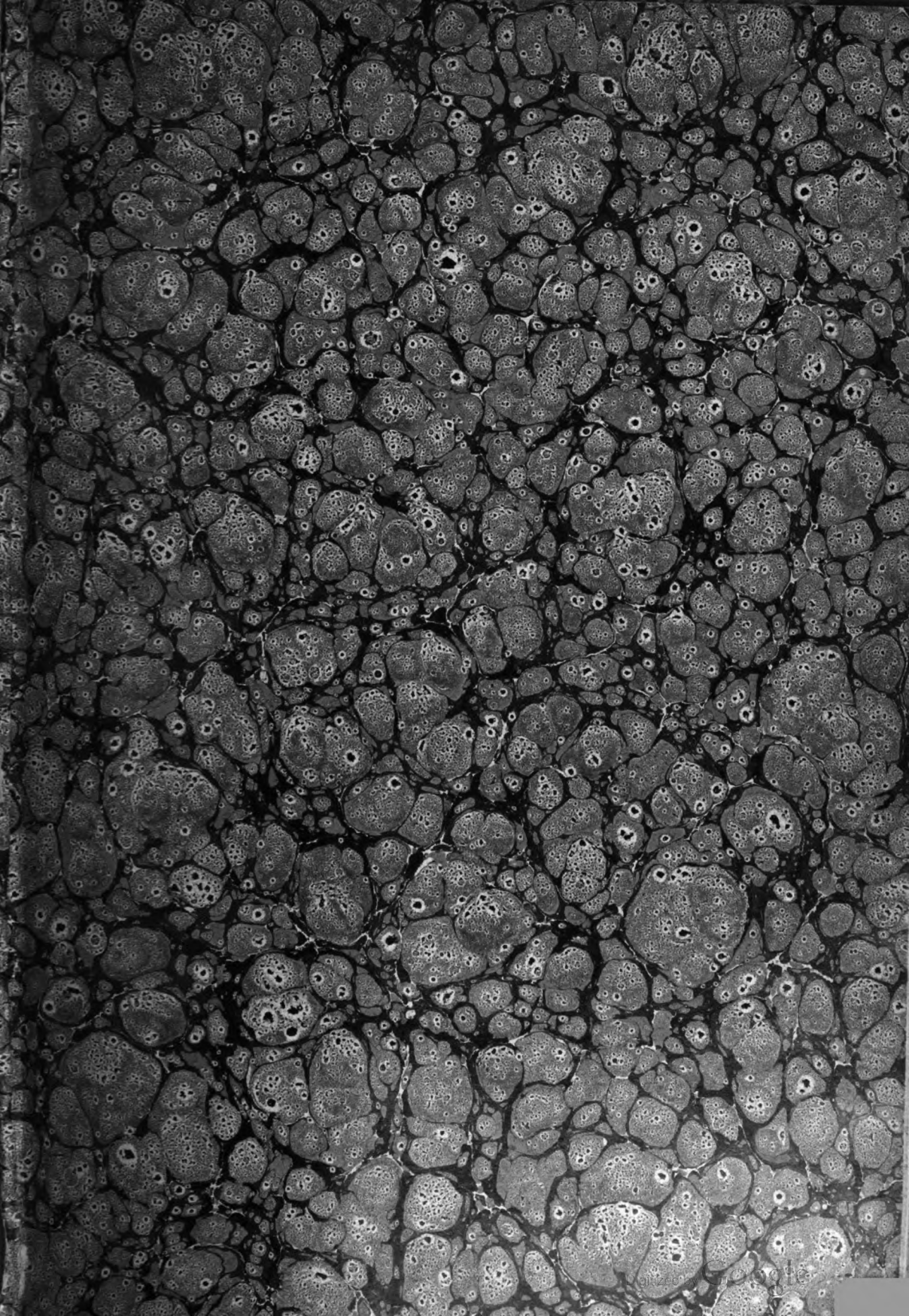
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THE CHURCH

AT HOME AND ABROAD

PUBLISHED MONTHLY

BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

VOLUME XV

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,
No. 1334 CHESTNUT STREET,
PHILADELPHIA, PA.

1894.

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Vol. XV.

JANUARY, 1894.

No. 85.

THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
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IN THE UNITED STATES OF AMERICA.



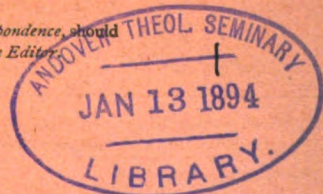
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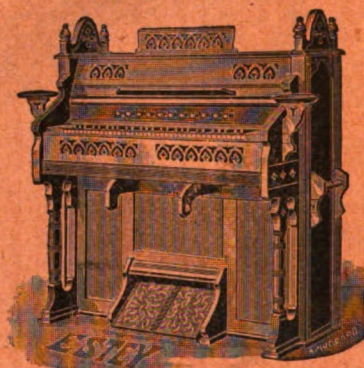
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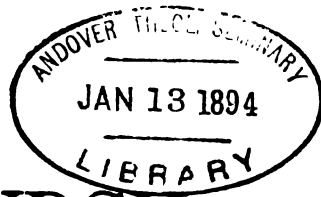
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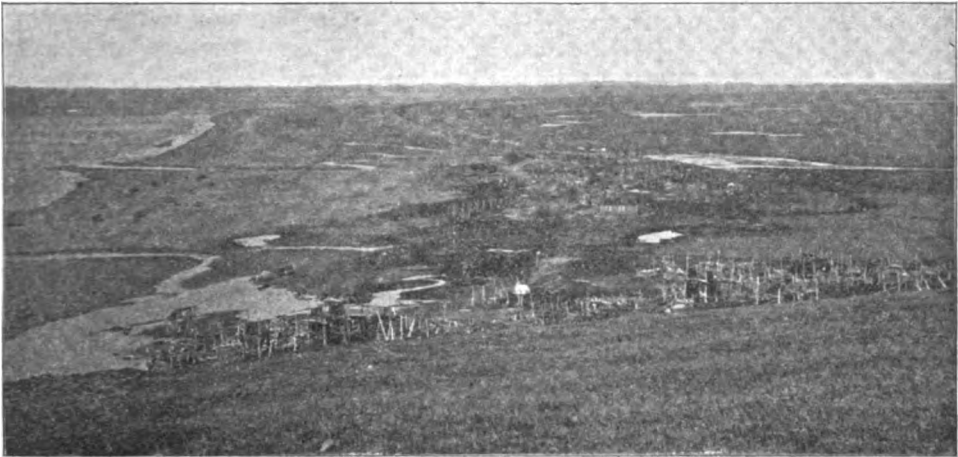
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JANUARY, 1894.



CAPE PRINCE OF WALES, AMERICAN SIDE OF BERING STRAITS.

THE ARCTIC ESKIMOS OF ALASKA.

SHELDON JACKSON, D. D.,

U. S. GENERAL AGENT OF EDUCATION IN ALASKA.

In 1889 a special call came for work in Arctic Alaska. The Presbyterians, commencing in 1877 at Ft. Wrangel, had grown and widened until they had seven churches, with 580 native communicants and 789 children under instruction.

The Moravians, commencing on the Kuskokwim river in 1885, had their two churches, 58 communicants, and 56 children in school.

The Episcopalian Missionary Society in 1886 had entered the great Yukon River valley, and established themselves the following year at Anvik and later at the mouth of the Tanana River.

In 1886 the Jesuit fathers had also entered

the great valley of the Yukon, locating the first year at the mining settlement of Forty Mile Creek, and in 1887, with the assistance of the Sisters of St. Ann, at Kozorifski, Nulato, and Cape Vancouver.

In the meantime, the women of the Methodist Episcopal Church Missionary Society were busy laying foundations at Unalaska and Unga.

In 1886 Swedish missionaries secured a foot-hold at Yakutat, at the edge of the glaciers that sweep down the sides of Mt. St. Elias, and at Unalaklik, on the north-east coast of Bering Sea.

The women of the American Baptist Home Missionary Society were also entrenching

themselves at the mouth of Cook's Inlet, on the islands of Kadiak and Afognak.

The Quakers had quietly but effectively commenced work at Douglas Island.

But the great Arctic region remained untouched and unvisited, its thousands of Eskimos continuing to live and die without God and without hope.

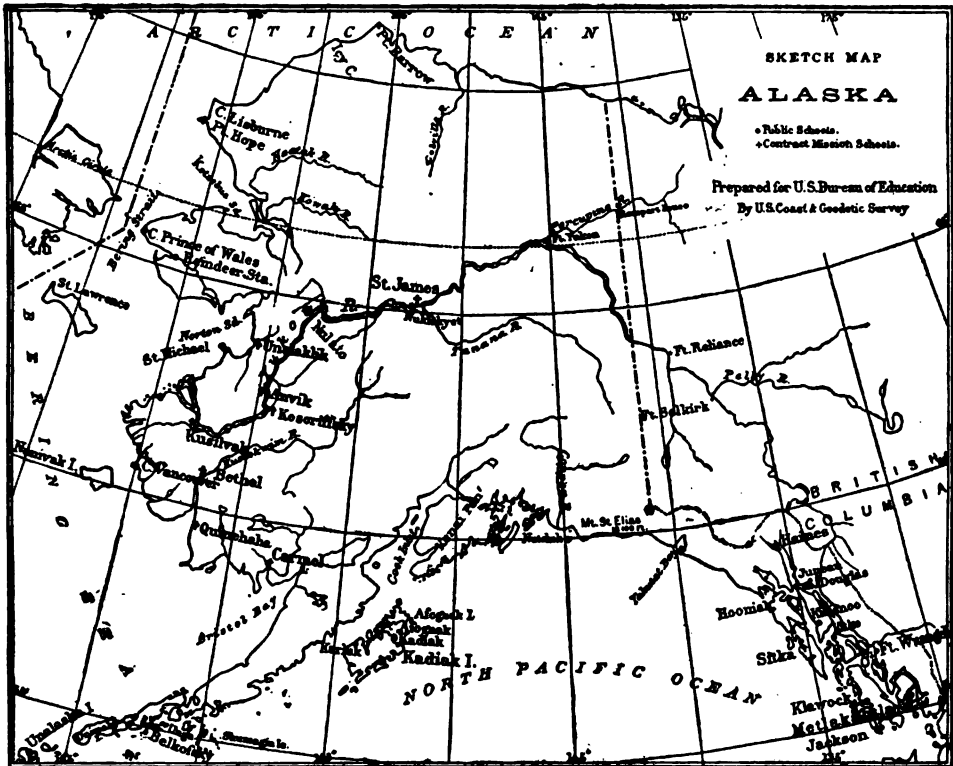
On the Arctic Coast, stretching from Bering Straits to Point Barrow, the most northern point on the mainland of the continent, were three large settlements, to wit, Point Barrow, Cape Prince of Wales, and Point Hope, 810 and 220 miles apart, respectively. As a commencement to the work, it was suggested that these three places should be at once occupied. The proposition involved almost insurmountable difficulties. The field was inaccessible, perhaps as much so as any other portion of the earth. Usually, for a few days in July or August, the eternal ice-fields break away from the shore and leave sufficient open water for a few whalers and the Government ship to reach the more northern station. But this is not always certain, as when in 1891 the Government vessel failed to reach Point Barrow, on account of the ice. The region is desolate, beyond description—a bleak, dreary and frozen waste. All food supplies, except those drawn from wild birds and animals, had to be brought from San Francisco, 4,000 miles distant. These supplies usually reached the station once a year, but, not always. Sometimes the ice fails to leave the shore, and then the supplies are obtained only once in two years. The long Arctic night, with its depressing influence on both mind and body, so dreaded by Arctic explorers who have had occasion to spend two or three winters in that region, is by the missionaries to be faced year after year. A degree of cold that burns like fire, that sometimes causes steel to fall to pieces like clay, is to be endured. Again, the missionaries are beyond all earthly protection. Thousands of miles of untraveled wastes separate them from the nearest policeman, court of law, or soldier. Owing to these and other difficulties, the great missionary organizations of the country were reluctant to enter the work, as they had been

in the southern and eastern sections of Alaska. However, under the stimulus of special contributions, the Woman's Executive Committee of Home Missions of the Presbyterian Church took up the Point Barrow station, sending as their first missionary Mr. Leander M. Stevenson, of Versailles, Ohio. The Foreign and Domestic Missionary Society of the Episcopal Church sent J. B. Driggs, M. D., as their missionary to Point Hope. And the American Missionary Association of the Congregational Church sent Mr. Harrison R. Thornton, of Hampden-Sydney, Va., and Mr. W. T. Lopp, of Valley City, Ind., as missionaries to Cape Prince of Wales.

The people to which they were sent are Eskimos; and it may not be generally known, but it is a fact, that the largest body of Eskimos in the world are in Alaska, numbering about 15,000 souls. Their villages are found stretching at long intervals around the three great ocean sides of Alaska, to wit, the Arctic, Bering Sea, and North Pacific Coast, and as far to the east as Mt. St. Elias.

In the extreme north, at Point Barrow, and along the coast of Bering sea, the people are of medium size.

At Point Barrow the average height of the males is five feet, three inches, and average weight 158 pounds—the women, four feet, eleven inches, and weight, 135. On the Nushagak river, the average weight of the men is from 150 to 167 pounds. From Cape Prince of Wales to Icy Cape, and on the great inland rivers, emptying into the Arctic ocean, they are a large race, many of them being six feet and over in height. They are lighter in color, and fairer than the North American Indian, have black and brown eyes, black hair (some with a tinge of brown), high cheek bones, fleshy faces, small hands and feet, and good teeth. The men have thin beards. Along the Arctic coast the men cut their hair closely on the crown of the head, giving them the appearance of monks. They are naturally intelligent, ingenious in extricating themselves from difficulties, fertile in resources and quick to adopt American ways and methods. Physically they are very strong, with great powers of endurance. They are, as a rule,



industrious; men, women and children doing their individual part towards the family support. In a general way they are honest. They are shrewd traders. They are exceedingly dirty in their persons and clothing.

Among the Thlinket people of South-eastern Alaska, the labret is worn by the women only. Among the Eskimo of North-western Alaska on the contrary it is worn by the men alone. The use of it is almost universal.

The girls have their ears and sometimes their noses pierced, wearing pendant from them copper, ivory and bone ornaments, also strings of beads.

Both sexes tattoo their faces, hands and arms, more or less elaborately. Both sexes wear bracelets, amulets and sometimes fancy belts.

In the manufacture of clothes the Eskimo use the skins of birds, beasts and fish alike. I saw clothes made of reindeer skins prepared in fur, from the skins of ducks and geese with the feathers on, from the skins of the salmon, and from the intestines of the walrus. Sometimes

several kinds of fur are used in one garment.

The use the reindeer skin is, however, more general than all the others combined. More than any other skin known, it has the quality of resisting the intense cold of the Arctic.

The dress consists of a large fur coat called "parka." This is like a shirt to be pulled over the head. Attached to it is a fur hood to be used in cold weather. The parka is made whole, there being no openings except for the head and sleeves. That of the man is cut square at the bottom, that of the woman with a point or scallop front and back. The bottom is frequently ornamented with a fringe of different kind of fur, or different colored furs, pieced together like inlaid work. To the back of the man's parka is attached the tail of some animal. In the back of the woman's is a fullness or enlargement of the hood between the shoulders making a place for stowing away the baby.

The pantaloons only reach a little below the knee. They are also made of reindeer skin with the fur on, as also are the stockings.

For summer they make water-proof boots of seal-skin, with walrus or sea-lion hide soles. For cold weather the boots are made of the coarse hairy skin taken from the reindeer's legs. The tops of the boots reach the bottom of the legs of the pantaloons above and are securely tied to them by a string of sinews. In winter two suits are worn, the inner one with the fur to the flesh and the outer one with the fur to the weather. With two thicknesses of reindeer fur, and plenty of fat food, the Eskimo can defy the coldest weather with impunity. With the weather at 40° below zero the children can be seen making snow houses, snow images and playing house-keeping, like a group of American children making play houses of empty boxes in May.

In summer but one suit is worn and even this is sometimes discarded when in the house. From the intestines of the seal and walrus and also from salmon-skins are made the famous kamleika, a water-proof garment, which is worn over the others in wet weather. The kamleika is lighter in weight and a better water-proof garment than the rubber garments of commerce. The native dress when well made, new and clean, is both becoming and artistic.

They live principally upon the fish, seal, walrus, whale, reindeer and wild birds of their country. Latterly they are learning the use of flour, which they procure from the Government revenue vessels, or barter from the whalers.

They have but few household utensils. A few have secured iron kettles. Many still use grass woven baskets and bowls of wood and stone. Occasionally is found a jar of burnt clay.

Among the more northern tribes much of the food is eaten raw, and nothing is thrown away, no matter how offensive it has become.

During the summer large quantities of fish are dried, and the oil of the seal, walrus and whale put up for winter use. The oil is kept in bags made of the skin of the seal, similar to the water skins of oriental lands. The oil is kept sweet by the bags being buried in the frozen earth until wanted for use.

The coast Eskimo have underground, permanent houses in villages for winter, and

tents, that are frequently shifted, for summer.

Large shallow dishes of earthenware, bone or stone, filled with seal oil are the combined stoves and lamps of the family. Some lighted moss makes a dull line of flame along the edge of the dish.

The Eskimo of Arctic Alaska are still in the stone age. The manufacture of arrows and spear heads from flint is a living industry. Stone lamps, stone hammers and chisels, and to some extent, stone knives are still in ordinary use among them.

Fish lines and nets and bird snares are still made of whalebone, sinew or raw hide. Arrows, spears, nets and traps are used in hunting, although improved breach-loading arms are being introduced among them, and will soon supercede, for the larger game, their own more primitive weapons.

For transportation on land they have the snow shoe, dog-team and sled, and on the water, the kiak and umiak.

The kiak is a long, narrow, light, graceful, skin-covered canoe, with one, two, or three holes according to the number of people to be carried.

The umiak is a long skin-covered boat. This is the family boat or carryall. Those in use around Bering Straits are about 24 feet long and 5 feet wide. They will safely carry 15 persons and 500 pounds of freight, coasting in the sea. Those on Kotzebue Sound in the Arctic Ocean are 35 feet long, 6 feet wide, with a capacity of 3,000 pounds of freight and a crew of six. There are exceptionally large ones that will carry from 50 to 80 people.

Both the kiaks and umiaks are made of walrus, sea lion, or whale hides stretched over light frames of spruce wood.

There seems to be no special ceremony among them connected with marriage. If the parties are young people, it is largely arranged by the parents.

Among the Eskimo, as among all uncivilized people, a woman's is a hard lot. One of the missionary ladies writes, "My heart aches for the girls of our part of Alaska. They are made perfect prostitutes by their parents from the time they are nine or ten years old, until the parent dies. And yet

notwithstanding all their disadvantages, they have a voice in both family and village affairs. The husband takes no important step without consulting and deferring to his wife."

The drudgery of women is such that they sometimes destroy their offspring. Particularly if the child is a girl. A missionary gives the following incident: "Some one tied a helpless little child of about two years down at the water's edge at low tide. Its cries attracted the attention of a passer-by, who found the water up to its neck. The man took it to his home and cared for it. The only surprise expressed by the people was that any one should want to drown or kill a boy."

If a family is very poor, they sometimes give away to childless neighbors all their children but one. Thus during childhood a boy may pass from one to another to be adopted by several families in turn. Children are sold by their parents, the usual market price being a seal skin bag of oil or a suit of old clothes.

The prevailing diseases among the Eskimos are scrofula, diphtheria, pneumonia and consumption, and the death rate is large. They have a superstitious fear with reference to a death in the house, so that when the sick are thought to be nearing death, they are carried out of the home and placed in an out-house. If they do not die as soon as they expect, they ask to be killed, which is usually done by the shaman stabbing them in the temple or breast. The aged and helpless are also sometimes killed at their own request. A prominent man in a tribe not long since tried to hire men to kill his aunt, who was dependent on him. Failing to have her killed he deliberately froze her to death. The cruelty of heathenism is almost beyond belief. The dead are wrapped up in reindeer or seal skins and drawn on a sled back of the village, where they are placed upon elevated scaffolds, out of the reach of animals, or upon the ground and covered over with driftwood, or as among some of the tribes, left upon the ground to be soon torn to pieces and devoured by the dogs of the village.

Like all other ignorant people they are firm

believers in witchcraft and spirits generally. They also believe in the transmigration of souls. That spirits enter into animate and inanimate nature, into rocks, winds, tides, and animals; that they are good or bad according as the business of the community or individual is successful or unsuccessful. They also believe that these conditions can be changed by sorcery. By suitable incantations, they firmly believe that they can control the wind and the elements, that they can reward friends and punish enemies. The foundation of their whole religious system is this belief in spirits and the appeasing of evil spirits. This demon or evil spirit worship colors their whole life and all its pursuits. Every particular animal hunted, every phenomenon of nature, every event of life requires a religious observation of its own. It is a heavy and burdensome work that darkens their life, it leads to many deeds of unnatural cruelty. At the mouth of the Kuskokwim river an old woman was accused of having caused the death of several children, of being a witch. This was so firmly believed that her own husband pounded her to death, cut up her body into small pieces, severing joint from joint and then consumed it with oil in a fire.

These people, possessing so many good qualities, capable of being civilized and becoming a valuable portion of the American people, and the only ones that will be willing to remain in and utilize that Arctic region, are in their spiritual darkness and helplessness pleading for some one "in His Name" to have compassion on them and bring them and their children the light and joy of the gospel. A devoted Christian man and his wife will be needed next spring for the Presbyterian Mission at Point Barrow.

Another couple for the Congregational Mission at Cape Prince of Wales, and a third couple for St. Lawrence Island.

Applications should be addressed to Sheldon Jackson, Washington, D. C.

As it is so vital that suitable missionaries be secured I request all who may read this to join me in special daily prayer, this winter, that the right people shall be led of God to offer themselves for these Arctic fields.

MARIOLATRY IN THE CHURCH OF ROME.

REV. ALEXANDER ROBERTSON, VENICE.

A thing that greatly surprises and shocks English and American visitors in Venice, is to find in so many of its churches, statues and images, as well as pictures, of the Madonna and child. The images, which cause the deepest feeling of revulsion and even disgust, consist of the form of a woman dressed up in old faded bits of silk, ribbons and laces, and having an abundance of tinsel ornaments about her, and a glittering crown with seven stars on her head, and a mock sceptre in her hand; whilst on her knee sits her babe similarly gotten up, but generally without the crown and sceptre. These 'idols' are perfectly hideous, and yet they are set up on thrones in prominent parts of the churches, and oftentimes on side altars, and sometimes even on the chief altar itself. Generally beside them is a box into which you are invited to put money to save your soul, and the souls of your friends, by having prayers said to the "Mother of God." The whole thing is repulsive, not only to one's sense of religion, but to one's common intelligence.

These images are only a sign of the wide extent to which Mariolatry has spread in the Church of Rome, and of the desire of those in authority to maintain it, and to extend it still further. I have noticed that in churches it is often only the chapel of Mary that has any worshippers, and it is only her image that is kissed and adored, and it is at her altar that masses are most frequently said. To a large extent modern popery in continental countries is Mariolatry. This is the idolatry that has supplanted the worship of God and of Jesus. And there is a tendency to spread Mariolatry wherever Romanism exists, and many ritualists in Protestant churches second their efforts. Dr. Vaughan went through the farce the other day of dedicating England to her, and many Romanizing clergymen have set up her image and superscription in their churches.

In view of these things it may be worth while to ask and answer these two questions, (1) How did Mariolatry begin? and (2) Who is mainly responsible for its present increase?

These questions I purpose answering briefly in this paper.

1. Mariolatry began, strange to say, in something that was done in the fifth century in honor not of Mary, but of Christ. Early in that century pictures of the Madonna and child, such as everyone is familiar with in the present day, began to be made. This was intended to show that Jesus Christ was divine in his nature, and that therefore even as a babe he was worthy of receiving worship. The device was thought of in order to protest against, and controvert, the heretical opinion that Christ only differed from other men in having received the Divine Spirit in more abundant measure. The intention was good, and the pictures may, for a time, have served the purpose of their inventors, but by and by, not only did they fail in this, but they served the very opposite purpose. Worship began to be transferred from the babe to the mother, from Jesus to Mary. In the eleventh century we find the Church of Rome appointing a canonical service in honor of Mary; in the fourteenth, Popes and Councils making bulls and decrees for the regulation of her worship; in the sixteenth, the Jesuits came upon the scene, who devoted themselves to the extension of Mariolatry.

Thus it began and has flourished down the centuries to our own day, when it has monopolized worship in the Roman Church almost completely. During the last fifty years the spread and growth of this idolatry, has been more marked than during any previous period in its history.

2. Pope Leo XIII is mainly responsible for this. The Pope not very long ago issued an Encyclical Letter on Mariolatry, which if one had been told only of its existence, and had not seen it, would have seemed incredible. The letter is entitled "*De Rosario Mariali*," "concerning the Rosary of Mary," and it is addressed to the Primates, Archbishops, Bishops and others in connection with the Apostolic See. I give only a part of it, and follow the translation that was given in the Anglican Church Magazine. The letter begins :

As often as the occasion permits me to rekindle and augment the love and devotion of Christian people towards the great Mother of God I am penetrated with a wondrous pleasure and joy! dealing with a subject which is not only most excellent in itself, and blessed to me in many ways, but is also in tenderest accord with my inmost feelings. For indeed, the holy affection towards Mary, which I imbibed almost with my mother's milk, has vigorously increased with growing years, and become more deeply rooted in my mind. The many and remarkable proofs of her kindness and good will towards me, which I recall with deepest thankfulness, and not without tears, kindle and inflame more and more strongly my responsive affection. For in the many varied and terrible trials that have befallen me, I have always looked up to her with eager and imploring eyes: all my hopes and fears, my joys and sorrows, have been deposited in her bosom, and it has been my constant care to entreat her to show to me a mother's kindness, to be always at my side, and to grant especially that I, on my part, may be enabled to manifest toward her the proofs of the most devoted love of a son. When, then, it was brought about that I should be raised to this Chair of the Blessed Peter, to rule his Church, I strove in prayer with more ardent desire for divine assistance, trusting in the maternal love of the blessed virgin. And this my hope (my heart delights to tell it) throughout all my life, has never failed to help and console me. Hence under her auspices and with her mediation I am encouraged to hope for still greater blessings. It is, therefore, right and opportune to urge all my children to set apart carefully the month of October to the celebration of our lady and august queen of the Rosary, with the more lively exercises of piety.

For when we betake ourselves in prayer to Mary, we betake ourselves to the mother of mercy, well disposed toward us, that whatever trials we may be afflicted with, she may lavish on us the

treasure of that grace, which from the beginning was given to her in full plenty from God. Therefore, let us not approach Mary timidly or carelessly, but pleading those maternal ties where-with she is most closely united with us through Jesus, let us piously invoke her ready help, in that method of prayer which she herself has taught us, and accepts.

I desire to conclude this present exhortation, as I began it, by again and with greater insistence, testifying the feelings which I cherish toward the great parent of God, mindful of her kindness, and full of the most joyful hope. Our hope in Mary, our mighty and kind Mother, grows wide, day by day, and ever beams upon us more brightly. [The italics are mine.]

Such is the gist of this encyclical letter of Pope Leo XIII. He claims to be the Vicar of Christ, but here he avows himself to be a worshipper of Mary, and talks irrationally and blasphemously about her. And yet considered neither a bad man, as Popes, go, nor a man lacking in intelligence. But there is such a thing as a man and a Church so rejecting truth and propagating falsehood, so professing to be spiritual and living carnal, so trading and trafficking in a lie, that God gives them over to strong delusion, so that they believe a lie.

What a pity it is that so many Protestants talk with vated breath of *His holiness*. The Church of Rome needs the gospel as any Pagan institution does. In Italy also this is recognized, and Italians are accepting the Bible as they did not and could not do formerly, and having put off a system which was external to them, consisting of rites and ceremonies, of meats and drinks, are putting on that which enters into their hearts and lives, and consists of righteousness and peace and joy in the Holy Ghost.

MISSIONARY PICTURES FROM MADAGASCAR.

BY THE REV. JAMES JOHNSTON.

For the purpose of estimating present day success and prospects concerning the Master's Kingdom on the "great African island" it will be helpful to review briefly former struggles and achievements. When the first seeds of the Gospel were sown in 1818, the

whole land was densely heathen. The entire population, some four millions in number, was destitute of a written language—worshipping idols, addicted to witchcraft and superstition, and, victimised by poison ordeals. There was no word in the native speech for

chastity, nor, alas, the thing which the word signified. Except on the coasts, where the people lived in wicker huts, the inhabitants universally were occupants of mud hovels, the walls and floors made of mud. These had one unglazed window and were innocent of chimneys. Pigs, fowls, and other live stock found asylum in the same room. Such was the outward degraded condition of the Malagasy, only too typical of the heart within.

During eighteen years the handful of missionary pioneers, in and around the capital, continued to open the furrows until persecution broke out, by which the missionaries were expelled and a reign of terror prevailed over the island for twenty-five years. Amid this darkness, faithful Malagasy witnesses dared to stand forth on behalf of the ark of light. Native confessors at the stake, before the spear, and, over the face of yawning precipices, glorified Christ. Others again were placed in chains, were banished, or, suffered unmentionable tortures. Throughout this long period persecution, "now raging fiercely, now lulling," never ceased.

With the advent of the Christian Queen, Ranavalona II, a silver lining shone o'er.

"The sunless days and starless nights."

At her coronation in 1868, this noble woman forbade the introduction of idols and, a year later, commanded that these objects of royal worship should be burnt in her presence. This action of the sovereign was followed by throngs of heathen flocking into the chapels and begging to be taught the new faith. In a sense the Church absorbed the nation and, down to the present hour, a congested order of things has existed. The messengers of grace were overwhelmed by the freshet of souls and, like some fishermen of old, they beckoned to their brethren "that they should come and help them." Even with the aid which England and Norway, and America, in part, have since supplied it is quite common to-day for a missionary to have the charge of 70 or 80 semi-heathen congregations scattered over a large area, under his care. In many villages Christianity and heathenism jostle each other, sometimes blend in strange fashion, yet, the dominant character is Christian, with every promise of

holding the field in the future. Difficult victories have already been chronicled in the brief span of twenty-five years which embrace the nation's actual religious history. This saving crusade is extending and, the spiritual life deepening, in a clime where two-thirds of the inhabitants are the bond-slaves of heathenism.

In 1891 a wave of heavenly refreshing swept over multitudes of God's people in Antananarivo—the capital, which has a population of over 100,000 souls. Numbers of young Christians were quickened and the churches graciously blessed. The circumstances of this stirring awakening are worthy of record. For several years the missionaries perceived that their labors had exercised a civilizing influence in addition to the direct fruits of Christian teaching. They had seen buildings of burnt brick supplanting wretched dwellings, decent clothing taking the place of semi-barbarian dress, and, similar marks of the dawn of civilization. It had been their pleasure, likewise, to note and further the erection of high schools for boys and girls, colleges and hospitals where doctors and nurses were trained, and valuable printing presses from which good native literature was poured out. On the other hand they desired to witness something more than progress in social and educational matters. This could be done largely by the instrumentality of man, whereas, God only could change the heart and alter the life. After full consideration the more evangelical missionaries and spiritually minded native Christians joined in humble and united supplication. The windows of heaven were soon remarkably opened and, in ever-widening circles, the blessing has rippled and travelled to districts far away from the capital. "A religion," says one of the leading Malagasy missionaries, "that makes thieves honest, bad people good, impure women pure, impenitent people penitent, hard and unforgiving people willing to forgive one another; that makes restitution for wrongs done, and people pay debts that they had tried to get out of paying," that is a real religion anywhere and must be of God. From "nationalism in conversion," Christianity, in Madagascar, is rising into the higher

stage of "individualism in conversion." Instead of crowds drawing near mechanically, individuals, moved from above, are entering into that Kingdom which consists of righteousness, joy, and peace, in the Holy Ghost. Among young disciples in many centres a delightful enthusiasm for service prevails. Open-air services are becoming popular, Christian Endeavor Societies are taking root and flourishing, and, Sunday-schools increasing in number.

A great work awaits the Gospel plough. Vast tracts are spiritually unfurrowed. Numerous and populous tribes are still wholly untouched by the Father's message of love.

Slavery exists in Christianized parts with kindred evils and woes. Throughout this large island, twice the size of Great Britain and Ireland, and over 1,000 miles long and 360 miles wide, there is not a made road, a railroad, or wheeled vehicle in it. The day-break tarrieth, and in thousands and tens of thousands, the Malagasy are passing on uncheered by divine light. To the Christian Churches of America and Europe a call is heard: "Whom shall I send, and who will go for us?" and happy he that answers, "Here am I; send me," to add to the jewels in the diadem of the celestial King.

Darwen, England.

MICHIGAN.

REV. WILLIAM S. JEROME.

PHYSICAL FEATURES.

The motto of the State of Michigan is: "If you seek a beautiful peninsula, look around."

Like Wren's epitaph in St. Paul's Cathedral, it takes for granted that a look around is sufficient, without added eloquence or eulogy.

And certainly the look justifies the pride felt by the inhabitants of the beautiful peninsula. As a matter of fact, they do not claim in their motto all that they might, for in reality Michigan consists of *two* beautiful peninsulas. The State lies in the very embrace of three of the Great Lakes, and its coast-line is the longest of any of our inland states. The land area of the State is 57,480 square miles. The length of the southern peninsula is 280 miles, while it is 336 miles from one end of the northern peninsula to the other. And all over this vast territory are scattered thriving cities and towns and villages, which with the farms and mines and forests contain a population of 2,093,889 people. The State ranks ninth in order, as to population, its growth having been very rapid. It may almost be called a western New York, for the Empire State has contributed more than any other to its growth and prosperity. The soil of the lower peninsula is generally fertile, and in the southern portion the State is thickly set-

tled. The upper peninsula is rougher in exterior and the population is sparser, but the copper and iron mines are the sources of vast wealth. Their rich stores were known to the race that preceded the Indians, and they still continue to enrich their owners. The lumber and salt industries of Michigan are famous everywhere. Through the Great Lakes passes a traffic three times as great as that through the Suez Canal, and in its vast agricultural, mercantile and maritime interests Michigan stands in the first rank of American commonwealths. Like Palestine, it is "a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

POLITICAL HISTORY.

Michigan is a very old State. Though not admitted into the Union till 1837, its history goes back to the earliest times. Before the Pilgrims landed at Plymouth the Jesuit missionaries had visited the shores of the Great Lakes. In 1641 the first mission and trading post was established at Sault Ste. Marie. In 1668 Father Jacques Marquette

founded the first permanent settlement, at St. Ignace. Detroit was founded in 1701 by Antoine de la Motte Cadillac. And the names of Marquette and Cadillac indicate the race and creed of the first settlers. Judge Cooley calls attention in his history of the State to the fact that the changes of sovereign as well as of subordinate jurisdiction have been greater in Michigan than in any other part of the American Union. Originally, of course, it was possessed by the Indians, whose story has been so graphically told by the historian Parkman, lately deceased. Then the French Jesuits and traders raised the lilies of France over the posts and missions they established. Next, Great Britain substituted the cross of St. George for the French lilies, and harsh and repressive government for the mild sway of the French. And at last, on July 11, 1796, the Stars and Stripes were raised for the first time over the fort founded by Cadillac, and surrendered by Great Britain. But even then the changes were not at an end. Under the United States Michigan was successively a part of the Northwest Territory, then of the Territory of Indiana, afterward organized as the Territory of Michigan, and finally, on January 26, 1837, received as a State, being the 18th thus received into the sisterhood of States. Since that day it has done its full duty as a State of the American Union. It sent nearly 100,000 men into the war for the Union, and in the affairs of the national life it has always borne a prominent and honorable part.

EDUCATION AND RELIGION.

Michigan has always been famous for its educational system. The celebrated Ordinance of 1787 enacted that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." In this spirit the State has established and fostered a public school system that ranks among the best in the land. The crowning feature is the famous University at Ann Arbor, probably the largest and best known of any state educational institution. If the Massachusetts settlers receive credit for their devotion to the cause of

education, certainly the founders of Michigan's University and public school system deserve equal recognition. The name of Rev. John Monteith, a Presbyterian missionary, will always be honored as the pioneer of education in Michigan. With a Roman Catholic priest, Father Gabriel Richard, he labored to promote the cause of popular education, and the Presbyterian minister and the Romish priest were the first officers of the school which became afterward the great University. The public school system was largely due to the labors of Rev. John D. Pierce, a Congregational missionary, and to-day the public schools of Michigan contain more than 427,000 pupils. Beside the State University most of the religious denominations have also founded colleges, which are doing good work. The Methodists have a college at Albion, the Congregationalists at Olivet, the Baptists at Kalamazoo, and the Free Baptists at Hillsdale. The Presbyterian college is at Alma. It is the youngest of the sisterhood, having been founded only six years ago. As usual the Presbyterians, "God's foolish people," supported the institutions of others, until aroused to the need for a college of their own, and now President Bruske presides over a flourishing institution, which has in it the prophecy of great future usefulness, based upon the established record of past success. We have also, at Ann Arbor, "Tappan Hall" as a centre for our work among the Presbyterian students at the University. A library and reading room, a gymnasium, courses of lectures, etc., are all employed as agencies for the training and helping of the young men and women who come from Presbyterian homes.

PRESBYTERIANISM IN MICHIGAN.

While the Presbyterian Church was not the first to enter Michigan, it was not far behind others. In 1816 the Rev. John Monteith visited the Territory with a commission from the Board of Missions of the General Assembly bearing date June 6 of that year. By the terms of his commission he was directed to the eastern part of the Territory, and very naturally, Detroit became the centre of his operations. On August 5,

following his arrival, he organized the "First Protestant Society of the City of Detroit." This is still the legal name of the First Presbyterian Church of that city. It was not until September 8, 1828, that the Presbytery of Detroit was organized. This consisted at first of but five churches, Detroit, Pontiac, Farmington, Ann Arbor and Dixborough. Before the organization of the Presbytery the Pontiac church was for a time connected with the Presbytery of Geneva, N. Y., and the fact attests the closeness of the tie which bound together western New York and the new and growing communities of the West. The boundaries of the new presbytery were those of the entire lower peninsula, and included all the churches of our faith in the Territory. In 1834 the Synod of Michigan was organized at Ann Arbor, Rev. Phaniel W. Warriner being the first moderator. To-day the Synod of Michigan consists of the Presbyteries of Detroit, Flint, Grand Rapids, Kalamazoo, Lake Superior, Lansing, Monroe, Petoskey and Saginaw. The Presbytery of Lake Superior covers the upper peninsula, and was attached to the Synod of Wisconsin

till two years ago. These nine presbyteries contain, according to their last reports to the General Assembly, 213 ministers, 9 licentiates and 19 candidates. The number of churches is 246, and the number of members 26,015. There are 30,276 Sunday-school scholars, and the benevolent offerings of the churches for the past year reached the sum of \$71,-973.

While we have many strong churches, yet in the wilder and sparsely populated parts of the State, there is much missionary work to be done. We have 73 missionaries of all kinds at work, and Rev. David Howell is our efficient Synodical Superintendent. The northern part of the State is largely a home missionary field, and will require the fostering care of the Board for some time in the future. Michigan is not yet able, like the older Synods, to do all its own missionary work. But with its increasing population and wealth we may hope that the time will soon come when the Peninsular State need not ask a dollar from any one outside its own boundary, to carry the gospel to the scattered population of its forests and fields.

MOSLEM VIEW OF ELECT INFANTS.—Recently traveling in company of two pilgrims returning from Mecca, the conversation turned on religion and their views of Jesus and His relation to Mohammed. Among other things they said, "We believe that children of Christians and Jews who die before they reach the age of distinction between good and evil, will be saved by the grace of God *through Mohammed*." It is not only American Presbyterians who have difficulty in formulating the doctrine of infant salvation.

W. S. N.

THE PROBLEM proposed in the October number, page 294, by Bro. Esselstyn, could not fail to touch the heart and conscience of every missionary who lives in a Moslem country. It is a constant burden on the heart to think of these millions of believers in Mohammed, for whom almost nothing is being accomplished. This year thousands of them have lost their lives on the annual pilgrimage

and many more have come home from Mecca with shattered health but intensified bigotry. Are we doing all we might to reach them? What means can be used? We long for the comparative freedom of speech which English government has secured in India and we even hear of the work in Persia with a touch of something akin to envy. What may be the reason I have not learned, but it seems to be the fact that the Moslems of Persia are more approachable and more receptive than their more "orthodox" co-religionists of Turkey.

I am writing in Aleppo where an overwhelming majority of the population follow the teachings of the prophet of Arabia, but there seems no way to get hold of them by missionary effort.

I have lived for five years in the Moslem city of Tripoli, but have been able to gain only the slightest casual intercourse with a few Moslems and have been unable to think of any way to reach them with systematic

effort. I was greatly interested a few days since as I passed along a busy street to hear the voice of a Moslem reading aloud at a shop door; and as I drew near I discovered that the book he held was a copy of the New Testament. There are occasional indications of isolated individual interest in Christianity and it is not always difficult to engage a Moslem in conversation on the subject of religion.

As it seems to me, the opposition of the government is not the only and perhaps not

the chief obstacle. The mass of the people are not only thoroughly satisfied with their present state, but haughtily proud of it. What can be done to make them dissatisfied and uneasy? It seems to me, that is the fundamental question. When the people themselves become conscious of a lack in their present system and wish for a better hope, then no opposition of government can prevent the conversion of multitudes.

W. S. N.



POYNETTE ACADEMY, SEE PAGE 56.

PECULIAR.

PECULIAR is a peculiar word, and very peculiar uses have been made of it. A letter was once passing through the United States mail, of which the superscription was so badly written that the postmasters and their assistants could not make out the name of the post-office to which it was addressed. After several experts had tried to decipher it, the last

of them "gave it up," remarking, as he threw it down, "*That is peculiar.*" His happening to use that word suggested an idea to one of his companions, who picked up the letter, and soon found that the writer had tried to write PECULIAR, which was the name of a post-office.

It is said that when the people of that

neighborhood petitioned for a post-office, they did not send any name for it to the department, but requested that it might have some *peculiar* name so that letters addressed to it might not be so apt to be miscarried to some other, of similar name. The Postmaster General or his assistant took them at their word and named their post-office PECULIAR.

Two meanings of the word are well illustrated by this story. The clerk who said, "*That is peculiar*," as he gave up the effort to decipher the superscription, meant to describe it as "unusual, singular, strange"—now the most common, though a secondary, meaning of the word. But the primary meaning of the word is *one's own*, and surely that name was emphatically that particular post-office's *own* name, and little likely to be appropriated by any other.

In this last sense, Christians are Christ's "peculiar people," Titus ii. 14. They have no occasion to try to be singular or strange, in dress and manners or in any other way. They have only to be Christ-like in spirit, and yet if they be truly that, their spirit will probably so form their manners and behavior

that those who observe them will see or feel that somehow they are not altogether like the world's people. They "take knowledge of them, that they are like Jesus." It is not a bad thing to be thus *peculiar*.

Do not fail to read about "A Peculiar School," page 56. Is it not peculiar in both senses of the word?

It is not *singular*. At least it is not the only such school. Most persons who read that article will be reminded of Park College; some also of Maryville; some of Olivet; some — well, there are too many of them to be here enumerated, and we earnestly hope that there will be many more. We congratulate the Board of Aid for Colleges and Academies upon its wise readiness and increasing ability to aid them.

The cut on page 14 was intended to be printed with the article on page 56, but it did not arrive until the 32 pages of which that is one were made up and printed. We therefore insert it in one of these pages which are the last to go to press, and hope that it will all the more secure the attention of readers to that article.

SYNODICAL MISSIONARIES.—The usefulness of this class of agents in the work of Home Missions is well illustrated in the communications from several of them on pages 42–47; "Presbyterianism in Wisconsin," "Home Mission Work in Washington," "Home Mission Work in Michigan."

THE PRESBYTERY AND HOME MISSIONS.—In the interesting communication of Rev. Daniel Howell, (page 44) is a suggestion worthy of careful consideration. It relates to the desirableness of "an equitable plan for asking aid from the Board of Home Missions which shall be uniform for all presbyteries." When the Church was small and its congregations

few, it was practicable for a single Board or Committee to deal directly with single congregations needing aid, and to distribute a small fund among them wisely and equitably. A home mission work extended quite across the continent and employing between seventeen hundred and eighteen hundred missionaries, "distributed over thirty-nine states and seven territories," is quite another affair, and requires to be conducted as differently as a large army from a sheriff's posse comitatus. The constitutional organization of the Presbyterian Church has preordained the lines along which its work of home missions must move. The Presbytery should realize its responsibility for all congregations within its

bounds, and its utmost vigilance and wisdom should be utilized for securing only a reasonable aggregate call for appropriation from the Church's general treasury, and for the wise and equitable distribution of that aggregate amount to its really needy congregations and new fields according to their real need and promise.

CHILDRENS' WORK FOR CHILDREN has always had a cordial welcome among our exchanges, and it has been pleasant to look across the narrow court in the midst of our building to the window of the office where we knew that the editor of the little people's magazine was busy with her correspondence and her manuscripts and her proofs, preparing the monthly message for the children of the Church.

Now we learn that with the December number the name that eighteen years have made familiar is to be laid aside, and with the first of January, 1894, we are to welcome

OVER SEA AND LAND,

a missionary magazine for the young, published by the Woman's Foreign Missionary organization and the Woman's Executive Committee of Home Missions of the Presbyterian Church. The number of pages is to be increased to make room for intelligence upon Home Missionary subjects, and the new magazine will have an appropriate illustrated cover. Miss Mary R. Murphy has succeeded Mrs. Mary Lombard Brodhead as editor, and the editorial office will still be at 1334 Chestnut street, Philadelphia.

With many changes and many plans for increasing the attractiveness and value of the magazine, it has not been found necessary to increase the price, which will remain as heretofore, 35 cents for single subscription, 25 cents in clubs of five or more mailed to one address.

Our "Benevolent Fund" for sending THE CHURCH AT HOME AND ABROAD to persons who value it and are not able to pay for it is almost exhausted.

More than four-score names are on the list thus provided for during the year just now closed.

Some of these may feel able to make themselves subscribers for 1894. Some have probably gone from their recent places of abode, and some gone from this world.

Those who will still need it are invited to write us very frankly, giving their post-office address. For, unless this year shall be different from any preceding year, we shall soon begin to receive donations to this "Benevolent Fund," [from Chicago and Minnesota, and places nearer and not so near. It seems to us a very sweet way of helping one another in the name of Christ.]

The Committee on Systematic Beneficence issues leaflets of suitable size for ordinary letter envelopes for gratuitous circulation. Address Rev. Rufus S. Green, D.D., Elmira College, Elmira, N. Y.

It is well for those requesting copies to enclose stamps for the postage on them. From five to ten copies can be sent for each cent of postage. They have such titles as Paul's Diary, Christian Stewardship, The Worship of God by Offerings, How it Paid, etc. They are by such writers as Dr. Green, A. J. Wesley, Edward Everett Smith and Rev. Robert Adams.

All our readers are respectfully invited to read the testimonials on the second page, and on the last two pages of advertisements. If they hold similar opinions, cannot they call the attention of some friend or neighbor to them, and invite him to become a subscriber?

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO NOV. 30, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'D'S	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$74,263 48	\$68,496 63	\$9,393 04	\$3,930 24	\$49,147 33	\$34,030 13	\$239,089 05
1893	69,126 91	75,974 69	8,790 61	5,786 80	22,996 57	23,818 50	306,494 28
Gain Loss	\$5,136 57	\$7,448 06	\$501 43	\$1,856 56	\$36,220 76	\$10,211 63	\$32,664 77

Total appropriated to December 1, 1893	\$1,043,655 77
Received from all sources to December 1, 1893	\$306,494 28
Surplus of May 1, 1893	1,868 72
Amount to be received before May 1, 1894, to meet all obligations	835,373 77
Received last year, December 1, 1892 to May 1, 1893	775,415 32
Increase needed before the end of the year	59,957 45

Perhaps the most notable ecclesiastical event of the past year was the Jubilee of the Free Church of Scotland, which was celebrated in the spring. The occasion brought together a distinguished gathering of the leaders of the Free Church at the Jubilee General Assembly. A review of the motives and incidents of the great Disruption and of the noble history of the Church during the past fifty years was a mighty stimulus to praise, and kindled anew the inspiration and courage of high convictions in all hearts. The missionary record of the Free Church is not the least of its causes of thanksgiving and congratulation. A sum total of about \$18,000,000 has been contributed for missions at home and abroad, and on the roll of its foreign missionaries are such names as Duff, Wilson, Burns, Douglass, Stewart, Miller, Laws, Keith-Falconer, Inglis, and Paton.

We mentioned in a recent number of *THE CHURCH AT HOME AND ABROAD* the project of the London Missionary Society to send a missionary steamer for work in the South Seas. The October number of *The Chronicle* contains a beautiful picture of the proposed steamer, and now in a recent number of *The London Times*, under the head of ecclesiastical intelligence, is an account of the launching of this missionary steamship, in which is given a brief account of previous ships that have been used in the service. The young people have been asked to pay for this steamer as a centenary offering, the cost of which will be about \$85,000. It is to be 180 feet in length, 31 feet, 8 inches in breadth, and 16 feet in depth. It will have cabin accommodation for twelve European missionaries and thirty native teachers. The usual voyage of a mis-



CHILDREN'S HOSPITAL, MIRAJ, INDIA.

sionary vessel in the South Seas covers fully 18,000 miles. The steamer is fully rigged with sails which can be used when the wind is favorable. She will have her cabins on deck on account of the heat of the tropics, and will be lighted with electric light, and will have a steaming capacity of ten knots. She is to be named the "John Williams," in honor of that grand South Sea Islands missionary, and is the fourth ship which has borne his name. May the Lord grant her favoring seas and long service, and may she be covered with the honors of this holy warfare in the interests of the Prince of Peace.

The gratifying intelligence has been received from Constantinople that Dr. Mary P. Eddy has received from the Turkish authorities a legalization of her medical diploma, authorizing her to practise medicine in Syria. This is an interesting and significant instance of Divine favor shown to mission work in the Turkish Empire in the midst of many and formidable perplexities and difficulties. The American Minister at Constantinople has given careful attention to this matter, and his efforts have been crowned with success. Now that the point has been conceded, there is reason to hope that lady physicians will be

able to practise their profession without annoyance or molestation throughout the Empire. Much prayer has been offered in connection with this matter, and answered.

Recent letters from Persia speak of continued persecution of converts from Islam. In one instance property valued at 400 tomans was confiscated, and its owner had both of his ears cut off. He still had a tongue left, however, with which he boldly declares that he is convinced that "Christ is the only Saviour of men, and Christianity is the true religion." One year ago this convert was such a fanatical Moslem that he would go to the bath every night to wash off the pollution of contact with Christians during the day. There are at present seven Moslem inquirers at one of our mission stations who are attending Christian meetings, and by so doing are deliberately exposing themselves to the fanatical persecution of former associates. Let us offer special prayer for those who are "persecuted for righteousness' sake" in our mission fields.

We present in this number illustrations of the mission church at Sangli and the children's hospital at Miraj, both in the Kol-

hapur Mission, India. Sangli has a population of 196,000, and is a center for work among 242 villages. The station is a new one, and is already a center of evangelistic and educational work. A boarding-school of 45 students has been established, and an industrial school has just been opened. Thirteen were added to the Church during the past year, and it has a Sabbath-school of 100 pupils. During a recent Shimga festival the fanatical spirit of the Hindu populace was exhibited by their stoning the church. The broken windows will be noticed in the illustration.

The children's hospital at Miraj has been recently completed. It is a section of the large medical work, which has been planned at Miraj, under the direction of Dr. W. J. Wanless. Miraj is a city of 25,000 inhabitants, and is considered an interesting and promising field of work. The medical plant has been given by John H. Converse, Esq., of Philadelphia, whose generous donation of \$12,000 for that purpose has enabled Dr. Wanless to open a station promptly and begin his work with every needed facility. A dispensary has already been built, and a general hospital is to be erected in addition to this special one for children.

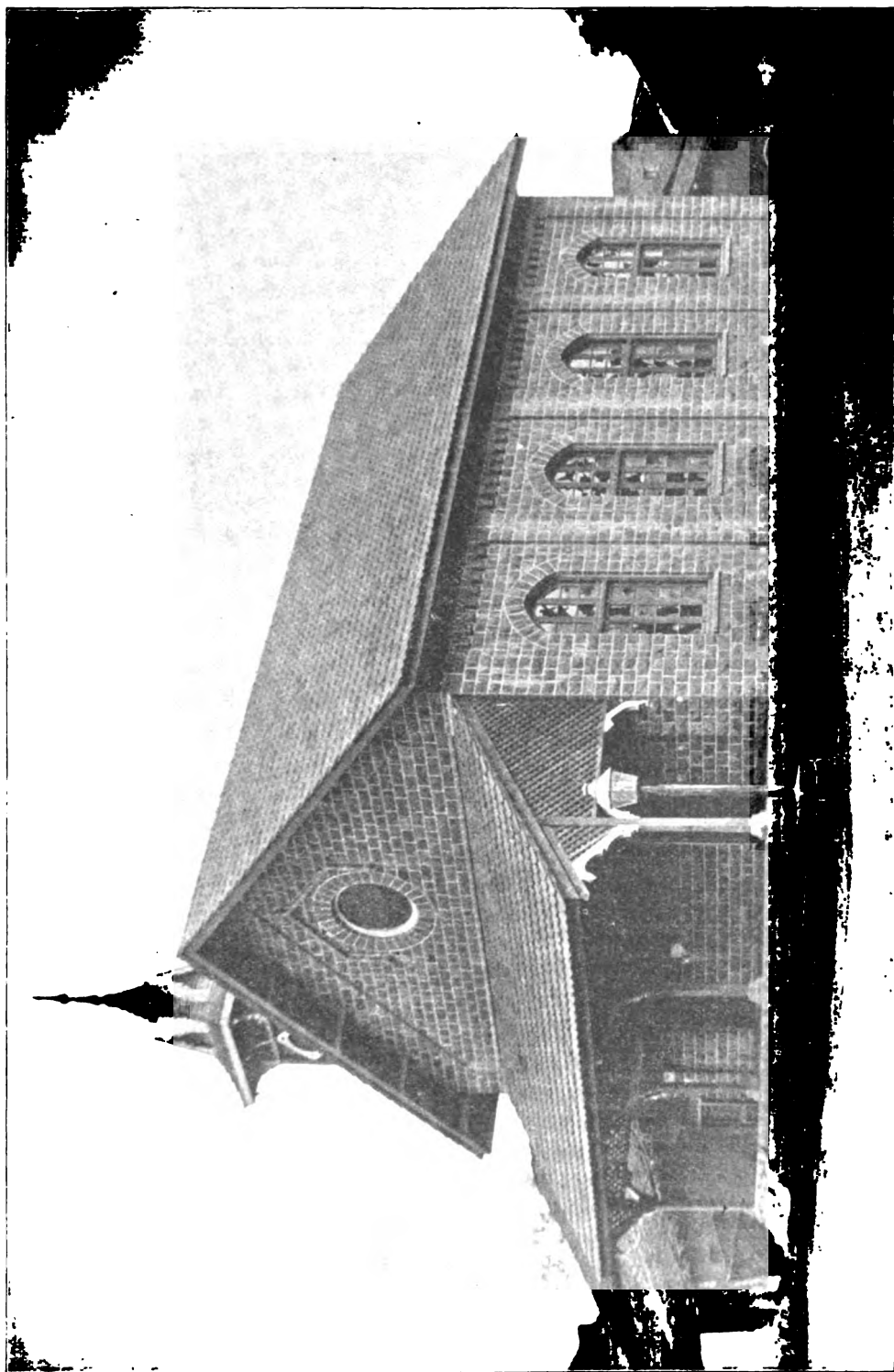
The Secretaries of the Board of Foreign Missions desire two copies of the Annual Report of the Board for the year 1873-4. Any person who has a copy will confer a favor by sending it to Mr. Robert E. Speer, 53 Fifth Avenue, New York.

Dean Vahl, President of the Danish Missionary Society, is considered at the present time to be the great authority on missionary statistics. He has made an elaborate and, as far as possible, exhaustive study of missionary agencies and results throughout the world. There are several peculiarities, however, about his method which should be carefully noted in connection with his statistical tables, and which modify somewhat their accuracy as representing what we are accustomed to regard as foreign missionary work. In the first place, he does not count the wives of

missionaries as missionaries, and reports only men and unmarried females, and he moreover counts all local societies in heathen lands as distinct foreign missionary agencies. He also takes no account of missionary efforts and results among nominal Christians, confining his investigations strictly to mission effort among non-Christian peoples. The results as given relate only to missions among the heathen and Moslems, so that in Turkey and Egypt, for example, only work among Mohammedans is counted. Then again, he includes missions to the North American Indians and the Indian, Chinese and Japanese residents in the United States, Canada and British Columbia under the head of foreign missions. Also, he counts the thirteen local missions in the British West Indies, reporting 158,294 communicants, as foreign missions, and the local missionary societies in Asia, Africa, and Australia, amounting to the surprising number of sixty-nine distinct societies, reporting 118,492 communicants, are counted in with his statistics as missions to the heathen. It will be noticed that according to this method an addition of something over 250,000 communicants is obtained in excess of the results generally counted under the head of foreign missionary converts, while at the same time the entire results among nominal Christians are omitted. If these facts are borne in mind we may regard the recently published tables of Dean Vahl for 1891 as the most complete and accurate presentation of the whole subject that has been given to the world. They will be found in English in the *Church Missionary Intelligencer* for September, 1893, pp. 676-683. The British, Continental, American, and Colonial Societies reported by Dean Vahl are 804 in number. The total summary representing the results of 1890 in comparison with those of 1891 is as follows:

	1890	1891
Income.....	£2,412,938	£2,749,340
Missionaries.....	4,652	5,094
Missionaries, (single ladies).....	2,118	2,445
Native ministers.....	3,424	3,730
Other native helpers.....	36,405	40,438
Communicants.....	966,856	1,168,560

It will be noticed that the number of adherents is not reported, but only the communi-



MISSION CHURCH, SANGLI, INDIA.

cants. It is the custom in some of the Continental missions to make slight distinction between a communicant and an adherent; nevertheless we may safely say that the number of communicants given may be multiplied by $3\frac{1}{2}$ or 4 to obtain the number of adherents, which will give us a Protestant following in foreign mission fields of not less than 4,000,000, and to this we may also add the Protestant converts from nominal Christian sects in South America, Mexico, and the Orient, which will add over 200,000 more to the total of adherents. If we now add to the number of communicants reported by Dean Vahl the Protestant communicants from nominal Christian sects, we shall have without any exaggeration a grand total of 1,200,000 communicants and 4,500,000 adherents as the present results of missionary work, by all agencies, among those usually counted under the head of foreign mission converts.

The Church Missionary Society of England stands well to the front, with the London Missionary Society, as a leading agency in the cause of world-wide missions. Its annual report is a volume of over 300 pages, containing a series of beautiful maps representing the fields of the society. Almost every section of the heathen world feels the touch of this great organization. It is almost literally a tree whose leaves are "for the healing of the nations." It has 402 stations and 400 clerical and lay missionaries, besides nearly 400 lady workers. To this force of workers we must add 300 native ordained clergymen and some 5,000 native lay workers. It has congregations numbering 190,000 attendants. Of this number 53,000 are reckoned as communicants, of whom 3,316 were received during the past year. It has 1,970 schools, with 81,000 pupils, and its income last year was \$1,450,000.

The recent sudden death of the eminent missionary to China, Rev. Dr. Nevius, has startled the whole Church as it has appeared in the daily and weekly papers. A suitable memorial of him from the pen of Dr. Ellinwood may be expected in our next issue.

The Baptist Missionary Magazine, representing the American Baptist Missionary Union, has the following notice of the honorable rivalry of our Presbyterian missions with those of the Union:

The million line is passed this year for the first time by the Northern Presbyterian Board of Foreign Missions as well as the American Baptist Missionary Union. Our Presbyterian friends raised from all sources for all purposes connected with their foreign missionary work \$1,014,504.37, while the Missionary Union received \$1,010,841.46, so that they surpassed us by \$4,162.91. This close correspondence in receipts may well provoke these two great religious bodies to love and good works in keeping their receipts above the million dollar line for the coming year and increasing them by every proper effort.

MISSIONARY CALENDAR.

DEPARTURES.

From New York, returning to Brazil, November 1, Rev. J. B. Kolb, wife and six children.

From New York, returning to Siam Mission, November 2, Rev. E. Wachter, M.D., wife and child.

From Chicago, returning to Saltillo, Mexico, November , Miss Jennie Wheeler.

From New York, to Bogota, Colombia, November 8, Miss Nellie Nevegold.

From Conway, Arkansas, to Mexico Mission, November 10, Rev. C. C. Millar.

From San Francisco, returning to Shantung Mission, November 21, Miss Fannie E. Wight; returning to Central China Mission, Miss Carrie Rose; returning to Canton Mission, Rev. W. H. Lingle.

From New York, returning to Chili Mission, November 29, Rev. J. F. Garvin, wife and four children.

ARRIVALS.

At Vancouver, from Laos Mission, November 21, Rev. W. C. Dodd.

DEATHS.

At Grand Forks, Dakota, November 5, Mrs. W. H. Lingle, of the Canton Mission, China.

At Teheran, Persia, November —, the infant son of Rev. J. G. Wishard.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."

New calls for the new year! Happy tidings from the old year! Every field calling; yes, calling mightily! Would the Church have it otherwise? Would she enjoy *silent* mission fields? Does she wish to be let alone with reference to this colossal business of the world's redemption? It cannot be; the very stones will cry out; the very heavens will speak, if burdened missionaries and perishing souls do not.

With the appeals for help come also the cheering tidings of success. God is "making up His jewels" in all our mission fields.

In these Monthly Concert pages we have placed tidings of the noble work of translating the Bible for 100,000,000 of our fellow beings, and specimen calls from Syria and from China. We give also examples of Christian character building in China, and Gospel victories in Japan. Study that illustration of Chinese Christianity which Dr. Corbett has so picturesquely drawn for us from life. Read that story of victory and peace which Mr. Winn has told us fresh from his own missionary experience in Japan. A Church which can point to such calls of duty as these, and record such triumphs of grace in heathen hearts, *should thank God and press forward.*

BIBLE TRANSLATION IN INDIA.

REV. S. H. KELLOGG, D.D.

After many delays, the work of revising, or rather translating, the Old Testament into Hindi is well under way. Unfortunately, the

Baptist member of the Committee, having resigned, only the Anglican member, besides the writer, is working at present at the new version, to prepare which, at the best, must take some years. Naturally, we have our native helpers, both of whom are Brahmin pundits. If learned Christians had been available, there would have been, no doubt, a certain advantage in this; but, on the other hand, since the version is intended first of all for the millions who are not yet Christians, it is perhaps well to have helpers who look at everything from a Hindoo point of view. Statements which to a Christian, familiar with Biblical conceptions, might be perfectly intelligible, are by no means always equally so to a Hindoo; and it is really in a sense, very satisfactory to me, when, often, my pundit will ask frankly what this or that very simple statement means; saying that to a Hindoo like himself, it conveys no idea, or else one utterly foreign to the context. A good illustration was given by the bright young pundit whose face appears in the picture, when the other day he was perplexed by the promise which God made to Jacob, Gen. xli. 4, when about to go down into Egypt, that Joseph should lay his hands upon his eyes; i. e., should close his eyes in death,—as Delitzsch and others render. It appeared first, that when among the Hindoos a man dies, the eyes of the corpse are left unclosed, so that the custom referred to, though so familiar to us, was unknown to the pundit. "Why not leave the eyes" he said, "as it has pleased God to leave them?" Then, in the second place, it appeared that this phrase, "to close the eyes of a person," in Hindi has only the meaning, "to kill," for which it appears to be a kind of slang expression. So it was no wonder that the pundit was simply bewildered by the words as included in a special promise of *blessing* to the old man going down to Egypt!

In such a case, of course there was nothing to do but to try to meet the difficulty and make the intention of the words intelligible.

One cannot always, however, accept the pundit's suggestions for the improvement of Moses' way of putting things. For instance, when he strenuously insisted that Gen. xxi.



TRANSLATING THE BIBLE IN INDIA.

16, should read that Hagar sat herself down "as it were a *pistol shot*" from Ishmael, instead of "bow-shot," most will agree that I was right in declining to make the change.

One of the greatest difficulties which one has to contend with in such work with native scholars, from which, however, in the case of my own *present* helper, I am happily quite free, is their almost invincible preference for lofty and high-sounding Sanskrit words, though no one but a few learned men may understand them. A former Brahmin helper of mine as I was reading with him something that I had written for the people, suddenly interrupted me with an exclamation of admiration: "*Wāh! wāh!* where did your Excellency get that fine word?" Said I, "Out of the dictionary! It is a fine word, then is it, and means just what I wish to say." "Indeed it is a fine word," said he; "it is a *great* thing that you have got it." "And every one will understand it?" I continued. "Every

one *understand* it!" he exclaimed in astonishment: Why, scarcely any one will understand it, except now and then may be a learned man like myself. It is a *splendid* word! every one who reads what your honor has written when they come to that will say: 'What a very learned man this Pádrí must have been!'" It is needless to say that the "splendid word" went out of the sentence, though not without much entreaty from the pundit that I would not be so foolish as to let such a fine word go, when once I had unearthed it, and take instead a commonplace word, which any old woman would understand. All which will help the reader to understand some of the difficulties and perplexities which attend the rendering of the Word of God into an unfamiliar language in a heathen land. May the reader remember now and then in prayer those who are trying to give a version of the Scriptures which shall be intelligible to 100,000,000 of our fellow beings.

A MESSAGE TO OUR CHURCH FROM ALEPPO.

REV. GEORGE A. FORD, SYRIA.

This city, one of the four or five largest in the Ottoman Empire, the capital of a state, has no provision for the spiritual enlightenment of the $\frac{1}{10}$ of its population who use the Arabic language. Of the more than 120,000 inhabitants, two-thirds are Muslims, and of the other one-third, three-fourths are "Christians" and one-fourth Jews. Yet the city is fairly accessible to travel and to missionary enterprise, and it has been calling to the Christian Church for years to send it the Arabic Gospel. It is only 95 miles by carriage road (such as it is) from its sea port, Alexandretta, where the regular Mediterranean Merchant and Postal Steamers stop several times a week. And it is only two forced, or three ordinary, days by horseback, along a splendid road from Hamath, one of our present missionary out-stations, and the terminus of the omnibus route from Tripoli. Carriages run even now after a fashion from Damascus to Aleppo. But these two cities are bound to be connected at an early day, not only by a good omnibus route, but by the railroad that cannot be long deferred. The vast plains south of Aleppo are of such extent and natural richness that the whole region must soon attract attention and enterprise upon a large scale, and there are no engineering difficulties to be overcome in the building of these anticipated roads.

In December, 1855, Rev. W. W. Eddy, now of Beirut, wrote thus: "We commenced learning the Arabic language, as that is used by all the sects (in Aleppo) except the Armenians, and we supposed that our labor would be principally with those who constitute by far the majority of the population. But it was not so. The Greek and Catholic and Maronite sects were all rich and proud, immersed in business, and fond of pleasure, and they had no wants of mind or soul to be met by the Gospel. They were courteous to us when we met them, and ready to converse upon secular matters, but they would not come to hear the preaching of the truth, and what they listened to in conversation, made no impression upon them. In view of the

state of things at Aleppo and also of the fact that around that city, in Aintab and Marash and Antioch and Kessab, the work was altogether among the Armenians, and in view of the great want of missionaries speaking Arabic in the southern part of the Syrian field, it was determined that Aleppo should be transferred to the Armenian Mission, henceforth to be supplied by persons speaking the Turkish language, and that Mr. Ford should be transferred to Beirut, and we to Kefr Shima. Dr. Anderson visited Aleppo, and was confirmed in his decision. He met the native brethren twice and received from them a petition not to be deprived of their missionaries. These latter met the seven members and the congregation; gave them parting counsel, and formally transferred them to the care of Dr. Pratt of Aintab."

At times, during these intervening 40 years, some Arabic religious work has been carried on, without apparent fruit. All the Arabic-speaking adherents of former years have been cut off by death or removal, and there remains as a Gospel witness in that city the little Armenian church with an excellent native pastor, and ministration in the Turkish language only. But this little band has been for years past, and with the true Christian and missionary spirit, striving to secure Arabic ministrations for their city. They have appealed repeatedly to the A. B. C. F. M., with which they are officially connected, and although that Board still finds itself unable to command the means, and has no expectation whatever of inaugurating Arabic work there, yet the missionaries in charge of the Turkish Mission there say that for years, at every Mission meeting, the urgency of this appeal comes up and it is a constant source of deep regret to them all that they cannot grant the request. Accordingly, both the church and the missionaries of the A. B. C. F. M. turned to our own Syria Mission and Presbyterian Board to supply the need, and pursuant to these requests we sent a commissioner, three years ago, to investigate the field, but though he reported the case as urgent and hopeful, the time did not then seem ripe for action. Last April it was my privilege to revisit, after an absence of nearly 38 years, that city of my birth.

Two long days of brisk horseback riding, with a horseman whom I engaged as guide and protector, brought me from Hamath, one of the out stations of our mission, to Aleppo. Hamath can be reached in three days from Beirût by land (carriages nearly all the way) or in two days and a night, by using one of the regular steamers from Beirût to Tripoli. We encountered formidable gangs of robbers, both in going and in returning, but a merciful Providence held them completely in check.

I spent five days of keenest enjoyment in Aleppo, preaching in Arabic five times to audiences that steadily grew in numbers and solemnity. The last audience was estimated at 300. Many sects were represented and many listened for the first time in their life to Gospel preaching. Having neither books nor singers in Arabic, the Armenian brethren present filled the gap by singing in Turkish at all the services. These good brethren repeatedly laid siege to their new visitor in behalf of the immense Arabic population, wholly uncared for, until they extracted from him a promise that he would spare no efforts to secure the granting of their petition.

One week after I left them they sent me the following letter, in broken English:

ALEPPO, May 1, 1893.

Our dear Brother and esteemed Friend, Mr. Ford :

As well as we were joyful by your presence when you visited us, so we have been sorrowful on account of your departure. Especially our grief in this respect has been increased on yesterday. Because, at the opening of our Sunday-school, in its usual time, there came a multitude, consisting more than thirty in number, who were asking us about an Arabic service. These were not among the attendants of the last Sunday, as they have been told about your separation [departure]. These persons were a new and different party. Then we all were glad, on seeing them in our chapel, but we were surprising and not knowing what shall we do. At last there was a young [youth] in our congregation, we gave to him the Arabic Bible, of which he read some places.

After this, at noon time, some persons came vicariously from their side, to our house. They were like a committee who talked with us. According to the sayings of these men, there are four hundred persons ready to attend and to be

added to our congregation, provided to be an Arabic service and a pastor who will take care of them in their spiritual needs; besides this they are ready, even their spiritual debts willingly. [An allusion to self-support.]

When our church members observed the case, and these anxious people, they determined to write you this letter so that when you will be informed, please to send an Arabic preacher as soon as you are able. We are living on hope. Seeing these emblems, we are expecting a good harvest. We all send our salams to you, and remain prayerful for your health and success and returning to us. From the Church of Aleppo in Syria.

PASTOR MANOOJ G. MISSIRIAN.

This letter was followed, a few days later, by another in Armenian, signed by the brethren and designed as a more formal and comprehensive appeal. Here is its substance: "The Evangelical church was established in Aleppo in 1852 by Rev. J. E. Ford, and has continued to the present time with a congregation of nearly 100 and a membership of about 20, a small number relatively to the vast population of the city. The great obstacle to the growth of the church is that the language of the services is Turkish, while that of the city is Arabic. Still we believe its indirect influence is great. We have good reasons to think that if means were used we should soon have a self-supporting church, able also to assist in the neighboring towns.

Many of the nominal Christians are tired of their priests and of their ignorance and superstition. They would be glad to take refuge in a Protestant church, if the language were Arabic. We, therefore, the undersigned, bring the following points before you for consideration and earnestly invoke your aid.

1. We see that the Christians of the various sects in Aleppo are quite ready to be benefited by Gospel preaching. We believe that the harvest is ripe. There is no need to wait for further proof.

2. Considering the importance of Aleppo, we think that it is worthy to be made a strong missionary centre.

3. If this is not possible at present, we pray you to send us an Arabic-speaking preacher to satisfy the demands of those who seem to be anxious to hear the Gospel.

4. We earnestly wish to continue our Turkish services as before, but if we are not able to support the expenses of both, for the sake of the spiritual benefit of our city and for the sake of the salvation of our people, we would prefer to give up the Turkish altogether and apply all our energies to the Arabic.

In behalf of the Aleppo Evangelical church, &c.:

A few days later, the post brought me a letter from a member of the Greek Orthodox sect in that city, who is a highly respectable merchant of about 50 years of age, and whom I had observed as an attendant at all the services I held while there. In giving his letter, I have not omitted the tiresome exaggeration of compliment and deference, simply because these are so invariable and characteristic a feature of all Oriental correspondence.

Aleppo to Sidon, may it please God.

May 12, 1893.

To the honorable presence of the reverend brother and learned philanthropist of high station, George Ford, the highly respected minister at Sidon, may the Most High preserve him. After presenting all due and suitable reverence toward your person, I beg to submit that I had the misfortune to miss seeing you to bid you farewell on the day of your departure. After you left us accompanied by peace, many of our citizens began to come to the mission chapel in the hope of profiting by your purely evangelical preaching, only, however, to be disappointed. I think you should know this fact, and you need no further comment upon it. I ask God, through the meditation of the Saviour, that I may yet see in my own city a prosperous church and a prosperous school also, that shall belong to Christ alone (and nothing is hard for God since all things are possible to His Divine Majesty). And I beg of your eminence that, as your preaching in Aleppo was with fervor, your efforts in behalf of an Arabic church and school in the same city may be likewise fervent. I have written thus, adding my hope that you will not forget me in your prevailing prayers. And if you should require in Aleppo any services, however exacting, honor me by your commands, for I love, from the bottom of my heart, to serve the messengers of the Gospel of Peace, as does also my whole family, for they are indeed the chief agent in the spread of the Kingdom of our Lord and Saviour, Jesus Christ; and in turn-

ing people from the many forms of sin and deceit. O, that it were possible that you should live in our city. Accept my profound respects with those of all who are concerned for the prosperity of the Church. Fare thee well! From the seeker of your prayers. Your brother and son,
PETER, ABRAHAM NEW-MOON.

This man had rendered me already valuable services and in a conspicuously delicate and cordial way, and this unexpected letter from an "outsider" touched me deeply. One other letter should also be quoted here. It was from Rev. C. S. Sanders, of Aintab, who is in charge of the Turkish mission at Aleppo, and was dated May 28th.

"We will be greatly pleased to have a native Arabic evangelist sent to Aleppo, whether for a shorter or a longer period. I hope you will certainly send such a person. They tell me that even now, after more than a month, people come asking whether there are Arabic services. I do not know how thoroughly you were able to appreciate the situation at Aleppo. There is a strong tendency to practical infidelity, especially among the chief Christian sect, the Greek Catholics, and many of them, in their utter disgust with what they at present have might be won to Christ now, but ten years later, it will probably be too late.

Formerly, I wanted very much to go to Aleppo, and tried for it very hard, but the Board could not see its way clearly to taking up the financial responsibility. Since then my eyes have become so weakened that all thought of mastering a new language must be given up. But the question remains, and every time I go to Aleppo it is a repeated trial to see the state of things there and be unable to do anything. If your Board will take it up, we shall be so glad. A single missionary could do a good deal. Hoping you will push this matter, and assuring you that you will always find us very ready to co-operate in every respect. Yours, &c."

The Syria Mission, at a special meeting last June, took into consideration the facts and documents given above, and voted urgency in the matter. It was there decided that evangelism in Arabic should be begun on a modest scale without delay in Aleppo, even though

this must involve, at present at least, the sacrificing to a certain extent of existing work in less important places.

Pursuantly to that action of the mission, one of our most efficient and trusty native evangelists has already gone to Aleppo and begun this work, pending such action as the Board at New York may take in the premises.

This preacher is one who lost his young wife by cholera not long ago, besides suffering a bad disfigurement of his face and neck through accidental burning. His little boy, an only son, is many day's journey from him, studying in the Sidon Training School, and his only daughter, three or four years of age, is several day's journey distant, with her grandmother at Hums, so that we consider him as having shown rare consecration and fidelity to duty in his cheerful acceptance of this most trying appointment to Aleppo, and richly deserving commendation and earnest prayer in his behalf.

A letter just received from Sidon gives the cheering news of the arrival at the Training School there, of the first boy from Aleppo, a future evangelist, let us believe, to his own city.

The considerations that draw us to this new work at Aleppo are:

1. The original connection of that work with our mission.
2. Homogeneity of language.
3. Increasing accessibility.
4. Hopelessness of supply by the A. B. C. F. M.
5. The nobleness of the Armenian brethren, as shown in their memorial.
6. The urgency of the natives, and of the missionaries of the A. B. C. F. M.
7. The increasing ripeness of the field itself, as attested by many witnesses.
8. The increasing ability of our mission to deal with it, in view of the constant development of our native agency, and the growing experience and efficiency of our native presbyteries, and the steady increment of missionary workers in Syria, of various nationalities. It would be grand to make a clear increase of men and means for this new mission; *but if that cannot be*, let us at least so stretch and readjust our present agencies, as

to give to the needy thousands of Aleppo their due proportion of the bread of life.

TWO MESSAGES FROM CHINA—A PROCLAMATION AND AN APPEAL.

THE PROCLAMATION.

The story of the recent riot at Ichowfu has been published in *THE CHURCH AT HOME AND ABROAD* for November, 1893, pp. 381-383. We give herewith the sequel, which is in the form of a proclamation which is to the credit of the Chinese authorities of that district.

Translation of Proclamation of Prefect of Ichowfu (Shantung) on occasion of the riot at Ichowfu, June 8th, 1893:

Hsi,—of Third Imperial Brevet Rank; holding vice-gubernatorial jurisdiction in (the Province of) Shantung, invested with special military authority, exalted and unique, expectant of promotion, (distinguished by) ten ordinary and two extraordinary degrees, repeatedly mentioned with honor in the public records and specially invested with the office of Prefect of Ichowfu—issues this proclamation to suppress (disorder) and instruct (the people.)

Be it known, that since the promulgation of the Treaty between China and the United States, men of all nationalities, whether residing at Peking or elsewhere for the purpose of propagating their religion and conducting medical charities, or locating at the open ports for the purpose of engaging in business, buying houses and building residences, do so under the articles of (said) Treaty. (Our) superior officers constantly transmit instructions to this effect.

Bear in mind that those who enter the Christian Church or sell property to it may consult their own convenience in so doing and can complete such transaction free from compulsion. This statement is sufficient to exhibit the far-reaching justice of the Treaty and to show that it does not contain any ground for apprehension.

Nevertheless, our territory being extensive and there being ignorant as well as enlightened men, it comes about that there are many idlers and busy-bodies who are not acquainted with the details of the Treaty and hence it is difficult to prevent the occasional spread of evil reports.

Let all citizens beware how they lend ear to such rumors and thus groundlessly multiply disturbances. Only consider that those in this Empire who embrace the Christian religion are likewise bound to cherish good intentions and

must not be misled into acts of retaliation by current slanders, nor must they, having entered the Church, slight ordinary people. They are to be friendly to their neighbors and thus, without their exacting respect, others will voluntarily respect them. If on account of a single hostile word or act you are led to mutual recriminations you may become involved in a quarrel and your avowed intention to find your pleasure in that which is good will vanish.

And let others consider the fact that these foreigners, having come thousands of miles (10,000 "li") to our country, have uniformly treated our people with justice and been strenuous in seeking the common peace. The local officials in exerting themselves to protect the foreigners intend by this very means best to protect their own people.

In general, amity between China and foreign countries, the mutual peace of Church and people, and the absence everywhere of causes of complaint, these are all germane to the original intention of the Treaty.

It has happened that on the evening of the 24th day of April, at the Ancestral Grove of the Hsi family, there arose a case of dispute between the people and the Church, these alleging that a child had been abducted, and those that a mob had collected and persons had been beaten. Each party took the case to the local magistrate, and accordingly the magistrate of this district, Lou Hsien, has already promptly investigated the case and taken measures to secure peace.

It became your duty to await quietly the termination of his thorough investigation. How did it happen then, that next day some ignorant fellows proceeded to the residence of the foreigners and behaved themselves in a lawless manner, throwing bricks and stones? In thus adding a side issue to the original case you have certainly exhibited readiness to provoke a disturbance.

It becomes necessary that the magistrate should be ordered vigorously to prosecute this case as a warning to others. Know ye, who deliberately transgress the praise-worthy (Imperial) Statutes, that these laws are sanctioned by fixed penalties. Why will you voluntarily seek to become criminals?

In addition to ordering the local magistrate forthwith to discover and arrest the instigators of the trouble and the perpetrators of the beating, it is proper that I should issue this stringent proclamation. Having done so, I expect all soldiers, citizens, and also Christians, under my jurisdiction, to understand that from the date of this Proclamation each one of you ought, in

peace, to attend to his own proper affairs, and not exhibit mutual distrust nor give currency to slanderous reports which may lead to out-breaks.

If cases occur which you cannot satisfactorily adjust, in each (such) case you should appeal to the officials for equitable adjudication. A resort to beating and mob violence will not be tolerated.

If you dare deliberately to disobey these requirements you will surely be tried and punished with severity, so as to protect the interests of this locality. But if you, the people and the Church, truly honor these instructions and really exert yourselves to keep them, you shall have at once guaranteed the safety of your own families, and, with due humility, shown sympathy with His majesty, the Emperor, whose indulgent grace is bestowed with an impartial view and a universal benevolence.

Beware! Take care! Do not disobey this special and stringent Proclamation.

Proclaimed on the 11th day of May, in the 19th year of the Emperor Kuang Hsi.

Let the above instructions be generally known!

THE APPEAL.

IN THE CHURCH AT HOME AND ABROAD for February, 1893, p. 101, is an article entitled "Our Responsibility in Hainan," and in the December number, p. 460, is an interesting letter from Rev. J. C. Melrose, of Kiung Chow, giving some fresh and inspiring tidings from our new "Hainan Mission." Now comes a remarkable appeal right from the almost unknown interior of that great island. It deserves to be placed side by side with the Laos Appeal as another special summons to the Presbyterian Church to honor a providential draft upon its enormous missionary resources, and do well its own exclusive work in the fields where God has given it a free hand and a *carte-blanche* of unlimited opportunity.

At a meeting of the Hainan Mission in June last the following minute accompanying the appeal appended, was adopted and forwarded to our Board.

"One step in advance requires another. The Hainan field was, on May 1, 1893, set apart as an independent mission. This field includes the Island of Hainan and the neighboring peninsula. We, as its only Protestant missionaries, feel the burden of responsibility which rests upon us to

make the Gospel known to the more than *three million* of heathens who are living in this extensive field. The *nine* missionaries and *five* native assistants now here are a force wholly inadequate to perform the task that is laid upon us. We are now at work in three localities, viz., Ktunchow, Nodoa, and Din-Ki; but our force is not sufficient to meet the demands made upon us even in these places where work has been opened. In addition to these places we should at once provide for the opening of two others, one on the east coast in Van-Chew district and another at Ta-Han, near the center of the island. To reach all parts of the field we believe that five additional stations with resident foreign missionaries should be opened, viz., at Kam-Un on the west; at Lim-Ko, on the north; near Ka Chek, on the northeast; and at least two on the neighboring mainland, one on the east and one on the west of the peninsula. With stations distributed as above, the field could be worked with some degree of thoroughness and satisfaction, and as each of these places is, so far as the people are concerned, ripe for occupation, the demands of the field require these stations. In due time we hope that the Church will send missionaries to enter each of these open doors, but now we appeal that our present necessities may be supplied.

We need a medical missionary in Kiungchow and another in Nodoa, and also two young ladies to work among the women in these two places. Also a minister and a physician to assist in working the broad field near Din-Ki, where Mr. Jeremiassen and his wife have been preaching and dispensing medicines daily for several months to large and interested crowds.

In connection with the above, this remarkable call which cannot be lightly set aside, comes to the Church from Van-Chew. During one of the sessions of the mission, a prominent citizen from that region arrived, having come a distance of some 180 miles for the express purpose of laying before the missionaries a petition, of which the following is the translation:

Messrs. Jeremiassen, Melrose and Tang, three great men, we invite you, honorable gentlemen, to deign to examine our petition. To begin:—On a previous occasion you, honorable persons, came and preached the Gospel in the home of Ngou in the village of Dang-Toa, Van-Chew. Many people gathered together to hear you and many believed. Several gentlemen counseled

together in reference to building a chapel in Dang-Toa village.

We now give this as proof that we have not three hearts and two wills. This chapel is like leaven, men's hearts like meal. If there is no chapel how can the Gospel be proclaimed? If there is no leaven how can the meal be leavened? But if there is leaven the meal will gradually rise; if there is a chapel and the Word is preached, then gradually one man will proclaim to ten, ten to one hundred, one hundred to one thousand, a thousand to ten thousand. Is not this like the mountain stream? One place will then be all leavened by the Gospel.

The three teachers morning and evening prayed to Jesus, the Saviour of the world, to give the Holy Spirit to regenerate our hearts and to help the world to hear and do God's commandments, and to change our former transgressions and all that does not correspond to the doctrine, to change the bad to good. This is exceedingly good. Signed.

IO SANG JI,	LIM SING MOE,
NGOU LOK JOANG,	NGOU TIN HUN,
UI SI SONG,	NGOU TIN KENG,
UI SI CHI,	DANG SI TI,
ONG SONG MENG,	LI TI KHUI.

All agree.

The messenger also promised to give the church a suitable site of land on which to build a chapel. This appeal has not been excelled in interest in the last twenty years. It puts in tangible form the promises that were made to the missionaries who visited them in May. In the district adjoining Van-Chew on the south, our assistants found a Hakka settlement that was anxious to receive the Gospel; also in the district north of Van-Chew are several families that are interested. A part of the Loi country is within easy reach of this place. This valley being low and flat and the main traveled road near the sea being sandy, the people suffer from malaria and eye diseases. We are already making arrangements to settle a native assistant among these people. But it is so far from both Kiung-Chow city and Din-Ki that the field cannot be worked long from these places without detriment to all. A minister and physician are needed for this place.

Ta-Han is a village in the Loi country and is a very favorite location to open a station to work among the populous villages of the aborigines of the Island. This place was vis-

ited several times last year by Mr. and Mrs. Jeremiassen, and they found the people very friendly and open to the reception of the Gospel. We hope to locate a native assistant there next year, but a foreign missionary is a necessity to fully develop the work in that region, which is opening very promisingly.

The substance of our appeal is that the Board should send us:

1. Two young ladies to work among the women.
2. Two physicians for the already organized work, there being, at present, no foreign physician at Hainan.
3. A minister and physician for the Din-Ki region.
4. A minister and physician for Van-Chew.
5. A minister for Ta-Han.

In all,—two young ladies, four physicians, three ministers.

With these at work we shall be in a position to more nearly meet the demands of the field. Having thus stated our needs, we must leave the responsibility upon you and the Church at home to see that the Hainan Mission is properly manned.

MAKING UP HIS JEWELS IN CHINA.

REV. HUNTER CORBETT, D. D.

In the year 1867 Yu He Hwoa entered the street chapel at Chefoo, China, and heard for the first time of salvation through faith in Jesus Christ. He became much interested and asked if there was hope for him. He said that on account of famine he had sold his property, 250 miles in the interior, and was now waiting for a boat to take him to Manchuria. There he expected to join a friend, who had charge of a Taoist temple, and become a priest. He had lived a strange life in all the darkness and hopelessness of heathenism. His wife offended him about two years after their marriage, and he sold her and an infant daughter for a sum equal to \$35.00. He came to the chapel day after day, and finally accepted an invitation to come and stay at my home, where he could receive daily instruction. He was illiterate, but the preacher and others read to him until he thoroughly memorized a Christian catechism

and many portions of Scripture. When he came fully to understand the fearful nature of sin, he was well nigh overwhelmed, and prayed day and night, often with strong crying and tears, for mercy and help. He had to contend with a fearful temper, which he had never learned to control, and also with many superstitions, which clung to him from childhood. He fully accepted of Christ as his All-powerful Saviour, and has since lived a faithful and consistent life. He was always at church on the Sabbath, and the prayer-meetings were his especial delight. He improved every opportunity to witness for Christ, and plead with men to accept of salvation.

He supported himself by carrying chairs, pasturing cattle, gathering grass, etc., doing whatever came to his hand. He thus earned but little money, but by great economy always managed to save some, which he deposited from time to time with his pastor. He contributed liberally to the support of the Gospel, giving at one time \$7.00. He also did much to help the poor. In cold and stormy weather he took delight in sharing his room and food with the destitute. One man who had met with misfortune and was reduced to beggary was, in his 73d year, by the kindness and faithful teaching of Yu He Hwoa, led to accept Christ, and was baptized. Mr. Yu spent many an afternoon distributing tracts and pleading with men to believe in Jesus. He always carried a Bible and hymn-book, and was often seen sitting by the roadside or in the fields surrounded by a little group of men and boys reading the books or listening to his story. Some years ago he became greatly discouraged because no one seemed to desire salvation, and resolved to have a large wooden cross made and carry it through the streets in the hope that the sight might lead men to inquire its meaning and compel them to believe. He finally had a banner prepared. On one side he had written an account of his own life and of what the Gospel had done for him; on the other an outline of the plan of salvation and the folly of idol worship. This he carried with him for years, and constantly besought men to read it. Many years ago he purchased his coffin and burial clothes, had his grave dug

and arched over, and his tombstone erected. He prayed for a sudden death. On Sabbath morning, January 1893, he came to church and seemed unusually well, but while eating his noon meal he was taken ill, soon lost consciousness, and so continued until his death the next day, at the age of 72. A short time before his death he told a friend that he still had a little money (about \$25.00). He requested that after his death this be used to buy catechisms and other books for distribution. He has left a fragrant memory and all feel that he has passed into the "better country."

JAPANESE TROPHIES.

REV. THOMAS C. WINN.

In the providence of God we have recently witnessed several deaths among His followers in Japan, in connection with which signal testimony has been given to His saving power and grace.

A young girl who had been a pupil in our girl's school at Kanazawa, died a few months ago. She had been ill for a long time and her death was, therefore, not unexpected. During her sickness she gave every evidence of a heart touched by grace and prepared to enter the eternal world. With perfect calmness and real joy she spoke of her expected departure. Her assurance of the salvation that awaited her was undisturbed as her death approached, on the contrary it was strengthened. One beautiful thing that she said was addressed to a lady missionary whom she especially loved. Knowing that she would probably reach heaven before her teacher, she said: "If God will let me, I will come to meet you when it is your time to die." Her faith was such an "evidence of the things not seen" that her heathen mother's heart was awakened to an interest in these things.

A few weeks after, another young girl was called from this earthly life. A month before her death, at her own request she had been baptized. When she was taken ill a doctor was called in, but she astonished him by saying that she did not wish his medicine; as she had no desire to live, but preferred to go to Heaven. Her illness in its serious stage lasted perhaps three weeks. During most of that

time she could not lie down with any comfort and most of her nights were sleepless. She would not let others sit up with her, saying that they could do nothing for her. During those wakeful hours she read her Bible and sang Gospel songs. Although hardly more than a child, (she was only fourteen years old) yet to her those night watches were hours of communion with her Lord. She was not anxious to live; her whole soul seemed turned rather toward God and Heaven as her hope and desire. She assured us time and again that she was clinging and would ever cling to Jesus as her Saviour. When she became suddenly much worse as her death approached, and every breath seemed a groan for release, she often remarked: "I hope the angels will come and carry me home to-night." The Japanese have a way of carrying children upon their backs instead of in their arms as we do. She seemed to be most comfortable when carried in this way. An attendant was stooping down for her to get upon his back: she stood up, arranged her dress, and was in the act of putting her arms around his neck to be borne off when a change was seen to come over her face. Her mother caught the falling form of her daughter and resting the child's head upon her breast asked: "Have the angels come for you, Haru?" She could only nod her assent, and with one or two quivering breaths, her spirit was gone. Can any one doubt that she was "borne," like another we read of, "by angels into Abraham's bosom!"

Three men have, since this year began, passed into the world beyond and left their dying testimony to the truth of this Gospel which we preached unto them. I heard of the sickness of one of them. He was a man who ten or more years ago burned up the greater part of his stock in trade of books, because he learned that they were such as a Christian ought not to sell or possess. I went to see him. His body was greatly emaciated, as the result of his suffering. But his face—as we talked of Jesus and His love—his face! I can never forget it! It was, almost without exception, the most expressive of joy unspeakable of all the faces I have seen among the dying. He rejoiced to

talk of God's goodness and of His mercies—more than he could number. I looked about his room; where were those mercies and blessings? His house had nothing in it but indications of poverty. He was lying on one thin comfortable, the mats were ragged and dirty. Surely these were no signs of blessings—abounding blessings—here. No, they were spiritual things he was talking of. He said to me before I left him, "And now before saying good-bye, I want to tell you, Mr. Winn, that I have cast all my care upon the Lord, and that His wonderful goodness to me and my *overflowing joy* at the thought of soon seeing Him has taken away all my anxious thoughts about my bodily necessities." Walking homeward I felt that I had gotten the greater blessing from that visit, and the glory which shone in that poor man's face seemed to be lighting up my soul. A few days after that, when his wife was preparing the humble breakfast in an adjoining room, he called her in such a way as to bring her at once to his side. He said then *rapturously*, "Jesus has come for me now." "Has he?" "Yes, Jesus has come for me now," and in less time almost than it takes to tell of it his spirit had taken its flight."

The second one to die of the three men referred to above was a young man, to whom the following words seemed so truly applicable that I took them for the text of my remarks at his funeral: "And Jesus beholding him loved him." When he was taken sick we all thought it was nothing serious, and that he would soon be well again. For a week he was perfectly rational, and by many statements and prayers showed that he put his trust wholly and unreservedly in Jesus Christ as his Saviour. I was afterward called up at midnight to go and see him. I stayed a long while, for he had become a little delirious, and, his father being absent, his mother was much alarmed. In spite of all that was done for him we were greatly saddened to see him gradually decline. His mind was never fully restored, only for short intervals at a time. It was touching to see his gratitude for what was done for him. Every time we called he always knew us and would insist upon expressing his thanks, not only with hi

lips, but by making as much of a bow as he could. Just before he breathed his last, his face wore an expression of great happiness, and his lips were seen to be moving. These were his words: "Take — home — this — wandering — sheep — for — Jesus' — sake."

Recently an old man was borne to his grave from our church. Last year he had an attack of la grippe, from the effects of which he gradually failed, till death came to relieve him from the sufferings of a wasted, weary body. He had not been a believer in Jesus many years, and it would not have been surprising, therefore, if early religious beliefs had asserted themselves as his powers began to fail. But it was not so. He himself asked to have the communion celebrated in his room that he might partake of it once more. At that time and on other occasions he said that being old he could not expect to live much longer; that he had no other purpose or hope than to trust in Jesus Christ, and be saved by Him. The evening before his death, I called to see him. As I entered the house, I was told that he would not probably recognize me, or understand anything I might say to him. But when he heard my name, he turned his face toward me and waved a feeble welcome to me with his hand. Up to the moment of his death, during the following forenoon, he was listening to his daughter read the 15th chapter of 1st Corinthians. While attending to the reading of those words, in which he found pleasure, he suddenly and quietly fell asleep to await that glorious Resurrection Day.

To us who saw these persons during their illness and listened to their oft repeated and unchanging testimony as to their faith in "The Only Redeemer of God's Elect," nothing of doubt ever suggested itself concerning the eternal salvation of their souls. Their dying words and experiences leave no place for such thoughts. We cannot sorrow for them as for those who have no hope.

"'Tis the promise of God, full salvation to give
Unto him who on Jesus his Son will believe.

"They are safe now in glory, and this is their song:
Hallelujah, 'tis done! I believe on the Son;
I am saved by the blood of the crucified One."

A CURIOUS FRAGMENT OF AFRICAN HUMANITY.

REV. A. C. GOOD, PH. D.

My last trip inland from Batanga was marked by an incident which interested me very much. The journey was one of the most troublesome I have yet made. In trying to find a shorter road I found the very worst I could have taken. Besides being very crooked it was much obstructed, so that it seemed at times as if we would never get to our destination. To make matters worse, it rained even more than usual, so that when we arrived I was more thoroughly used up than I have been at any time since beginning this work.

The second day from Batanga, however, I struck something that reconciled me to the bad road. It was a village of the famous Dwarfs. As everybody knows, it is only by a rare chance that one ever gets a sight of these little people. Generally they are very timid, but I suspect there is usually a reason for their timidity. These Dwarfs are found all over this part of Africa, but they have no country of their own. They live much as do the Gypsies with us, scattered among many tribes, but belonging to none. All the other races of this region live by agriculture. True they are much engaged in hunting and fishing, and depend mainly on the chase for their supplies of meat, but what they kill is a very small part of their living. It is on their gardens of plantains, cassava, yams, corn, sweet potatoes, ground-nuts, etc., that they mainly depend for a living.

But the Dwarfs do not live after this manner. They subsist by the chase, and on such wild fruits and edible leaves as are to be found in the forest. However, they are not at all averse to eating what others have raised. They are as fond of the cassava, plantains, etc., as are other Africans, but for some reason they have never taken to raising these things for themselves. Whether it is simply that they are averse to agriculture, or for some other reason, I would not venture to say. Here, then, we have a people who want vegetable food, but do not wish to work for it. How are they to get it? I am happy

to say they are not accused of stealing food from their neighbors' gardens. Indeed, it is admitted on all hands that they are remarkably honest.

HOW THE DWARFS LIVE.

Here is their mode of life. They attach themselves to some town of the Fang, Mabea, or any other tribe occupying the country in which they wish to live and hunt. They are very skillful hunters, and if there is game to be had they will get it. When they are hungry for vegetable food they take the game they have killed to the town to which they have attached themselves, and exchange it for the food they want. This arrangement seems so satisfactory to both parties, that often a family of Dwarfs will maintain such an alliance with a town of their stronger neighbors for generations. The Dwarfs are themselves a timid and harmless people; at least this is true of those found in this section of Africa. They never pretend to fight for their rights, so I am assured. When the people to whom they have attached themselves do them a wrong which they are disposed to resent, they simply move away and seek an alliance with some other town where they will receive better treatment. But it is considered an advantage to have them as neighbors, so I am assured they are generally well treated. Their towns are not permanent, however, and their dwellings are only rude sheds, covered with leaves, which they occupy while the game in the neighborhood lasts. They are so constantly moving from place to place that even their friends hardly know sometimes where to find them.

But if the stronger tribes do not rob or kill them, they certainly take advantage of their ignorance of the world. They supply them with cloth, guns, powder, spears, etc., at such prices as they choose to ask for them, and they take good care that "Their Dwarfs" come in contact with no one who will tell them how they are being cheated.

WHY THEY ARE DIFFICULT TO FIND.

Here comes in the difficulty of seeing these Dwarfs. You go to the people of that tribe and ask them to show you the town of the Dwarfs. Usually they pretend to be most

willing, but they assert that the Dwarfs have never seen a white man, and will be afraid, so they must go in advance and prepare the Dwarfs to see the white man. Their real object is to see that the Dwarfs run away, or if the white man succeeds in seeing them, they will make his visit in some way strengthen their own influence over the Dwarfs. If a white man journeying by himself comes on a Dwarf village in the forest (a most unlikely thing), the stories the Dwarfs have been told about the dreadful visitor will send them flying in all directions in the forest.

But to come to my story. Had I asked the Mabea to show me "Their Dwarfs," I would have asked in vain. They would have hit upon some scheme for keeping me away. But I happened to have a young Mabea as guide, who was very impetuous and thoughtless. About noon of the second day, as we were trudging along through the forest, I happened to notice a newly beaten track leading off from the main path. At the same moment I heard the sound of voices at no great distance from the path. I asked in surprise who made that path, for I had supposed we had left all the towns far behind. Without taking time to think, he replied:—"There is a town of the Dwarfs there." Then I had him fast; he was in my employ, he dare not directly disobey, and, of course, I at once announced that I would turn aside and see these people. As there was nothing else to be done, he started with me for the town. When we came near he said, "I will go on and tell them so they will not be frightened. You wait here, and when I have prepared them I will call for you." Perhaps his intentions were all right, but I was suspicious. So I followed close behind him, and we entered the strange village almost simultaneously, so that there was no chance for plotting anything to my disadvantage if this was contemplated. Well, I found the Dwarfs at home to the number of fifty or sixty, and not so badly frightened after all, which fact I attribute to the fact that they had not been "prepared" for my visit.

THEIR HOME IN THE SUNLESS FOREST.

The village was evidently newly built. The paths were new, the leaves with which

the houses were roofed were still comparatively fresh, everything suggested a temporary encampment only. The spot they had selected for their village was well chosen; the ground was high and well drained, and a fair sized stream of beautifully clear water flowed close by. I could have enjoyed spending a few days in such a camp myself, but to spend one's life in such an environment, with no clearing, no open country, no sunlight, no outlook beyond the shadowy forest glades,—the thought was enough for me. But I have only pictured the reality. How can these people ever see the clear sunlight? They can, of course, wade out into the middle of a stream, where they find one wide enough not to be overshadowed by the trees, or they can seek a place where a large tree has fallen and carried down with it a number of its lesser neighbors, thus letting the sunlight through to the earth; but practically these people can only see the sun as they get dim glimpses of it through the trees. Their houses are as different from the houses of the Dwarfs I have seen pictured as they could well be. They are simply sheds. Poles are placed with one end on the ground and the other resting on a horizontal pole supported on posts four or five feet from the ground. Across these poles small sticks are laid like the lath on the roof of a house, and on these are laid with wonderful skill the large leaves that serve as shingles.

A MUTUAL SURPRISE.

You would imagine that such a roof would leak, but when well made it is really wonderful how it will turn water. These houses are ten to twelve feet from front to back, and anywhere from ten to twenty-five feet long. There are no walls, only sometimes the ends are partly closed by setting up branches of trees against the roof. The front of the shed is always open. They are not built in any order, but are scattered about apparently at random. In these houses, if we can call such structures houses, these people live, eat, sleep on their beds of poles, and die. When the game becomes scarce in the place where they have fixed their camp, they simply move to a new place, and in a few days have a new village and a new home. When I came into

their encampment I found a number of Mabea there from the coast, exchanging cassava for game. They seemed quite annoyed at seeing me there, but the Dwarfs appeared rather pleased, and gathered around gazing at me in speechless wonder, but I doubt whether their curiosity was greater than mine. Could I talk to them? I tried Bulè on them. They replied modestly that they did not know Bulè, but as they spoke in a language very like the Fang of the Ogowé, I felt at home at once. A big and very consequential Mabea came up and offered to interpret my Bulè into Mabea, but I very promptly and emphatically declined his services, as I found that most of them understood the Fang quite well, so that I had no difficulty in making myself understood.

PRISONERS IN THE AFRICAN WILDS.

I asked them some questions about themselves, which they answered without hesitation. The women and children were a little timid at first, but no more so than the Bulè the first time I came among them. One little old man seemed especially intelligent and fearless. I put the question to him plainly, "Why do you live here in the bush like this, and never come to see the white man?" He replied, with a side wink toward the Mabea man, "These people will not allow us to see the white man." I spent most of my time trying to solve a question, the answer to which I have been seeking for years, viz., Do the Dwarfs have a language of their own, or do they speak the language of the tribe with which they associate themselves? The other tribes answer the question both ways. I watched them very carefully to see if they spoke among themselves in a language I did not know, but while I was among them I heard nothing but Mabea and Fang.

THE LOWEST STRATA OF HUMANITY.

These Dwarfs did not fit any description I have ever read of African pigmies. They were not remarkably small; some of them must have been five feet or more in height. Still they were distinctly dwarfed in stature. The Mabea are rarely above the medium height, and yet those standing by seemed very large compared with the Dwarfs. They were a distinctly lighter tint than the surrounding

tribes, but I could not see any sign of the yellowish or reddish growth of hair on the body, of which some travelers have spoken. Certainly these Dwarfs were the lowest specimens of the human race I have yet encountered. Their jaws were much too large, their foreheads low and retreating, and I noticed especially that their foreheads and the tops of their heads seemed irregular and rough, instead of smooth and rounded. The lowness of their foreheads was emphasized by the size of their eyes. The children especially seemed to have eyes like saucers. The eyebrows, which were heavy, were, or seemed to be, farther above the eye than in other races. You can perhaps imagine the result. The eyebrows appeared to be in the middle of the forehead, and, worst of all, the brows did not in some cases seem to be set on straight, for not only did they appear to slant inwards but the two eyebrows on the same person did not in some cases seem to have the same slant. This must have been a mistake on my part, but certainly it looked so to me. The upper part of their bodies was apparently strong enough, but the abdominal part was far too large for symmetry, suggesting gluttony, and their legs appeared crooked and weak.

On the whole, my visit to the camp of the Dwarfs left on my mind a feeling of sadness. To think that human beings should live such a life! I tried to learn something of their religious ideas, but could not find that they differed from those of the Mabea.

SHALL THESE CHILDREN OF DARKNESS SEE A GREAT LIGHT?

Near the coast these Dwarfs are not numerous, but as we go back they become greater in numbers, until I am told that far back of the Bulè, there is a country occupied by Dwarfs alone. Whether this is true or not I cannot tell, but certainly there are in Africa a vast number of these weak, harmless people, and the Christian cannot but ask, "How long will it take the slowly dawning light to reach these children of nature, skulking with the beasts in the shades of these mighty forests?"

One more curious fact I must mention. It is not only claimed by the Dwarfs, but freely admitted by the other tribes of this region,

that the sea was first discovered by the Dwarfs, while the people now on the coast were still far back in the forest, and did not as yet know that there was such a thing as the sea. The first paths in this whole region were opened by them, and, if I am not mistaken, many of the names of localities were first given by them.

Let us make it a subject of earnest prayer that we may be able to carry the blessed Gospel of light to these fellow creatures who are literally living in darkness.

Letters.

PERSIA.

A MISSIONARY TOUR ALONG THE ARAS.

REV. T. G. BRASHEAR, *Tabriz*:—The Aras is lined on both sides with mountains, and it was thought not to be too dangerous to make a journey along the Persian side during the hottest weeks of the year, so we started for that historic region the 12th of July. Our party was small, consisting of only one native brother, who was a colporter of the American Bible Society, and myself, with a man to look after our horses.

Tabriz is about three days' journey south of the Aras and six days west of the Caspian. We travelled slowly toward the Caspian, stopping at nights in Moslem villages where we were able to have conversations and prayers with those who as usual gather around when it is known that a "Frangee" has come.

KINDLY RECEIVED AT AHAR.

In three days we reached Ahar, a Turkish city. Here we made a very pleasant, and I hope profitable, stay of nearly one week. The people received us very kindly and took us from the old dusty tumbled-down caravansary to a private house where we lived very comfortably. Although only three days from Tabriz very few foreigners have ever visited Ahar, and the people thought it a great privilege to entertain us. Calls were received from the prince, principal doctor and a khan, and returned. These and some others understood that I was an American subject and acknowledged of themselves that the United States is progressing more than any other country. I always tried to show them that it is because of our Christian religion.

There were many opportunities of reading from the Gospel and speaking with the people who came to visit us at the house where we

were staying. The last two days of the week spent at Ahar were passed in company with Miss Holliday and Dr. Bradford who were on their way back to Tabriz from a tour in the same general direction where we were going.

AMONG THE DARK MOUNTAINS.

After a very pleasant visit at Ahar, which we hope to repeat soon, we took our journey toward the Aras, intending to visit mostly Armenian villages. Armenian and Moslem villages are numerous in this region, to which the name Kara Dagh (Black Mountains) is given. The name is very appropriate for in more ways than one can darkness be ascribed to this region. We visited in all about a dozen villages, two of which were Moslem. At Has, a large Moslem town, where we spent the first night, there was some little difficulty in finding entertainment. I must have been the first foreigner to visit the place for they were more inquisitive and superstitious here than usual. We were continually asked who we were, what we were doing and where we were going.

Every person you meet, while travelling in Persia, thinks it his privilege, not to say duty, to ply you with all sorts of questions till he is satisfied. I knew of nothing more unpleasant than to have to bear with them and hear and answer the same questions many times every day. But this is a part of our work and gives us a better chance to talk with them and present to them the truth of which they are so ignorant. At this place they were afraid we were Russians who had come to spy out the land, which was a very natural suspicion. The Russian influence seems to be growing stronger in Persia as well as in the Pamirs. They have gotten possession of the railway at Teheran and are building a wagon and carriage road from the Caspian to the capital.

From Has we journeyed on toward the Aras and ascended a steep mountain to an Armenian village. Our tour from this point was made among mountains and by means of narrow, thorny trails. It is doubtless true that these Armenian Christians were forced to retreat to these mountain fastnesses during the persecutions by bigoted Moslem rulers. For all we know they may have been here since the time of Tamerlane.

I will not give the names of the places where we stopped as they are difficult to pronounce.

"LIKE PEOPLE LIKE PRIEST."

We were usually the guests of the priests, wherever a village contained one. We all have

some idea of what the priests are, but it is necessary to see them to know what they are like and what they do, or rather do not do, for their people. At two villages I attended morning prayers; in the first one there were present in the church four women besides an old man and myself; in the second village there was not a single worshipper besides the old priest and myself. I did pray most earnestly that the truths of the Bible which the priests were singing, or rather muttering, in ancient Armenian might be the power of God to lead them to repentance. I could not help feeling that although the houses of worship were so old and dilapidated, still they were the Lord's houses and they who sincerely call upon Him there may expect to be heard and blessed. I always tried to impress upon these priests the sacredness of their calling and the duty of feeding the flock under their care. One of them said "The people are bad, they don't come to church nor keep the Sabbath. The reference in Hosea 4:9, "Like people like priest" was most suitable here and I did not hesitate to remind him of it.

A CHRISTIANITY WHICH ITSELF NEEDS CONVERSION.

We journeyed on toward the Caspian till we came near the Aras and then turned westward keeping in sight of the river for several days. In not one of these villages did we find a school, although there is now much talk of establishing several of them.

As harvest was in progress the men were usually in the fields and we did not have such good opportunities for speaking with them as we had hoped. However, I am more than ever inclined to the idea that individual conversations are about as fruitful as public speaking. Whenever we could we talked and read and prayed with those present. They think it very strange when we do not make the sign of the cross upon our breasts after prayers and eating.

The condition of these people is most pitiful. As to real consolation and blessings from the Gospel, they are few indeed. They are different from their Moslem neighbors only in having the name of Christ upon them, and in receiving baptism and in being married and buried by the priest, for all of which they pay a certain sum as a kind of poll tax. It is said that the priests write prayers for all manner of purposes and sell them, and that even the Moslems buy them. Bands of robbers infest the region, and at one place while we were eating dinner a number passed near by. Word was soon brought from another village that they had been robbed. The

priest and three or four more (one of them riding my horse) started in pursuit. Soon others followed from other places. After two or three hours they returned, having recovered the stolen mules. It is for protection that they always live together in villages.

No weekly or even monthly mail comes to this region. They depend upon chance travelers to carry their word or letters.

"MINT, ANISE AND CUMMIN."

In one of the last villages visited we found honey to eat. The bees would sometimes fly around us and several people asked if we thought it a sin to kill one. You see how they exercise themselves still over the "mint and anise and cummin," but I can assure you they neglect as of old the weightier matters of judgment and justice and mercy. I often wondered what thoughts must occupy their minds and hearts! How blank, not to say filled with evil and nothing but evil continually! Nothing but the Spirit of God can awaken them, and let us all unite in this one request that God will, even this year pour out His Spirit upon them and convert them. It is not too much to ask.

REV. HUGH TAYLOR, *Lakawn, Loas*, writes:—"We have suffered a great loss in the death of Ai Nong, of famine relief fame. It was while absent looking after some distant members of the flock that he contracted a disease which proved fatal. He was an earnest student of the Bible, and his one regret at dying so early in his Christian career was that he had had so little opportunity to study God's Word. When he once learned that a thing was wrong he studiously avoided it; when he once learned that a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born only of real faith.

J. G. WISHARD, M. D., *Teheran*, writes:—"The hospital work is moving quietly along and we are gradually developing our facilities. We have received more than twenty patients and have had as many surgical operations. I presume this will be, perhaps, one of the most difficult years, since we have few trained helpers and everything is to a certain extent experimental.

The U. S. Minister called to-day and informed me that he had received from H. I. M., The Shah, a very strong letter assuring him that our friends in Oroomiah (both American and native) should have full protection, and that the murderers of our Nestorian friend and brother *will be punished*.

HOME MISSIONS.

NOTES.

The best possible use of money is to put it into *character*. That is what the Board of Home Missions does with it.

Every aid-receiving church that reaches self support enables the Board to send the gospel to some destitute community that is waiting.

Rev. Vincent Pisek, pastor of the Bohemian Presbyterian Church in New York City has married more than seventeen hundred couples and received into his church more than three hundred converts from the Roman Catholic Church,—all within the ten years of his pastorate.

To question the propriety of Presbyterians going into New England is as absurd as to question the propriety of Congregationalists entering New York or the south.

Does any one suppose New England so thoroughly evangelized as to need no more effort, or that one Church can do the work there any more than elsewhere?

The slavish fear of priest-ridden people obscures much of the fruit of our mission work in Utah. But the fruit is there, and it makes itself manifest in the progress of American ideas, in the quickening of enterprises, in the desire of youth for instruction, in the rising intelligence of the people, as well as in the enrollment of our schools and the accessions to our churches.

Oklahoma wants to become a state. It was born in a day with a population of 62,000. That day was April 22, 1889. It is, therefore, three and a half years old. A year ago there were over 22,000 votes cast, indicating a large increase in population. The set-

tlement of the Cherokee strip in October has swelled the population to 175,000, it is claimed, and has brought the taxable property up to \$50,000,000.

The condition of our treasury is enough to make us cry out with the disciples of old when they were about to be shipwrecked: "Master, save! we perish!" Yet that courage is of little value which blusters when it is epauletted and in the barracks but retreats before the cannon's mouth. That amiability which is seen where there is no provocation, is of little merit, and that faith which fades with the light will never win a victory that is of any account, and so we keep up a cheerful courage.

Santa Fe, county seat of K Co., Cherokee strip, has 2,500 inhabitants although but six weeks old. They have twenty-seven saloons yet our missionary was greeted by a large congregation in a dance hall at night. Many came who could not find standing room and were compelled to go away.

There are eight or ten towns along the Santa Fe Railway all needing immediate attention as they contain from 500 to 2,000 inhabitants. I found two good men for elders at Santa Fe.

There are two villages at Point Barrow. Many Esquimos of the inland regions visit the Point and come in contact with our missionary and with the natives whom he teaches. One firm employs constantly five hundred men in shore whaling business. Besides these many hundreds of whalers from the Arctic ocean are compelled to winter at Point Barrow. The influence of these men upon the natives before our mission was established was indescribably bad. But now they themselves come under the influence of the gospel.

A small boy in one of our Utah Sabbath-schools induced a neighbor's son to accompany him one Sabbath. The new boy became interested and was evidently learning something, when his father forbade him going again. On being asked why he objected to his son's getting the benefit of instruction he replied: "Well, yes, the Bible's good enough, but the folks—they are kickin' so." The father was, in fact, proud of his son's progress under Christian instruction, but he was compelled by his ecclesiastical superiors to withdraw his son from the light and to keep him in the darkness of ignorance.

A Home Missionary writes:—"I have been having some good meetings. Will try hard for a collection from all the fields. I have to work with them some time to get them in frame of mind to give. I find lots of people that are willing to do the amening, shouting and hallelujahing that are as dead as an oyster when you ask them to give. How much of all work consists in ringing the bell and blowing the whistle. This is all very nice, but it does not move the train. Let us pray that the Lord will help His dear people to enthuse more in real gifts and work and not so much tooting and bell ringing to clear the track from imaginary obstructions."

A Paris journal, with pardonable pride, boastingly says: "Mr. Charles E. Dallin, a Paris sculptor, has been awarded a diploma at the Chicago Exposition." It may be of interest to the friends of Home Missions to know that Mr. Dallin was a poor Utah boy, whose talent was discovered by a teacher in one of our mission schools. A wealthy gentile miner aided him by sending him to Boston to study under a competent sculptor. Some years ago he was the successful competitor for a large prize which had been offered for the best statue after an original design representing the "Ride of Paul Revere," Mr. Dallin's visit to Paris was recent and brief.

Two illustrations taken from the Board's correspondence give some idea of the effect of the "hard times" on our churches and the

missionaries. One missionary writes: "I have been compelled to sacrifice my watch—a fine one and a keepsake—in order to provide necessary things, because the members of my church cannot get the money to pay their part of my salary. If it were not for the Board's help we would certainly starve."

Another says: "Our large mill that employs 5,000 men closes soon. Hundreds are already out of employment and cannot meet their pledges. I am much in need of my check, and feel sure that you will send it as soon as possible."

The wisdom and economy of employing pastors-at-large in missionary presbyteries has been abundantly proven. The most gratifying testimony to their usefulness comes from the presbyteries where they labor. The following extract of a letter from the Home Mission committee of the Presbytery of Ozark is a fair sample.

"The Committee desires to give especial commendation to the work of our 'Pastor-at-Large,' Rev. George H. Williamson. He is revolutionizing the aspect of our weaker churches. He has secured money to build a house of worship at Monett, cleared Fairplay Church house of debt and is saving Lockwood and Golden City churches. He is skillful, indefatigable—a host. It will save the Board immensely in the end and greatly advance the cause."

A large colony of Waldenses have bought 10,000 acres of land near Morgantown, N. C., and are making permanent homes there. They brought with them from Italy their historic faith and zeal. Their pastor explaining this movement says: "It is because our valleys are so narrow and our young people, flocking into France, chiefly into Marseilles and Nice, are surrounded by many temptations endangering their faith and morality. We do prefer to imitate the old Puritans and go abroad in order to keep our faith and our old simplicity."

They have provided for the support of their pastor but need help in the education of their children. Such immigrants will always meet a cordial welcome in this country. Against such there is no law.



Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE NEW WEST.

The accompanying map represents our New West, which embraces more than two-fifths of our country exclusive of Alaska, and probably much more than half the natural wealth of our entire national domain.

The rapidity of its increase in wealth and population is without precedent in our history. If we receive the official estimates of its agricultural possibilities, founded upon experiment and results and the actual measurement of areas of mineral deposits and their richness, which are confirmed by the judgment of the promoters of great enterprises for material development and transportation, we must expect and provide for a continuance of its rapid increase of population and wealth.

It is not wise to predict, even upon the most reliable data, what the future may bring forth, but judging by the past a fair estimate would fall below what we shall realize. The predictions of the most sanguine a quarter of a century ago fell short of the realities of to-day.

The attention of the world centres upon

our New West just now more than upon any other portion of our country. This special interest has been awakened by the place which silver has held in the finances of our country,—by the opening to settlement of vast regions of land from which settlers had been barred,—by the attention given to irrigation which promises to prepare for settlement many millions of acres of our most fertile land which have hitherto been regarded as desert and worthless,—and by the resultant fact that a new era is about to be ushered in by the rapid development of the marvelous resources of the West. Surely much of our national history, and probably its most brilliant chapters, are to be made between the Mississippi river and the Pacific ocean. Thither a vast multitude of the most enterprising sons and daughters of the older States are flocking. There hosts of sturdy immigrants from foreign shores are seeking homes, and on that great theatre of human action millions will be born and live and act.

If the population of our entire country shall double in the next thirty years, as it has done in the past thirty years, the new West will certainly receive more than its proportion of the increase estimated upon either its present population or its geographical extent.

Full and reliable information respecting the resources, attractions and material prospects of the West may be found in most attractive form in the *Review of Reviews* for October and November, 1898, also in *The Great West*, a volume recently issued by the Harpers.

But the growth and outlook of our Church work is certainly of equally thrilling interest. In 1870 there was not a minister nor a church in Montana, Idaho, Utah, New Mexico, Arizona, or Nevada. In the two Dakotas there were seven foreign missions among Indians.

Now there are in these states and territories 5 synods, 15 presbyteries, enrolling 214 ministers, 332 churches with 12,899 church members. Wyoming had in 1870 three nominal churches, one of which was at Cheyenne and had nine members on its roll. The other two were at Laramie and Rawlins and reported six members each. Colorado had six ministers and ten churches with an average membership of twelve, all belonging to a synod

in Iowa because there was no synod between Iowa and California. Now, Colorado, including Wyoming, has a strong synod with 85 ministers and 98 churches, enrolling 8,158 church members.

Oregon had, in 1870, but nine churches with 308 members. She now has a synod with 70 ministers, 81 churches, enrolling 5,271 church members.

California had but 33 ministers, as many churches and 2,000 members. She now has 244 ministers, 224 churches and 19,100 members.

Nebraska's growth has been as great. In 1870 she had a few struggling churches belonging to an Iowa synod. She now has a synod with 140 ministers, and 222 churches with 13,390 members, two important colleges and a rising theological seminary.

In Kansas equally great things have been accomplished. She has gathered into her great synod 208 ministers, 361 churches, with 24,668 members.

Minnesota might have been included in our map, for she is new enough to have grown in church life since 1870 from 44 ministers to 172,—from 52 churches to 211 and from 2,504 members to 16,123.

Indian Territory had then one minister and two churches with 154 members. The Synod of Indian Territory now has 51 ministers, 96 churches with 2,601 members.

Texas is not included in our map—and not properly in our topic—but in passing it is well to notice that from a half-dozen small churches and as many ministers of sterling quality she has grown to a synod of 39 ministers, 64 churches with 2,539 members. In this state, however, the southern branch of our Church has had an equal growth. Both are there, because neither can do the work alone and both fall far short of the demands of that greatest of our states.

Great as this growth of our Church in the New West has been, the increase of the demand has been greater. We have not kept in sight of the work to which the country and its increasing population have invited us. All these states and territories are calling for more men and more churches. In many communities the living are without the Gos-

pel, the dying without its consolations, and the dead are buried in silence.

No one having a full knowledge of the situation will assert that the country is over-churched, or even adequately churched.

If the Church is to catch up with the country and then double her forces, as the country doubles her population, we shall need to organize a church and add a minister to our forces each working day in the year for thirty years.

Added to this it must be remembered that the New West is the home of the Indians, the Mexicans and the Mormons—not to reckon our far away Alaska land, where dwell a distinct and interesting population of our Nation's wards.

No work of the Church in any lands of the earth has been more signally blessed of God than that which we have maintained among our exceptional populations. They respond most readily to the labors of the missionaries. The results have more than justified the expenditure of money and effort and time upon them.

Surely with these vast and varied interests our hearts will be full of interest and sympathy and prayer throughout the month. The interests of our beloved land and the salvation of millions of immortal souls are at stake.

PRESBYTERIANISM IN WISCONSIN.

REV. W. D. THOMAS, PH.D.

Our progress in the last few years is due in the main to the *kind of pastors* that have labored in our state more than to anything else. Men of cultured intellects, robust manhood, sterling integrity and fiery hearts are living the truths they preach,—the old Gospel is just beginning to make itself felt, its transforming power and regenerating grace are doing over again what Paul did in Rome, Ephesus, Phillippi and Corinth.

A prominent feature of our growth is in the new structures erected for worship. Five quite costly, beautiful and churchly in appearance have been put up—Eau Clair First; Portage; Madison, Christ's Church; East Superior; and Stevens' Point. And twelve less expensive, yet attractive and most ser-

viceable have been finished; they are the Bethel Church of Ashland Rice Lake; Bethany of Milwaukee; First German, Milwaukee; Shortville; Greenwood; Fort Howard; Westminster Chapel and Grace Chapel, La Crosse; Eden, (Bohemian Church); Muscoda, (Bohemian Church); and Mayville. Also quite a number of new mansees have been added to the roll. Two Bohemian churches and ten English-speaking have been organized,—they are Eden Bohemian Church and Muscoda Bohemian Church; Blair; White Hall; Pleasant Valley; Montello; Bethany, Milwaukee; Westminster and Grace Churches, La Crosse; Ellsworth; Hager City; and Colby. Work has been maintained in seven important stations—preaching and Sabbath-school every Sabbath during the past Summer—and most of these fields are now ripe for organization. A number of our churches have been healthily revived and many souls have been added to the Master's service. All our churches, with the exception of three small stations, were supplied during the past Summer.

Materialism, Sabbath desecration, ignoring of the Bible as an inspired volume, the intoxicating cup, are the main foes of the Gospel here. Crime is greatly on the increase; drunkenness abounds; and profanity is everywhere indulged in. Men live for this world only, indifferent to the claims of eternity—without God and without hope in the world. Not long ago our Supreme Court by its decision ruled the Bible out of the public school—the Book that has ushered in the civilization of this nineteenth century and made Great Britain the foremost nation of the world.

Wisconsin, except Rhode Island, has a larger foreign population than any state in the Union—it may be roughly expressed as *two-thirds*. Herbert Spencer tells us that *heterogeneity* is the index and symbol of civilization. Ours must be a very high order of civilization, for here we have Englishmen, Dutchmen, Frenchmen, Welshmen, Irishmen, Scandinavians, Hungarians, Bohemians, Germans, Italians, Russians and Poles. If the criterion of Mr. Spencer is true, what a magnificent chance for civilization! This Babel of tongues is one of our greatest ob-

stacles in the march of the Gospel. They come here not only with their foreign tongues, but also with their habits, superstitions, filth and degrading vices.

There is a splendid future before our State. The Lake Superior region is going to play a conspicuous part in our history. Superior itself is going to be a city of no mean proportion, and not far distant. Minerals will be the chief sources of our wealth. Rich farms will dot our land. Villages will yet cover this commonwealth. There is quite a motley throng here now; a mightier host is yet to come from all lands. To civilize and evangelize this people is the task God has set before us. From the depth of their spiritual natures comes to us the Macedonian cry, "Come over and help us." Christ's final command is ringing in our ears, "Go ye, therefore, and teach all nations." For this service and this obedience we need profound faith, fervent zeal and more Christ-like consecration.

HOME MISSION WORK IN WASHINGTON.

REV. T. M. GUNN, D. D., S. M.

RIDGEFIELD, in the State of Washington, on the Columbia river, nearly 25 miles due north of Portland, Oregon, is an ideal country place, so retired that one could be as isolated there as in the wilds of Alaska. It is a favorite summer retreat. We spent a week there in very pleasant religious services amidst the busy hay harvest and the usual exciting preparations for the Fourth of July. The meetings were not in vain, though we did not receive the immediate result that might have been reasonably expected under less distracting circumstances. Our counsels resulted in the opening of another preaching station which was explored by Rev. W. B. Williams, the Presbyterian Sabbath-school Missionary. The church manifested its appreciation of the labors of the week by a very liberal collection for the cause of Home Missions.

KETTLE FALLS lies 100 miles north of Spokane. Here I visited the whole field with Rev. John McMillan, M. D., and made the acquaintance of the members of the Cully Memorial Church (the Columbia), which lies in the basin of that beautiful stream a dozen miles south of Kettle Falls. I was very greatly surprised at the material development of this part of the valley, which was so recently but a virgin desert. Fruits, veget-

ables and harvests teemed on every hand. Accustomed as I have been to the products of all parts of this exceedingly fertile commonwealth, my conceptions of the possibilities of further development were greatly expanded, by what I saw and heard.

ROSLYN, a coal-mining town, is kept by the Companies on about half work, not over three days in the week, and the people are merely able to keep above want. They must deny themselves when they contribute anything to the minister or to the charities. They have introduced systematic giving with the envelope system and with very encouraging results. The minister is very highly esteemed, and we may hope for very encouraging results in spiritual matters there.

ON Sabbath, the 28rd, I organized the Natchese Church, in the upper Natchese valley in the Eureka school house, with seventeen members, chiefly heads of families. Mr. W. T. Stewart, having been an elder in the Westminster church, Tacoma, was chosen a ruling elder, and Mr. John McPhee, a long time resident, was elected, ordained, and both were installed as the ruling elders of this church. In the afternoon we held one of the most affecting communion seasons it has ever been my privilege to witness. The upper Natchese valley is now thoroughly irrigated, and is another of those marvelous demonstrations of what may be done by that means.

AT WENATCHEE AND MISSION. The work under the care of Rev. Thos. McGuire has been faithfully served, but its development has been retarded by the financial panic. The church at Mission has finished an excellent and commodious building, the pride of the village, and has so far carried the work by contributions of labor as to have it ready for service, leaving some slight ornamentation to more prosperous times.

At Waterville the new young minister, Rev. Lowrie W. Sibbett, who has recently come, has the ardent esteem and support of all his people. The trustees have heroically undertaken the erection of their new church, and the first timbers were placed on the stone foundation while I was there. They express the hope of having it ready for dedication by the first of November. I have found but few places which have endured the hard times so well as Waterville. The fruit crop and the wheat harvests are the best and most abundant ever known. The little city has a system of water and electric lights of its own,

and the corporation does not owe a dollar. Taxes are light, the people cheerful and enterprising, steadily erecting good and even elegant homes, while other places are quailing under the effects of the financial panic.

September 16th, I supplied the church of Puyallup and assisted them in arranging for the securing of a permanent supply. Rev. Greig was an excellent expounder of the Word and has left this congregation much stronger than when he entered it a year and a half ago. They have an elegant personage as well as a good church building, and it is a delightful home for any good minister.

HOME MISSION WORK IN MICHIGAN,

REV. DAVID HOWELL, S. M.

DETROIT PRESBYTERY has looked after the Home Mission interests in its bounds without the aid of the Superintendent. The Presbytery has, in addition to the committee on Home Missions, a presbyterial committee, whose duty is to visit and care for the weak and needy churches.

MONROE PRESBYTERY has its work in most excellent condition. The Home Mission churches which it is possible to supply are now supplied. The town of Adrian enjoyed quite an extensive revival during the past winter. The Methodist Episcopal, the Methodist Protestant, the Baptist and the Presbyterian churches united in a series of meetings under the leadership of Major J. H. Cole. Some 400 professed conversion, of which about 250 united with the various churches, the Presbyterian receiving over fifty.

IN KALAMAZOO PRESBYTERY the church at Cohastantine has been dissolved, the building sold, and the proceeds returned to the Board of Church Erection. One church has been organized at Benton Harbor with flattering prospects. The Home Mission churches are all supplied except Hamilton. Buchanan has built and dedicated a fine church building. Cassopolis is now engaged in building. The stated clerk of this presbytery reports the outlook as decidedly encouraging.

LANSING PRESBYTERY has several churches which have become vacant during the year, but are again permanently supplied. The Home Mission committee has the work fully in hand.

FLINT PRESBYTERY leads in the organization of churches, having organized during the year, Lexington, Amadore, Wilmot, Pigeon and

Popple. Three churches, Elkton, Popple and Sanilac Centre have built new church buildings. The church at Pigeon has united with the Baptists in erecting a union building. Five churches in this Presbytery are unsupplied, and three men are needed for the work. The brothers are much encouraged over the condition and progress of the churches. At the last meeting of the presbytery a request was made to the Board of Publication and Sunday-school Work for a presbyterial missionary to do Sunday-school and Home Mission work.

IN SAGINAW PRESBYTERY many of the churches are so located that it is almost impossible to supply them with permanent pastors. During the summer, however, all the churches have been supplied through the aid of students from the seminary and the strenuous efforts of the permanent ministers. One church, Ausable and Oscoda has assumed self-support. I believe this is the only case which has occurred in the Synod during the year. The church at Hillman has been fortunate in purchasing the abandoned court house and sheriff's residence for a very small sum, and is now equipped with both a church and parsonage. The church at Coleman is rejoicing in a new parsonage. This presbytery has taken vigorous hold of the question of disposing of such churches as have no vitality, and cannot be grouped with others already established. They are dissolved and the property recovered to the Boards. The great need here is men who can be secured for small salaries, who are willing to endure privations and hardships for the Master. A great revival occurred in the city of Saginaw, and hundreds were brought to Christ. The presbyterial management is in good and wise hands, but the brothers cannot do all the work demanded.

PETOSKEY PRESBYTERY has had many changes during the year. Six of its churches became vacant, and, from the nature of the fields, it has been difficult to supply them. The work of the Sunday-school missionary in the mission churches has been very valuable. Three students were employed during the summer with most satisfactory results. A number of persons were added to the churches through their ministrations. An important movement has been begun between some of the prominent ministers to secure denominational co-operation in extending the preaching of the gospel to the unoccupied fields without unwisely multiplying church organizations. The effort is through the organi-

zation of "Clubs" to further Christian work. The plan will be tested by several ministers, and the result will be watched with great interest.

LAKE SUPERIOR PRESBYTERY is in a condition such as should appeal to our deepest sympathy. The financial stringency, which the country is suffering, has fallen more heavily upon this presbytery than upon any other part of our Synod. The presbytery was never in such a financial condition and the churches never so depressed. The church at Newberry paid its pastor last year a salary of \$900 and the free use of a parsonage, raising the whole amount of money on the field. The closing of the iron furnace and the discharge of men engaged in the lumbering interests so depleted the church by removals that only \$400 was pledged for the coming year. The result is the church must fall back on the Board of Home Missions or be closed. This is an extreme case, but similar conditions exist in other churches of the presbytery. The brothers are brave, however, and are pushing the work as rapidly and as successfully as possible under the circumstances.

MISCELLANEOUS—The Home Mission fields have been served during the year, according to the last report of the Board of Home Missions, by seventy-three missionaries. This number does not represent the permanent force, including as it does the under-graduates and other temporary workers. Twenty-five of the number served less than a full year. Since the report of the Board, eleven under-graduates have been employed; one in Lansing Presbytery, one in Grand Rapids, three in Petoskey, two in Lake Superior, three in Saginaw and one in Monroe.

A letter of inquiry to fifty of the missionaries reveals that their salaries range from \$400 to \$1,150, the average being \$745. The aid received from the Board of Home Missions ranges from \$100 to \$650 each, the average being \$305. Twenty-six missionaries pay an average rent of \$92 a year, sixteen have the free use of a parsonage, and four own the houses in which they live. Twenty-eight have more than one preaching place, and twenty-six have to keep a horse.

A careful examination of the conditions surrounding the missionaries and their fields of labor, suggests that an equitable plan should be formulated for asking aid from the Board of Home Missions which shall be uniform for all presbyteries. This scheme should consider the location, nature, present condition and future

prospects, relative importance, financial strength, and labor required to serve each particular field. The personnel of the missionaries and their families also should be fairly and justly considered. It is impossible for the Board of Home Missions to possess itself of all the detail of each individual parish, which should be considered in the determination of its grants. It must depend upon the presbyteries. It is possible for the Presbyterian Home Mission Committee to understand all those things and, understanding them, it is possible to formulate uniform conditions for asking grants, which will lessen greatly the disparity which now exists.

The work in general shows progress, and there appear more encouraging than discouraging features. The financial stringency, however, which is upon the country, has had a depressing effect on the churches, especially in the newer presbyteries. Such financial conditions as exist in Lake Superior Presbytery, and are more or less general, point clearly and directly to the responsibility which rests upon the Church at large to redouble her efforts to raise funds to meet the emergency. We cannot refer this burden to the Board and demand that it help us through this extremity. We must remember that the income of the Board will be affected by the same causes which have lessened the income of the churches. Besides, the Board is already generous to this Synod. For the past five years our grants from the Board have exceeded our cash contributions by \$25,615.55. In 1889 the excess in our favor was \$5,697.08; in 1890, \$8,854.56; in 1891, \$8,370.61; in 1892, \$3,842.62; in 1893, \$4,350.78.

As the receipts of the Board decrease, so must our grants. Shall we clamor for more from the Board and not increase our efforts? Strenuous efforts should be made by our Home Mission churches to become self-sustaining. Many churches have grown weaker and more dependent because of long continued support from the Board. Members of churches have grown wealthy, but their benevolences have not increased. They give the same amount which they gave years ago, expecting the Board to make up the sum needed to support their church. The facts clearly prove that the churches most successful from a financial point of view are those which practice systematic and proportionate giving. May we not educate all our churches to follow the plan so clearly defined in the Word of God?

One of the most encouraging conditions for the prosecution of work in the northern presby-

teries of our Synod lies in the intimate relation and hearty co-operation of the Board of Home Missions and the Board of Publication and Sabbath-school Work. The idea was suggested a year ago that it would be to the advantage of the Church if the Sunday-school missionaries were ordained ministers. Were such the case they would be prepared to preach and hold communion in the vacant churches in the presbyteries in which they labored. The proposition was submitted to Dr. Worden, during his last visit to the Synod at Hillsdale, and met with his approval. He consented also at that time that the Sunday-school missionaries should be permitted to do work for the Home Mission churches as their duties would permit. The immediate result of that conference was the appointment of an ordained minister as presbyterial missionary for Potoskey Presbytery, and the appointment of Rev. J. V. N. Hartness, a brother heartily in sympathy with the idea, as Synodical Superintendent of Sabbath-school Missions. A further advance was made at General Assembly, by inducing the two Boards to unite in the employment and support of a presbyterial missionary for Lake Superior Presbytery, who should labor in the work of both Boards as the best interests of the Church might demand. The Rev. F. L. Forbes was appointed by the two Boards jointly and is now engaged in work.

At present there are four Sabbath-school missionaries, including the Superintendent, who are ordained ministers. Three of these are laboring in Grand Rapids and Lansing, Potoskey and Lake Superior presbyteries. Flint Presbytery has also asked that such a missionary be appointed to labor in her bounds. The beneficial effects of this policy are already apparent. Instead of the Superintendent of Missions being the only one in the Synod who could visit and preach in the vacant Home Mission churches, we now have four, and will soon have a fifth who will take every opportunity to assist in this important work. It is my judgment that each presbytery should have a presbyterial missionary, and that the two Boards should unite in his employment, and that he should be selected because of his fitness to do evangelistic work.

One of the manifest needs of our Home Mission churches is a special revival effort throughout their bounds. Is it not possible that a plan of co-operation between the ministers of a presbytery be instituted, so that two or three may operate together in such an effort? Cannot our

committee on denominational relations suggest a simple plan which our ministers can submit to the ministers of other denominations through which there may be co-operation among all evangelical ministers in carrying forward such a work?

The plan which seems to meet most fully the judgment and desire of the brothers of our own church, is that of presbyterial visitation. It is suggested that the ministers of a presbytery arrange so that two ministers and an elder shall constitute an evangelistic committee. The work of these committees shall be to visit such churches or localities as may be selected, and endeavor by personal work and public meetings to teach and preach the gospel. The idea seems to be almost uniform with all the brothers that the need of the hour is personal Christian work in every community. The plan suggested is at least worthy of consideration.

HOME MISSION WORK IN MISSOURI.

REV. E. D. WALKER, S. M.

In company with Mr. Charles E. Oswald, an undergraduate from McCormick Seminary, I boarded the train for one of the counties in south east Missouri. Our first point of destination was Marble Hill, county seat of Ballinger Co. The people were expecting us and had planned for extra services, indeed, a congregation assembled for service on Saturday night, and a very delightful service we had. The next day being Sabbath, large congregations assembled at both the morning and evening services. Some came in their wagons the distance of eight miles to hear the preaching at the morning service. It was a most appreciative congregation. The next day we made the journey of twenty-three miles over the very roughest of Missouri wagon roads. We had the advantage of plenty of shade, as timber, such as it is, is quite plenty in Ballinger county. Well on towards night we came up to Bro. Abe Johnson's farm gate, he having come over to Marble Hill the Saturday before to be ready to take the missionaries out to the Whitewater Church. His hospitable wife soon had the evening meal ready, after which, with a fresh team to the wagon, we made our way to the old log meeting house where, since its erection in 1842, the Whitewater congregation have assembled for worship. Every bench (for I cannot say pews) was packed with people. The majority were young men and women. Several familiar hymns, some prayers and short addresses by each of the missionaries, made up the service

of the evening. The query still remains: where did the people come from?

The next day we were taken several miles across the country to Bro. Conrad's for dinner. While the sun was yet far from setting Bro. C. hitched his team to the wagon and carried us a few miles further where we were to preach for the Bristol Church. They too, were expecting us and the strength of their expectation was only measured when we faced the congregation. Here too, we had a good time. The hospitality also of Bro. Emmett Stevenson and wife, whose rearing was near Wheeling, W. Va., only seemed to vie with the friends in the other churches we had so recently visited. The next day we had sixteen miles more of wagon road to go over, which were angular in the perpendicular, but the little unbroken two-year old mule and steadier bay horse of Bro. S. were the power in front of the wagon which carried us safely to the Cornwall Church. Another most encouraging congregation assembled for an evening service. While such a jaunt may be considered somewhat wearisome to the flesh there was real refreshment in standing face to face with the people of these congregations. The experience of the Saviour has been repeated; "My meat is to do the will of my Father who is in heaven."

The Synodical Missionary returned from Cornwall on Thursday to his office and left the student in charge of the field visited. He said repeatedly, "I am going to enjoy this work this summer immensely," and he did.

One day last week, a brother who is doing some city mission work here in St. Louis, expressed a desire that I spend an afternoon and evening with him on his field of labor. I found him in his humble place of living, and we together went out calling upon the families of that section of the city.

In the way of churches it is indeed a most needy field. We called upon twenty-three families, urging them to be present at our evening service of that day. I do not think there was a family upon which we called that failed to be represented in the service. We went in the front room of a rather small unoccupied dwelling and had our preaching service. After preaching those assembled planned a berry and cream social. Out of this they hoped to raise some money to pay rent for the room in which they meet as a Sunday-school and Bible service. It does seem to me there is an opening for us to

build up a mission church in this Oak Hill and Tower Grove region.

A chapel is an immediate necessity.

Letters.

NEBRASKA.

REV. DAVID MILLER.—The two churches of Bennett and Palmyra are situated in an old and fertile district of the State. The congregation of Bennett is of considerable age; the congregation of Palmyra was founded in the early days of the frontier. An existence thus protracted has brought to them revival and decline in the ebb and flow of population.

These congregations I now conduct. When I arrived (August 1, 1898), they had been for eight months without service. Such interregnums are common on our frontier, and they are full of harm. In the want of a leader all things had fallen slack. The old workers could no longer be relied upon, the old members were less constant, the boys and girls had contracted the habit of absence. But both the sessions were composed of good and noble men.

I visit the two congregations regularly in their own homes. At Palmyra I give a sermon every alternate Sabbath morning. On Wednesday evening a Young People's Society of Christian Endeavor meets in the church. I always attend it. At Bennett I hold service on the Sabbath mornings which intervene and on every Sabbath evening. I conduct a prayer meeting at Bennett on Tuesday night. In connection with each church there is a Sunday-school under the care of some member of the session. The homes from which the children come to us are often not in contact with the church. The children are found to be a medium for the carriage of grace to such homes in the community. In another week we intend to inaugurate a series of Gospel meetings in order that we may extend as well as concentrate our work. In these departments there has been evidence of slow but sure growth. We have gained new members but we cannot record a large revival. We have done good work, but such results as I tell you of, are the product of the Christian qualities of many women and many men, united to time and patience. Thus, as the Orientals say, we have changed the mulberry leaf to satin. We are average men and have done average work,—plain work, done always, done altogether and alone for God.

REV. THOMAS L. SEXTON, S. M., writes:—We have great reason to be thankful that our prayers have been answered in regard to candidates for the ministry. We reported last April twenty-three who are looking forward to this work. Since that time not less than twelve others have been taken under the care of the several Presbyteries, with a view of preparing for the ministry. There is promise of an increasing number of candidates. The problem of aiding these young men to secure the needful education remains unsolved.

It is very gratifying to note the growth in the missionary spirit within the bounds of the Synod. Since our last annual meeting the Rev. E. F. Knickerbocker, of Hastings Presbytery, has entered upon active work with the China Inland Mission, accompanied by his wife. The Rev. Weston F. Shields, of the Wood River church, Dr J. S. Thomas and his wife of the same church are now under appointment to sail for the North Laos Mission early in December next, and Miss Julia Hatch, a member of that church, has been accepted as a missionary, and will sail at the same time if the funds are provided for her support. Thus while engaged in the work of home missions, we are at the same time raising up workers for the foreign field. May we not strive in the future to train up our young men to carry the Gospel to the heathen world, where the need is much greater than at home?

SOUTH DAKOTA.

MISS ADA C. PATTERSON, *Goodwill*:—July was spent in the home land. The change was restful. Sometimes feared the friends who asked me to speak so often would tire of hearing about the Indian people and children who are very dear to our hearts. On my return was happily surprised to see the cottage, where Miss Patten and I live, in a new dress outside and inside too. How comfortable we will be this winter!

One incident in the home life of one of our pupils gladdened our hearts. The father of one of our Indian pupils was asked to have worship one evening before retiring. He gave no answer to the request. His daughter, with another sister, went up stairs to their room, sung a hymn, read a Psalm and offered prayer. The next evening the father asked to have prayers down stairs.

A Sabbath in August a number of us attended the funeral services of one of our brightest girls. She left evidence of a change of heart, and we believe she had a saving knowledge of Jesus

as her Saviour. She selected the fourteenth chapter of John to be read at the funeral service, also suggested two hymns.

Our school opened encouragingly September 1. Will you remember us often in prayer, that this coming year may be successful in winning souls to Jesus?

NEW YORK.

REV. GEORGE M. MACDONALD, *Preble*:—Have preached eighteen times in the Preble Church, and five times in a school house about five miles distant in the country. Every second Sabbath, when the weather permitted, went there to preach at the invitation of a God-fearing woman who, in order to advance the Kingdom of God in that neighborhood, opened a Sabbath-school, assisted by a staff of consecrated women. The school has an average attendance of thirty scholars. Total attendance at all the preaching services, 1,123. Number of prayer meetings held, 10. Total attendance, 150. Presided at three funerals, and preached sermons. Held one communion service on the first Sabbath of July. Two joined, one by letter, the other by confession of faith in Christ.

Made 74 pastoral visits; baptized one child; was absent on vacation three Sabbaths in August. There were no services held in the church during my absence.

NORTH DAKOTA.

REV. ROBERT BRADLEY, *Ellendale*, reports:—

I. ENCOURAGEMENTS.

1. Increase in church attendance since his arrival. 2. Interest taken in the prayer meetings. 3. Increased interest of the young people, especially in church work. 4. More than all else, the evident moving of the Holy Spirit.

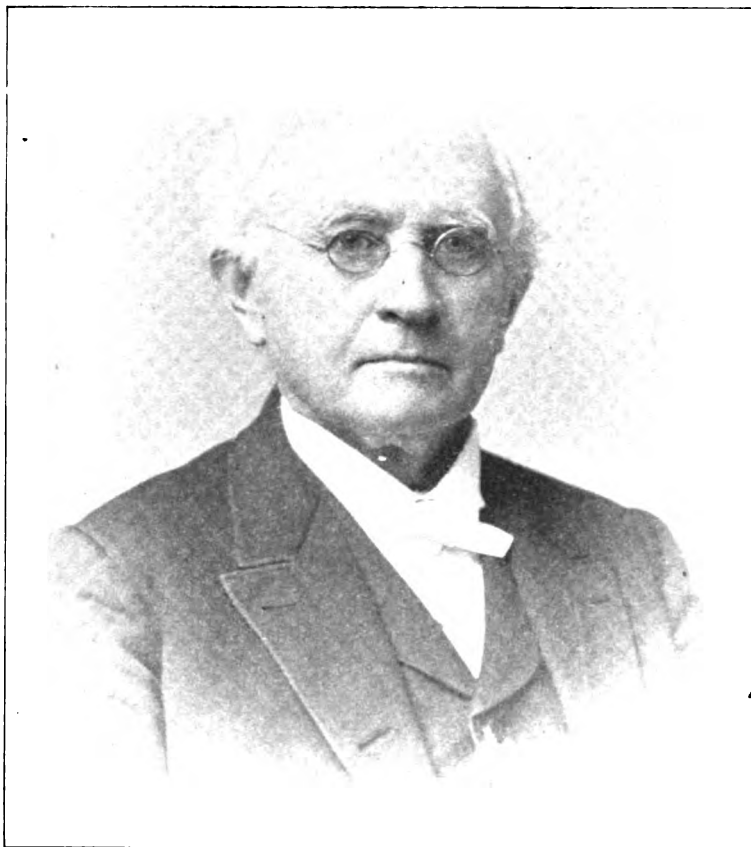
II. DISCOURAGEMENTS.

The business men of the city cannot be persuaded to take the slightest interest in the church. As he passes up the streets on Sabbath morning, on the way to God's House he sees people on all sides who seem to have no care for their souls. They will not listen to a warning voice.

HOME MISSION APPOINTMENTS.

J. N. Crocker, D. D., Synodical Missionary,	N. Y.
J. W. McCallum, Carlisle,	"
S. Dodd, Stebbentown,	"
B. G. McCarthy, Presbyterial Missionary,	"
H. Hanemann, Jeffersonville, German,	"
J. M. Robertson, White Lake,	"
H. W. Shaw, Westford Ist,	"
S. E. Warrander, Otego Ist,	"
E. A. McMaster, Manlius,	"
O. C. Auringer, Troy 3rd,	"
S. W. Johnson, Oxford 3d,	Pa.

W. T. Alan, Mt. Pleasant of Raymilton,	Pa.	J. Roelse, Stockham and Verona,	Neb.
R. R. Moore, Georgetown,	"	J. Warner St. Edwards and station,	"
T. C. Yeakel, Brunswick,	Md.	R. H. Fulton, Valentine,	"
H. Kelgwin, Presbyterian Missionary,	Fla.	H. G. Stoetzer, Ponca,	"
S. T. Thompson, Tarpon Springs,	"	S. T. Davis, Omaha, Clifton Hill,	"
H. M. Goodell, Kiasimnee,	"	E. D. Walker, synodical Missionary,	Mo.
J. F. Sundell, Upsala, Swedish,	"	T. J. May, Pastor at Large,	"
L. M. Stevens, Sorrento and Seneca,	"	J. F. Watkins, Jefferson City,	"
C. A. Duncan, Synodical Missionary,	Tenn.	J. B. Welty, Pastor at Large,	"
J. T. Reagan, Harlan,	Ky.	D. Brown, Macon,	"
D. McDonald, Synodical Missionary,	"	J. Wilson, Pastor at Large,	"
B. Van Nuy, Livingston, East Bernstadt and Dix River,	"	H. W. Cowan, St. Joseph, Hope,	"
G. D. Hyden, Pittsburg,	"	G. H. Duty, Ironton and stations,	"
C. K. Smoyer, Elmora and Genoa,	Ohio.	E. P. Keach, Windsor Harbor and Sulphur Springs,	"
G. E. Wilson, Clyde 1st,	"	S. B. Fleming, D. D., Synodical Missionary,	Kans.
J. C. Mayne, Republic,	"	C. C. Hoffmeister, Cottonwood Falls,	"
A. W. Cheatham, Chester 1st,	Ill.	J. Patterson, White City, Wilsey and Morris,	"
E. B. Hubbell, Chicago Immanuel,	"	S. Alexander, Mayfield and Argonia,	"
J. B. Cherry, Chicago, Bethany,	"	F. J. Barrackman, Sedan,	"
F. Grilli, Chicago 1st Italian,	"	H. M. Gilbert, Sedan and Caney,	"
T. S. Park, Prairie Bird,	"	D. C. Smith, Baileyville,	"
J. G. Butler, Oswego,	"	D. M. Moore, Valley Township,	"
C. Bremicker, Peoria 1st German,	"	D. Kingery, Canton and Galva,	"
H. Hanson, Oquawka,	"	E. L. Combs, Pastor at Large,	"
W. H. Halsey, Macon,	"	S. G. Clark, Yates Centre,	"
D. Howell, Synodical Missionary,	Mich.	B. F. Smith, Milliken Memorial, Kincaid and Lone Elm,	"
A. Beamer, Marine City 1st,	"	A. Glendenning, Downs and Rose Valley,	"
J. Swindt, Milan,	"	O. Utikal, Cuba, Bohemian and station,	"
E. Jameson, Brighton,	"	J. Doblas, Wilson, Bohemian,	"
A. Wilson, Mariette 1st,	"	H. Farwell, Lowmont, De Soto, Fairmont and stations,	"
T. W. Bowen, Crosswell,	"	M. C. Long, Topeka, 3d,	"
J. S. Allan, Otter Lake,	"	J. F. Clarkson, Adrain,	"
L. J. Eymer, Akron and Columbia,	"	E. M. Halbert, Idana,	"
J. Thompson, Grand Rapids Immanuel,	"	W. R. King, Synodical Missionary,	I. T.
V. K. Beahgetoor, Newberry,	"	H. R. Schermerhorn, Krebs and McAlester,	"
D. MacDonald, Iron River and Stambaugh,	"	J. R. Ramsey, Pastor at Large,	"
T. R. Easterday, Detour,	"	R. J. Lamb, Park Hill and stations,	"
R. Bramfit, Clayton and Dover,	"	D. Leskov, Tulsa and Red Fork,	"
W. J. Rainey, Harbor Springs,	"	W. T. King, Presbyterian Missionary,	O. T.
M. C. Dixon, McBatn,	"	S. P. Meyers, Perry and stations,	"
E. F. Smith, Alcona, Caledonia and Black River,	"	H. P. Wilson, Enid, Pond Creek and stations,	"
C. E. Barnes, Saginaw, Washington Ave.,	Wis.	S. V. Felt, Anadarko,	"
W. D. Thomas, Ph. D., Synodical Missionary,	"	R. C. Townsend, Stillwater,	"
J. W. Winder, Galeville,	"	H. S. Little, D. D., Synodical Missionary,	Tex.
D. F. Williams, North Bend and Lewis Valley,	"	J. P. Lyle, Kerrville and station,	"
J. F. Cowling, Belleville and Verona,	"	W. S. Wright, Pearsall and Cibolo,	"
J. Griffith, Oregon and stations,	"	P. A. H. Armstrong, Canadian and Mobeetie,	"
J. E. Thomas, Deerfield,	"	W. K. Marshall, Waskom, Elysian Fields, Carthage and stations,	"
S. H. Cady, Cottage Grove and station,	"	S. J. Patterson, Dallas, Bethany,	"
J. V. Hughes, Shawano,	"	J. A. Menaul, Synodical Missionary,	N. Mex.
J. S. Wilson, Oxford,	"	H. M. Shields, Las Cruces, 1st,	"
E. N. Ware, Florence 1st,	"	C. H. Sage, Black and Wolf Creek,	Wyo.
A. E. Verry, Stiles and Little River,	"	A. Hicks, Littleton,	Colo.
C. A. Adams, Buffalo, Montello and Packwaukee,	"	W. Mayo, Rocky Ford,	"
R. N. Adams, D. D., Synodical Missionary,	Minn.	J. A. Todd, La Veta and station,	"
T. A. Ambler, Two Harbors,	"	F. W. Blohm, Pleasant Grove,	Utah.
C. B. Augur, Fulda and Kinbrae,	"	O. S. Wilson, Nepht,	"
D. E. Evans, Minneapolis House of Faith,	"	G. W. Martin, Mant and Ephraim,	"
S. S. Hilscher, Delano and Maple Plains,	"	J. E. Cummins, Boise City,	Idaho.
W. T. McAltoner, Evansville and Ashby,	"	J. I. Campbell, Missoula,	Mont.
B. W. La Grange, North St. Paul,	"	G. Edwards, Lewistown and Armella,	"
K. Tietema, Ebenezer, Holland,	"	T. M. Gunn, D. D., Synodical Missionary,	Wash.
T. N. Weaver, Leroy,	"	A. Mackay, Ilwaco,	"
F. M. Wood, Synodical Missionary,	N. D.	R. Cruikshank, D. D., Montesano and Wynooche,	"
L. E. Danks, Larimore, 1st,	"	J. W. Tait, Roeddale,	"
C. McKibbin, Bay Centre and Walhalla,	S. D.	W. A. Sample, D. D., Moscow, 1st,	Idaho.
H. P. Carson, D. D., Synodical Missionary,	"	F. G. Gwynne, D. D., Synodical Missionary,	Oreg.
J. Browne, Wilmot, 1st,	"	B. F. Harper, Cleveland and Kluckitat,	"
B. Vis, Palmer, 1st Holland,	"	W. F. Miller, Portland Westminster,	"
M. McKecknie, Onida,	"	J. V. Milligan, Portland, Mt. John's,	"
T. B. Boughton, Parker and stations,	"	C. F. Waldecker, Bethany, German,	"
A. C. McCauley, Bridgewater and Canistota,	"	F. G. Strange, Ashland, 1st,	"
T. S. Bailey, D. D., Synodical Missionary,	Iowa.	G. H. Whitman, Octorara, Pleasant Grove, and Marion,	"
A. Doremus, Springville,	"	F. J. Edmunds, Woodburn, 1st, and Fairfield,	"
D. Street, Anamosa and Monticello,	"	F. D. Seward, Synodical Missionary,	Cal.
W. J. Young, Des Moines, 6th,	"	J. S. McDonald, Synodical Missionary,	"
W. E. Caldwell, Allerton and Lineville,	"	I. N. Waterman, Covelo,	"
M. E. Todd, Dubuque, 3d,	"	O. H. Emerson, Pope Valley, Howell Mountain, Chiles Valley, Copell Valley and vicinity,	"
F. G. Moore, Farley,	"	R. W. Cleland, Azusa,	"
M. T. Rainier, Lake Park, 1st, and station,	"	T. Beasley, Anaheim,	"
J. W. Ewards, Ramsey, German,	"	W. S. Lowry, Los Angeles, Bethesda,	"
J. W. Stark, Bloomfield and Shunem,	"	D. E. Colmery, Los Angeles, 3d,	"
H. R. Pearls, Montrose,	"	D. Hughes, Los Angeles, Welsh,	"
D. W. Cassat, Vail,	"	J. W. McLennan, Highland and Wrights,	"
K. B. Welland, Sioux City, 2d German, and stations,	"	W. W. Morse, Hollister,	"
J. M. Smith, Greene,	"	I. Baird, Templeton and stations,	"
C. H. Gravenstein, Union and Rock Creek, German,	"	J. E. Stuehell, Gilroy,	"
S. Callen, Dysart,	"	J. L. Woods, Sanger,	"
T. L. Sexton, D. D., Synodical Missionary,	Neb.		
J. W. Knott, Holdredge 1st,	"		
H. M. Giltner, Seaton and Thornton,	"		



REV. D. W. POOR, D. D.

EDUCATION.

It is without the knowledge of Dr. Poor that we have procured the above engraving from an excellent photograph, in order that we might present it to our readers on his retirement from the important office in which they have become so familiar with his face, his voice, and his earnest advocacy of the cause of Ministerial Education.

There are also not a few who will look on this portrait with tender and grateful memory of the time when they enjoyed Dr. Poor's pastoral instruction and care in the full vigor

of his early manhood. One such who was a child when Dr. Poor began his ministry in Newark, and was among the first whom he welcomed into full communion in that church, has written:

"Dr. Poor was then a comparatively young man, but he was sympathetic with both young and old. A certain simplicity and *genuineness* have always been marked traits of his character. His ever ready humor did not indicate levity but a very tender and susceptible nature."

The same writer speaks of his skill in drawing out those under his ministry into useful Christian activity. Some "who, in comparatively humble circumstances and modest distrust of their own abilities, were so developed, encouraged and brought forward that they became pillars in the church."

"He had a natural love for literature and enjoyed teaching, having occasionally a private pupil. He was especially fond of German and was much interested in the German people. He was instrumental in the forming of German evangelical churches in Newark and its neighborhood. He was very laborious and untiring in his efforts in getting the German Theological Seminary started."

That his qualities of mind and heart so attracted a youth under his ministry and instruction, who in maturity and eminent position retains such affection and reverence for him, is no surprise to those who have been his yoke-fellows in official labors for our Church in recent years. All who go out and in at the Publication House, in all grades of office or employment, have felt the genial influence of his presence; we all hope that his retirement from office will not, for a long time, deprive us of his frequent cheery visits; and we can assure him that he will never lose his place in the filial respect and thankful love of the many ministers of Christ, who gratefully acknowledge that without the aid of that Board of which Dr. Poor has so long been the chief executive officer, they do not see how they could ever have acquired the necessary education for their high and sacred calling.

Few, tender and modest are the farewell words which Dr. Poor asks us to place on this page for him. They give a graceful introduction and welcome to his successor, for which we know that he is deeply grateful.

DR. POOR'S FAREWELL.

"It gives me pleasure to announce that at the last meeting of the Board of Education the Rev. E. B. Hodge, D. D., signified his acceptance of its appointment to the office of Corresponding Secretary. He comes to this position by legitimate succession. His uncle, Professor Charles Hodge, D. D., was President of the Board from 1862 until 1869; his father-in-law, Rev. C. VanRenselaer, D. D., was its Corresponding Secretary from 1846 to 1860; and he himself has been a member of the Board since 1878, punctual in his attendance and deeply interested in its work. He gives, therefore, every promise of successful service and enters upon his duties on the first of December.

With this issue of the CHURCH AT HOME AND ABROAD I therefore retire from the position of an Editorial Correspondent, having been in the service of the Board seventeen years and three months, within which time all who were members of the Board at its beginning have ceased to be so, except Dr. Mutchmore and Dr. Gayley. I now gladly transfer this work to one who I hope will prove more successful in promoting the interests of this holy cause."

DR. HODGE'S INTRODUCTION.

The undersigned has been summoned from the happy quiet of his pastoral charge to assume the responsibilities of the office of Corresponding Secretary of the Board of Education. He feels the honor and the privilege of the work proposed for him: otherwise he could not think for a moment of undertaking it. At the same time he is exquisitely sensitive as to the sacrifice required. He has been compelled to sever the ties which have bound him for many years to a most devoted people: his first and only charge. He looks for his compensation in those pleasant relations which he hopes to see established between himself and all the congregations of our Church in this broad land: a Church justly famous for its unflinching devotion to the cause of ministerial education. He hopes to find in the affectionate regards of the eight or nine hundred candi-

dates for the holy ministry put under his oversight some amends for the loss he sustains in retiring from that delightful pastoral work which has been his joy for almost thirty years.

The attempt to tread in the footsteps of the men who have so worthily filled this position in the past will be a constant stimulus to exertion; and the office will always seem more delightful from the fact that it has been filled by a man exhibiting a character so lovely and beautiful as that of Dr. Poor.

A WORD ABOUT THE WORK OF THE BOARD.

There are pleasing indications that the Church is awaking to the consciousness that she lies under the most solemn obligation to give the message of the Gospel to every individual member of the human race at home or abroad: that she owes this message to all the individuals of each successive generation. There are pleasing indications that she is awaking to the consciousness that the task proposed to her is not impracticable. She has been taking account of stock. She has been considering her resources. She is coming to the delightful conclusion that she has men and means enough, and that in such an undertaking God Himself will be with her. She is beginning to feel shamed by the comparison which thoughtful minds are making between what the energetic, driving men of the world are doing to push their schemes to a successful issue and what the Church is doing to get Christ's work done, to the accomplishment of which she professes to have consecrated all her powers. The fastest ships must be made that a lavish outlay of money can secure; railroads must be built to the centre of Africa, if necessary, in the teeth of every obstacle, if the interests of trade make the demand, and if gain can be had. That is the manner of the men of this world. The Church has grown great in numbers and resources. Will she show herself the equal of the world in appreciation of her opportunities, and in the energy, and zeal, and determination with which she pursues the objects to which her life is consecrated? Will she take up the task committed to her at last with some sense of its immense extent and of the outlay of men and means

and energy required for its accomplishment? There are some hopeful signs. The face of the Church is turned towards a new era. Every land under the sun is making an imperative demand for men who shall bring them the gospel of peace: and no land is calling more imperatively than our own. The idea of meeting the exigencies of the present epoch by calling out men at the rate at which we have been calling them out hitherto is as preposterous as it was to suppose that the recent war of the Great Rebellion could be carried to a successful issue by the calling out of those seventy-five thousand troops who responded to President Lincoln's first proclamation. God is calling for an advance all along the line, and to answer that call we must *get the men*, and *we must get the men ready*. We must have numbers; but there must be discipline and drill. Undisciplined and undrilled troops are but a mob, on whom no dependence can be placed. Into Christ's army we must put men with the best possible preparation; and we must have them ready in sufficient numbers. This in one word is the task before the Church; and the Board is the agency by which she is attempting to accomplish it.

A WORD TO OUR 5,000 PASTORS.

The Secretary puts the question to each one of the five thousand: *May he count upon your cordial cooperation?* If he may, then it may be regarded as a settled thing that *success is certain*. If five thousand men of God out of deep conviction of the gravity of the present situation lead the eight hundred thousand communicants who constitute their flocks in earnest prayer to the Lord of the Harvest that He send forth laborers into His harvest, can there be any doubt that, in answer to the prayer which He has Himself commanded, He will provide the laborers? If each of the five thousand will act as an intelligent and devoted agent of the Board, not only seeking out men at his post as at a recruiting-station, but also giving his people full information and an opportunity to contribute something towards their complete equipment, who can doubt that all the funds necessary will be provided? *Praying and working* will accomplish everything.

A WORD TO OUR EIGHT HUNDRED THOUSAND COMMUNICANTS.

The Secretary indulges the hope that those of this vast multitude who do not read these lines will get the substance of what is here expressed from their pastors. He wishes to call the attention of Christian parents to the privilege and the duty of giving to their children that kind of training that will fit them for the service of the Lord Jesus Christ, and commend to the attention of their sons, as the highest of honors and the noblest of callings, the ministry of the Gospel of the Son of God. He wishes further to suggest to those thoughtful men and women of the Church, who like to have something definite to which to make their contributions that they could probably make *no better investment of funds than to put them in living men* consecrated to the work of preaching the Gospel. Are there not scores of churches and scores of individuals who would count it the greatest of privileges, next to preaching the Gospel themselves, to take up a carefully selected candidate in the college or in the seminary, and *seeing him through his course of preparation*? One hundred dollars a year would accomplish this object. The course of study in college is four years and in the seminary three. How deep an interest would be felt in a man, thus taken in care, during his time of training and through his subsequent career! In what way could any man, or any church, hope to get a more satisfactory return from the investment of such a sum of money?

A WORD TO OUR CANDIDATES.

The Secretary would like, as far as such a thing may be practicable, to have a personal acquaintance with them all. In any event he wishes to be regarded by each one as a warm personal friend. He will always be glad to hear from them, and to be any help he can to them by affording sympathy, counsel, and those other wholesome things—admonition and rebuke, if they seem to be what the circumstances require; always administered in so gentle a manner as to be like that excellent oil, spoken of by the Psalmist, which, according to the received translation, is warranted not to break the head, and, according

to the new, is so much appreciated by the candidate for the honor that he prays that his head may not refuse it.

Will all the candidates, being well versed in the Latin tongue, please note with care the motto on the seal of the Board:—"Aliis inserviendo consumidor." Will they please make it the motto for the regulation of their own lives. *Absolute UNSELFISHNESS expressing itself by absolute devotion to others by reason of absolute self-surrender to Christ*—nothing less than this should satisfy our candidates as they seek preparation for their sacred office. The Board lovingly and confidently looks to them for the most splendid commendation and widespread advertisement of its work. They are closely watched, and inconsistent or imprudent conduct on their part may almost destroy the confidence of the Church in our plans and methods.

With the warm-hearted co-operation of pastors, churches and candidates, the task will be still toilsome, but toil will be cheered and lightened by the promise of *success*.

EDWARD B. HODGE.

COLLEGE AND SEMINARY NOTES.

As having an important bearing on the question as to the value of athletic sports we may quote Dr. Strong's words:—"If the true Christian aim is service, not ecstasy, then that is the most Christian treatment of the body which fits it for the most perfect, the most abounding, the longest continued service in upbuilding the kingdom of God." "In every age men have lavished treasure, toil, and genius on their temples. It is a far nobler ambition, and a more acceptable service to strive for the perfecting of God's living temple."

It is a matter for thankfulness that the faculty and the students of Princeton University have united their efforts to save the annual foot-ball game in New York from the bad reputation which it has acquired by the license to which some of the students abandoned themselves at times at the conclusion of the game.

The Trustees of the Theological Seminary at PRINCETON are not unmindful of the importance of physical culture, and are plan-

ning for the erection of a model gymnasium. Friends of the Seminary who understand the importance of sending forth students strong in body as well as in mind and heart have an opportunity of bestowing a great benefit by erecting on the Seminary grounds such a building as is now so badly needed.

AUBURN SEMINARY has on its roll ninety students. Workmen are completing Willard Memorial Chapel. The Welch Memorial Building will soon be ready for use with six fine lecture-rooms. Dr. Booth, the new President of the Institution, has taken the instruction in pastoral theology.

MCCORMICK SEMINARY has more than two hundred students in attendance. The illness

of Professor Herrick Johnson, although serious, is not considered dangerous.

Do you take THE CHURCH AT HOME AND ABROAD? TAKE IT for the sake of the EDUCATION pages.

"Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne
I bring and pray
That child of thine I may go forth
And spread glad tidings through the earth.
And teach sad hearts to know thy worth—
Lord, here am I!"

Do you take THE CHURCH AT HOME AND ABROAD? TAKE IT for the sake of keeping yourself familiar with the work which the Church has in hand to do, and for the doing of which you have your share of responsibility.

FREEDMEN.

THE FREEDMEN'S BOARD AS A BUILDING AND LOAN AGENCY.

H. N. PAYNE, D. D.

Corporations bearing the above title or some similar one have long been known to the business world. They originated in England early in the present century. The first in America was formed in Philadelphia in 1860. Since the civil war their development in this country has been remarkable. They are one of the characteristic features of our marvelous material progress during this period. Their success and popularity arises from their recognition of a few simple but important business principles.

These are, on the one hand, that if money loaned at interest be paid back at frequent intervals and this principal and interest be re-loaned in the same way, thus compounding the interest, the returns to the owner of the money will be very large.

On the other hand, a person with a small but regular income can pay small sums at frequent intervals, when it would be difficult or impossible for him to pay a large sum at any one time. If he can borrow a considerable sum at one time on these terms he can with it do what would otherwise have been impossible to him. Thus both lender

and borrower are benefited. When well-managed these institutions are very profitable to their stockholders, while, by their aid, thousands of comfortable homes have been built and paid for, which, but for them, would never have had an existence.

Let us now see how this illustrates the character and working of the Freedmen's Board of the Presbyterian Church.

On the one hand is the great Church with its 855,000 members. Perhaps no one would dare to attempt an estimate of the amount of money God has committed to their keeping, but it is certain that the amount is very large. Many of these Christians recognize that they are God's stewards. They give largely and freely to God's work. They desire to place their money where it will bring the largest returns in good accomplished.

On the other hand there is the large and increasing colored population of this country, now numbering over 8,000,000. These people are mostly poor, but they do not ask the aid of the Church in bettering their temporal condition. They are bravely fighting their own battle along that line, and are slowly winning the victory. *What they desire and need is Christian teachers and preachers, that they and their children may be made wiser and*

better, and that the vast outlying masses may be reached for Christ. Their resources are so very slender that, alone, they cannot build churches and schools, nor evangelize the masses. Through the Freedmen's Board they make their appeal for aid to the Church at large, and it is through this authorized and well approved agency that the Church answers their appeal.

For more than twenty-eight years the Board has been serving its two constituencies. It will be interesting to sum up here some of the results of this work, and see if they are satisfactory to the two parties—the Church and its colored members, the lender and the borrower.

As to the amount of the investment, it has gone on increasing from year to year with the progress of the work. The first year the amount contributed at the North was about \$5,000. Last year it was \$178,810. The entire amount raised and expended by the Board during its existence is about \$3,000,000. Besides this there has been the labor and sacrifice of the large number of earnest, consecrated white men and women, who, in its early history, came into this work from the North.

Has this been a paying investment? Have the results of this large expenditure of Christian labor and money been such as to satisfy the Church—such as will warrant a continued and enlarging expenditure in the future?

It should be said at the outset that by far the best and most satisfactory results cannot be stated in figures or estimated by any system of arithmetic. What words can express the value of degraded lives renewed and ennobled, of homes made virtuous and happy, of communities made peaceful and industrious, of womanhood redeemed and of souls saved? All these things have resulted from the work sustained and directed by the Freedmen's Board, and to the Christian they will seem the most valuable and satisfactory results possible. But in addition to these precious fruits, we may mention two synods and nine presbyteries organized, that are almost entirely made up of colored ministers and churches; 255 missionary preachers and teachers; 17,000 church members and 20,000

Sabbath-school scholars. We also have 86 parochial and boarding schools, in which 10,500 children are receiving Christian instruction. The larger part of the income of the Board is expended in paying salaries on the field, about \$1,000 per week being required for this purpose for the ministers, and about \$1,500 per week in addition for teachers during the time of schools. Yet the approximate value of church and school property connected with our work is now \$780,000.

These organic, visible, material results of our work among the Freedmen must be gratifying to one who is interested in the growth and usefulness of the Church. But for this specialized work our denomination would now have no existence in a large section of the country where its influence is specially needed.

This work is permanent. It is almost impossible to kill a Presbyterian church when once thoroughly established among the colored people. They love it, and cling to it, and remain faithful to it under the most discouraging circumstances.

Not only so, *the work has vitality.* It is growing. The way is opening for its extension faster than we can obtain the men and means to carry it forward. Southern white people of prominence now gratefully recognize the part our church is taking in giving a right solution to the grave questions that confront them in connection with this emancipated race. They observe that in communities where the influence of our institutions prevails among the colored people, the relations of the races are peaceful and pleasant: that the children who are taught in our schools, and the people who are taught in our churches, while intelligent and progressive, are quiet, orderly, industrious and useful citizens. They are, therefore, giving our work sympathy, encouragement and material help as never before.

In these and many other ways our church is receiving large returns for the investment she has made in her southern work. Last year she gave nearly \$15,000,000 to maintain the Lord's work in this and other lands. It is doubtful if any like portion of this great sum will bring more blessed and more endur-

ing returns than the \$178,000 given for the education and salvation of these black millions in the South.

Shall the Church continue to invest the Lord's money in this way? Yes, for unless she does, the work will come to naught. This is not saying that what has already been done is not of permanent value, but simply that the work is not complete. It would be like abandoning a house when partly constructed. The valuable work done would be lost. The Negroes are not yet able to stand or make progress alone. They need the assistance and encouragement of the other race.

Shall the work be enlarged? That will depend on God's people. The Freedmen's Board never received a more cordial endorsement from the Church than at the last General Assembly. We have all the machinery for

doing a work of twice the present size. Our missionaries in both church and school are enthusiastic over the prospect.

The colored people are taking hold of it as never before. Last year they gave from their own slender means \$51,656 toward self-support. They are very anxious for the extension of our Church into important regions as yet untouched by us. If the Church, by her generous gifts, says "Go forward," the Board will gladly obey.

I have called this Board a Loan Agency. The Bible says "He that giveth to the poor, lendeth to the Lord." The colored people are poor.

I have called it a Building Agency. He that gives to this cause is helping build a spiritual temple that shall stand through time and eternity.

COLLEGES AND ACADEMIES.

A PECULIAR SCHOOL.

When the Rev. W. L. Green, D. D., became pastor of our little church at Poynette, Wisconsin, some years ago, he took to the work scholarship, piety, a unique personality, the weight of many years and a desire to found a school that should have three characteristics: Bible study, self-help for poor boys and scholarship. The school came into being nine years ago, fruit of many sermons and prayers, developed in faith and hard work, remarkable in many ways.

BIBLE STUDY.

The charter requires that "every Director shall be a member of the Presbyterian Church," and that "the Bible shall be studied and recited every day by every pupil." Pupils are led through a graded course, the Bible the only text book for it, and are graduated with a knowledge, minute and comprehensive, of the words of the Holy Book and of its systemized teachings as held by our Church. The results are exactly what believers in the divine origin and power of the Book would expect: the mighty Word regenerates, refines, energizes, consecrates the mind

and heart. Every male graduate of the academy is in the ministry or on his way toward it. The young people hold services every week at five different points, from two to seven miles from the school, with blessed results. Girls leave the school for missionary work or the noble sphere of Christian teaching.

SELF-HELP.

No boy or girl has ever been turned from its doors because of poverty. It has now, besides twelve pupils from the town, thirty-one boarding students, sixteen boys and fifteen girls. Of these nine are children of home missionaries from widely scattered fields; nine are studying for the ministry; and one-third of all the pupils in the history of the school have been orphans, often taken young and trained until ready for college. Of the thirty-one boarding pupils two pay full tuition and board, \$120 per annum each, three pay half rates, \$60 each; and sixteen pay nothing. The school has no endowment, no financial agent in the field; how does it live?

THE FARM. It has 581½ acres of farming land, partly cleared; a modest building in

which recitations are had and the boarding pupils live; a number of barns, sheds and the like; a fair supply of farming tools and machinery; seven horses, six cows and seventy-five pigs.

THE DAY'S WORK. All boarding pupils work; no hired help is employed except at busy seasons. Dr. Green oversees the outdoor work, aided by a Captain of Work elected from their number by the students; Miss Green, the Matron, directs the indoor work. Every morning three boys prepare breakfast while the others care for the stock; and the girls wash the breakfast dishes. Girls get dinner, but boys wash the dishes. Girls both get supper and clear away. At four o'clock the boys put on working clothes, the Captain takes orders from Dr. Green; and for an hour or two the farm employments go merrily on. The boys work one-half of each Saturday. Boys who stand high in their studies may put in occasional day's works for pay, using the money for books, postage, clothing and the like. Students who pay nothing in money remain the year around, except one month's vacation for each, and work through the summer.

DOES IT PAY? It pays financially so well that the boarding department, caring for the food and shelter of pupils and teachers, will need only \$300 aid to carry it through the year. Food is raised on the farm—wheat, corn, vegetables, pork. Dr. Green, who has his own way of doing most things, has it about feeding pigs; he has perfected a unique way of doing it. Straw and hay, corn stalks and bean-pods, are ground up and cooked, and one-half the amount of corn that would otherwise be needed for the pigs is mixed in; on this they thrive, at about one-half the usual cost, leaving a large profit from their sale. When the mortgages on the farm property are paid, and interest charges saved; and when a few hundred dollars can be got to clear off timber to make more acres available for farming, and to buy more pigs and cows and machinery, the school can probably be made self-supporting; and then with larger buildings its work can be very greatly enlarged. Last Summer Dr. Green, disabled by illness from soliciting aid, had to sell 75

pigs and many cows, disposing of capital which should now be bearing interest; these must be replaced.

BUT DOES THIS PAY THE PUPILS? Can they get a good education if they give so much time to work? They work no harder on the farm than other boys do at foot-ball or baseball or rowing; their faces are bright and happy. The instructors are college graduates; the pupils can enter any college in the West. Nobody need pity these boys and girls, mostly from farms, happy to find a way, even if a working way, to a sound education and Christian usefulness.

BUT DOES IT PAY THE CHURCH? The question answers itself. What the Church wants to do is to secure this work by getting its small debt out of the way, putting more stock on the farm and clearing off wood-land, and enlarging the work by giving another building to shelter three times the number of pupils; they will come.

A WORK OF FAITH.

Years ago Dr. Green was putting in a Summer vacation preaching in northern Wisconsin lumber camps, where he called aside a little girl in one of the camps and said to her: "Mary, what are you going to do with your immortal soul in this great universe?" She said she did not know; she wanted to be educated and useful, but saw no way to it. He could—a way of faith; and found friends who found other friends who put that girl through school. When she was graduated she visited Poynette, started in with the school as matron and served it so five years. One of its professors is a graduate of the school, filled with its spirit, that is, with faith.

When Dr. Green's little house became crowded with pupils, the trustees, with a little money in hand, put up the frame for an addition to the school building, and waited for money. It did not come. "We shall go to work the day after commencement" Dr. Green said to the boys; but no money came. At the commencement exercises, at night, in Dr. Green's mail came a letter from an old friend, saying: "I understand you need money for lumber. I enclose my check for \$250; and a neighbor will send

\$250 more." So they began work the day after commencement. Dr. Green has great faith in that school's future; so have other friends of it.

A. WORK FOR WORKS.

The farm property carries purchase money mortgages of \$1,000, \$614, and \$2,649. To pay these, one now due, there are \$525 in the Board's treasury; a property left by bequest which it is believed will pay the

\$614 mortgage; and a promise of \$1,000 conditional on the whole being paid. This leaves to be raised a balance of \$2,124 which, together with something for clearing land and stocking the farm and carrying the school through this year, ought to come to the treasury of the College Board before very long. It will all be secured to the Church by a mortgage to the Board covering the entire property.

CHURCH ERECTION.

SPECIAL APPEALS.

The following note lately received is but one of many that reach us, each containing a circular for our inspection:

Dear Sir :—The enclosed comes to me to-day and I suppose is scattered broadcast. Do you know about it and do you think such methods judicious? Truly yours, ———

Enclosed in the above note was an appeal for aid in building from a church of nearly 200 members, the only Presbyterian church in a prosperous city of nearly 30,000 inhabitants. With the appeal was a card ingeniously arranged to receive a half-dollar to be returned as a contribution.

From another quarter a circular comes with the startling heading:

"MERCY! MERCY! MERCY!
HELP! HELP! HELP!"

This is sent out broadcast from a young church newly organized with fifty members upon its roll in a city with a population of more than 30,000.

Still another comes, a lively and, indeed, humorous appeal to return a "quarter" in the accompanying prepared card which had printed upon it the following supposititious humorous response of the donor as he mails the "quarter:"

"Kind friend:—Lying upon *Quarter* deck on life's ocean at a *Quarter* b4 4 o'clock in the first

Quarter of the moon and the last *Quarter* of this century, I received your modest request for a *Quarter*. I thought at once, in the language of the poet,

I surely order
Send a Quarter.

I moistened the mucilage, the coin gently pressed, touched the button—you do the rest."

Another circular from a town in one of the oldest states explains that the church proposes to build at an expense of \$8,000 and has decided to ask the assistance of the churches throughout the state.

We refer to these cases which are all recent illustrations of appeals that are innumerable and continuous, not because we feel any lack of sympathy with those who in their desire to complete a new house of worship take this means of raising funds. Doubtless in most instances the motive is a good one and the plan is supposed to be effective, but we think we can show a more excellent way.

First. A word to those who make such appeals. Are those who expect from them substantial returns aware of the fact that the number of such requests is very great—that they no longer come to a church or an individual with the charm of novelty? Thus they have comparatively little affect. Could those who have tried this plan of sending appeals broadcast relate their experience, it would almost without exception be a tale of disappointment. In many instances not enough

has been received to pay for the expense of printing and postage. As a rule if a congregation cannot with its own resources and with such contributions as near neighbors gladly add, obtain two-thirds of the amount needed to build, there is little hope in the appeal by letter to strangers in other places. Everywhere demands press hard upon the supplies, and what can be given over and above the contributions through the organized agencies of the church is easily absorbed at their very doors. It was precisely for this very reason that the Board of Church Erection was organized. Its work is to gather and to distribute—to gather all that congregations can spare from their home work—and then to distribute equitably according to the needs of the weaker churches engaged in home building.

On the other hand there are obvious reasons why the General Assembly should express, as it often has, its disapproval of such special appeals.

1. They are not generally from the churches that are the most needy; but more often from those that are building too ambitiously and suddenly find themselves confronted with a debt that a wise prudence would have escaped.

2. Such appeals seldom contain any accurate statements of the resources of the congregation, its just needs, or the proposed expense of its building.

3. There is ordinarily no accounting of the receipts and expenditures—and no way in which the donors can know when a sufficiency has been furnished.

4. In case of failure, or relinquishment of plan, there is no provision for the return of the money.

5. The money given cannot be secured beyond the possibility of alienation to the permanent use of the Presbyterian Church.

For such reasons as these this Board is obliged to answer the question asked in the first letter quoted:—"No, WE DO NOT THINK SUCH METHODS JUDICIOUS."

RESPONSES FROM SYNODS.

We give below extracts from the reports of the standing committees of several of the

Synods. The suggestions seem to us timely and valuable.

SYNOD OF IOWA.

Your Committee recommend the following resolutions:

1. That the Synod make grateful recognition of the good work of the Board within our bounds.

2. That we commend this Board to the generous liberality of all our churches, and urge upon all ministers in charge thereof to afford to them at least opportunity to make an annual contribution to it, and thereby fulfill their honest pledge to the Board.

We recommend that the Synodical Committee communicate with the Presbyterian Committees with a view to increasing contributions to the Board; and also, that they endeavor to obtain from those churches which have been aided by the Board, the sum of, at least, 2 or 3 per cent. of the aid received by the Board, as a minimum annual offering.

SYNOD OF OHIO.

Resolved, 1—That the Synod of Ohio specially urge upon its Presbyteries the adoption of some measures to secure an annual contribution from each church under each Presbytery to this board.

2—That as \$150,000 is the smallest amount necessary to meet the requirements of the Board this year, the Synod of Ohio pledges herself to undertake faithfully her portion.

3—That we will urge upon our churches as far as practicable, to make loans from the Board and not grants, so that the more destitute fields beyond may be helped; the same to be repaid in specified annual payments which will be credited to the church as its annual contributions, as recommended by the Board and General Assembly.

4—That the churches making special contributions to particular churches be earnestly advised to send such contributions through the Board.

SYNOD OF OREGON.

Since the territory of Oregon was taken for Christ, and the standard of the Cross erected on this coast, some 68 churches in the Synod of Oregon have received aid from this Board in erecting houses of worship. The aggregate amount received by these churches is upwards of \$40,000, and the amount of property secured for the church by these donations is, in round numbers, \$123,000. With these facts before us, we are thankful for the past and hopeful of the future.

Another fact which has had a great bearing on the evangelization of the great west and northwest is this:

When Congress passed the Homestead law in 1863, the Board of Church Erection had been in successful operation for several years. So that when families of the Presbyterian faith, in seeking homes on the public domain, congregated in communities too great to be neglected and too small to properly care for themselves, there was a fund upon which they could draw in providing themselves with houses of worship.

This shows the interest taken in His people by the great Head of the Church. His eye is ever upon them. He is ever looking out for their comfort and protection. Without this fund, churches that are now self-supporting and others that are approaching self-support could not have maintained an existence. But through the operation of this Board the work has steadily grown year by year.

Every member of the Presbyterian Church should recognize and discharge his duty at once to this arm of the Church. We, therefore, remind the sessions of the various churches in the Synod, of the necessity of adopting some plan by which every member can be reached and a contribution had from every church.

WHAT A PASTOR CAN DO.

If experience makes anything clear, it is that supplies to our Boards would be abundant, if each congregation had an opportunity to give, and also at the time of giving, fresh information in regard to the work in hand, and its needs.

Such letters as the following are not infrequent and are eloquent as to what might be. Will other pastors try the experiment?

Rev. and Dear Sir.—Last year the church gave your cause but \$—— simply because the work of Church Erection was not presented to the congregation in any sort of address.

This year circulars were asked for. They were received and distributed in the congregation the previous Sabbath, and a good opportunity was given to the people to get intelligence as to your work. Then they were asked to help and they did—giving more than three times what was sent last year. If all small churches would do likewise I think your

treasury would be always full. May the Lord greatly prosper the work and bless you.

PASTOR.

CHURCH ERECTION AMONG THE PIMAS.

Rev. Charles H. Cook, M. D., of Sacaton, Arizona, writes:

We have on this reservation but one church organization, with two chapels, one at this place, seating 300 persons, and one twelve miles east of here, seating when crowded 150 persons. Since organizing in April 1889, we have received in all 102 members, a few of whom have died. 32 members reside at the Blackwater villages and 8 at the Gila Crossing villages, south of the Gila, some 85 miles below here. The remainder live in the other villages, more or less distant. In the villages within twelve miles of this place we have frequent open air meetings and we hope in time to build small chapels in some of them.

At the Gila Crossing villages, five larger and some smaller ones, about 900 Indians reside, and the water privileges for irrigation are the best on the reservation. Our members down there have exerted a good influence, otherwise these Indians are not improving in morals, they are perishing for lack of knowledge.

The roads leading there are dusty and sandy, and impassable when the river is high for a few months during the year. On the south of the river most of the land is low and not suitable for good buildings. We need a chapel there, seating 250 or more persons, and a small parsonage, including kitchen, a room for feed for horses and a yard and shed for horses. With suitable buildings we may look for large congregations during winter evenings and on Sundays during summer. We have no schools there. A few of the children attend our Tucson school, 75 miles from here, a few others attend the government school here and some attend the government school at Phoenix, Arizona.

The proposed parsonage is to be located about 32 miles N. W. by W. from Sacaton, or the Pima Indian Agency, on the reservation. About 900 Indians reside in that neighborhood, of whom 8 are church members.

So far no other church has done anything for them. Four villages each have a small room, about 10x10, with a cross on top of the rooms. Here at times many Indians assemble, when one at a time goes inside, kneels before a picture and kisses it, and then deposits some wheat or

money, part of which the keeper of the house appropriates to himself, and part of it is used for a general drunk. This mode of worship was introduced by Indians from Sonora, Mexico, and suits many of them. A similar worship at the Blackwater villages, where we have a chapel, has altogether disappeared, and the "Saints huts" are in ruins. Without a large chapel and parsonage and a permanent work, we can do but little for these Indians. This is indeed a very needy field.

All our applications for aid are made by advice of our Presbytery or through its committee; nearly always such matters are brought before Presbytery first. In this matter both applications were approved by Presbytery.

After looking the whole field over carefully, and after consultation with our Tucson carpenter, we concluded that we would need \$1200, which would not include any pay for carpenter work, for painting, etc. \$500 of this amount is raised already and available. The carpenter and other free work we estimate at \$300 or more,

and we ask your Board to help us \$400 on the church and \$300 on the manse. As it is advisable not to build with adobes between December 1st and March 15, we would like to commence building about March 15, with the hope of finishing all by the middle of May next. Window frames, door frames and bench work we can prepare during winter. A well has been dug already, which has good, sweet water, though much of the well-water not far off is salty and unfit for use. The ground has also been prepared. The ground is nearly the highest in the neighborhood and no danger from an overflow.

There is ample work down there for one missionary and an Indian helper. Our aim at present is to give to these Indians a chance to hear the Gospel, and if possible prepare the field so that a new man would find the work less difficult.

I will send you a copy of a little book, giving some items about these Indians, also plans for church and manse. I hope the Board will be able to give us the needed help no later than March 15, 1894.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL MISSIONS AND YOUNG PEOPLE'S SOCIETIES.

The desirability and importance of interesting the young people of the Christian Endeavor Societies of our Church in its missions, and of educating them to a proper understanding of the particular and distinctive claims of the various boards, is generally felt, and with this end in view the first of a series of leaflets addressed to these societies from the Sabbath-school department has recently been issued, and will, it is hoped, find general acceptance among them, and a ready and liberal response.

The proposition is that the Presbyterian Christian Endeavor Societies of different States shall pledge themselves to contribute annually a definite amount, from five to ten dollars each, so as to make up an annual sum sufficient for the support of a Sabbath-school missionary for each State or group of States; in the case of New York and Pennsylvania two missionaries from each State. Should this proposition prevail to the full extent anticipated, the Board would soon be in a

position to add ten or twelve missionaries to its permanent staff, and these would be designated Christian Endeavor missionaries, and report to the contributing societies every three months.

It is greatly to be desired that this movement should find favor with our young friends, for the special reason, among others, that the work of Sabbath-school missions is primarily directed to the youth of our country, and presents, therefore, a strong appeal to Christian Endeavorers. The following are some of the points brought forward in the leaflet referred to:

YOUNG PEOPLE WORKING FOR YOUNG PEOPLE.

The work is supported, to a very large extent, by the contributions of Sabbath-schools. Thus, the more favored youth of our land extend brotherly sympathy and help to those children and young people who are in need.

PARENT OF CHRISTIAN ENDEAVOR SOCIETIES.

Following closely the organization of Sabbath-schools there is a rapid multiplication of all forms of religious effort, especially in

the direction of young people's societies. New territory is thus opened for the progress of the Christian Endeavor movement, which is brought into direct relation to the Sabbath-school Mission work.

THE FIELD OF WORK.

The Christian Endeavorer and Sabbath-school Missionary may study with profit the following facts and figures:

There are yet many millions of children and young people outside of our Sabbath-schools; we are not keeping pace—all Christian agencies combined—with the growth of juvenile population.

Annual addition to our juvenile population 400,000.

Annual addition to membership in Sabbath-schools 200,000.

In ten Southern States there are 2,700,000 children unreached by Christian influences.

Kansas has a school population of 510,000 and a Sabbath-school membership of 250,000.

The increase last year in Sabbath school membership in Michigan—a State rich in gospel privileges—was only about 50 per cent of the increase in juvenile population.

Colorado has about 100,000 children of school age and only about 40,000 enrolled in Sabbath-schools.

In Texas there are one million children outside of Sabbath schools.

Figures from other States and territories, as far as obtained, show similar or even worse results.

THE PRESBYTERIAN CHURCH AROUSED.

Our Church has of late years taken a deep interest in this great question. In the five years ended last April she organized, through her S. S. Missionaries, over 5,000 Sabbath-schools with an enrollment of more than 200,000 children and youth. Many thriving churches have grown out of these schools. The good results are simply incalculable. For example:

In Nebraska 75 schools were planted in one year in places where there would otherwise have been no organized spiritual work.

The Synod of Oregon reports that the work of the Sabbath school and Missionary Department has been signally blessed.

Minnesota organized 98 new schools and re-organized 64—total 162.

In many other parts of our country similar good work has been done.

All the Missionary Synods—in fact all the Synods—have emphatically commended this movement.

The Church cannot afford to recede from this advanced position. She is thus extending her influence and power for good over the length and breadth of the land.

PLANS FOR THE EXTENSION OF OUR WORK.

1. More missionaries to meet the growing demand upon us.

2. A special fund for the purchase of lots and the building of suitable chapels for newly organized schools in many places, especially in the South among the colored population.

3. Increased funds for grants to new and struggling Sabbath-schools.

The first response to the foregoing appeal was from the Christian Endeavor Society of Pine Street Presbyterian Church, Harrisburgh, S. Elizabeth Croft, president, and M. W. Buehler, secretary, with a pledge of five dollars annually. It is hoped that this will prove to be the beginning of a great movement in aid of our missions.

A FEW WORDS TO PERSONS OF MEANS.

The rapid growth within the past five years of the Sabbath-school missionary work of the Presbyterian Church fully justified the General Assembly at Washington in asking the churches, Sabbath-schools and individual members of our communion to contribute the sum of \$200,000 to carry on the work for the coming year. This means practically doubling last year's missionary income of the Board of Publication and Sabbath-school Work.

CAN IT BE DONE?

The answer is that it is clearly within the bounds of possibility, but that in order to accomplish it we must have the co-operation and the gifts of the wealthy and the liberal.

It takes about \$1,000 to pay the salary and expenses of one Sabbath-school Missionary for one year.

EVERY MISSIONARY PLANTS FROM TEN TO FIFTEEN
AND MORE SABBATH-SCHOOLS A YEAR

in dark, heathenish spots in our country, brings from 500 to 1,000 children under Christian influences, lays the foundation of church organizations with their manifold institutions of a moral and civilizing as well as a spiritual nature, travels thousands of miles, distributes wholesome literature, and returns back to the community in substantial good done, greater results than can be obtained from any other plan of Christian effort.

In times of ordinary prosperity the middle classes and even the poor of our churches, receiving money freely, can be relied upon to give freely to the cause of Christian missions, but in such a crisis as this, when the income of the great majority of people is much reduced, the Church must rely upon the enlarged donations of her more favored members. Providence is calling upon the rich to give at this hour out of their abundance.

It is the time when the very difficulty of finding profitable and secure investments for money suggests thoughts about a heavenly treasure, and an investment in the cause of God, where dividends are large and absolutely sure.

The Standing Committee of the last General Assembly in endorsing this Sabbath-school and missionary work calls attention to the fact vouched for by an accurate statistician that there are 7,000,000 lads and young men in the United States who never enter a place of worship, and that 600,000 of these are annually in prisons and penal institutions, and that there are over 18 millions of children and youth in our country outside of Sabbath-schools.

The vast western regions of our country will be saved to civilization and morality, if at all, by the toils of men who, like our Sabbath-school missionaries, are sowing the seeds of gospel truth "beside all waters."

ONE THOUSAND DOLLARS.

One missionary—500 children and youth under Christian instruction—the sowing of precious seed in virgin soil—the planting of schools and churches—the leaven of righteousness diffused through many communities!

WILL YOU HELP US!

Will you not take into serious consideration the question of undertaking the support of one Sabbath-school Missionary, or of bearing one-half or at least one-quarter of that expense? If your gift, added to the contribution of your church, should bring the amount up to \$1,000, this Board will assign to your church, its own missionary, from whom you will receive monthly reports. In the same manner the gift of one-half or one-quarter, as above, will entitle you to special reports.

A peculiar call is coming to us from the South and from some places in the West, for the Board to assist in the building of inexpensive and plain chapels for the newly organized mission schools. These buildings, with the lots, are not to cost over \$400 apiece. This Board is asked to encourage and assist in their erection to the amount of \$100 each, the people of the community providing the rest by their contributions of money, material and labor. Any individual contributing \$100 for this purpose will have the privilege of naming the building towards the erection of which his money is donated.

Yours faithfully,

JAMES A. WORDEN,

Supt. of Sab-sch. and Missionary Work.

E. R. CRAVEN, *Secretary*.

THE GREAT AGENCY OF THE NINETEENTH CENTURY.—A leaflet with this title has been issued by this Board, and may be obtained free on application to Dr. Worden, setting forth some of the peculiar features of the Sabbath-school Mission Work. Mr. Franklin L. Sheppard, the writer of the tract, was a member of the Committee of the General Assembly of 1886 upon whose report the reorganization of the Board of Publication was effected. He is a warm friend of Sabbath-schools, and this leaflet states the claims of this work in a very clear and convincing manner.

GROTIUS, a little before his death, said:—"I would give all my learning and honor could I change situations with Jean Urick," an illiterate neighbor, who spent much of his time in prayer, and in the study of the Scriptures.

Thoughts on The Sabbath-school Lessons.

January 7.—*The First Adam*.—Gen. i: 26-31; ii: 1-3.

While we cannot fail to recognize the superiority of man over the lower animals in both physical and intellectual nature, his crowning glory or distinction is that moral character—that power to distinguish between right and wrong, with which, at his creation he was endowed. *Made in the image of God*. We pause reverently, awe struck by the words, with all the possibilities that they suggest. Capable of being holy as God is holy, responsible for that choice of good instead of evil that should keep that holy nature pure and blameless in the sight of its Creator. The failure to stand the test, the yielding to the first temptation has worked a sorrowful change, and it is only a marred, distorted image of God that we see in the world around us and that we are conscious of in our own beings. Though created in the image of God, fallen man “must be born again,” that he may “be conformed to the image of his son;” and the regenerated heart disheartened by its daily failures to live up to the standard of “the new man, renewed in knowledge after the image of him that created him,” may find comfort in the assurance, “I shall be satisfied, when I awake, with thy likeness.”

January 14.—*Adam's Sin and God's Grace*.—Gen. iii: 1-15.

When Milton set himself to the task to sing

“Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden,”

he felt the need of a spiritual uplifting and enlightening.

“What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to men.”

So the Sabbath-school teacher who comes to his class with this lesson of sin and free grace will need much help to make plain to his scholars the common need of salvation and the perfect way of escape, to make them

realize the *individual* application of the truth that “in Adam all die,” and then to turn with confidence and joy to the assurance that in Christ *each* trusting, repentant soul “shall be made alive.”

January 21.—*Cain and Abel*.—Gen. ix: 8-17.

Death reigned ever since Adam sinned, but we read not of any taken captive by him until now; and now the first that dies is a saint, one that was accepted and beloved of God; to show that though the promised Seed was so far to destroy him that had the power of death as to save believers from its sting, yet that still they should be exposed to his stroke. The first that went to the grave went to heaven; God would secure to himself the first fruits, the first-born to the dead. The first that dies is a martyr and dies for his religion; and of such it may more truly be said than of soldiers that they die on the field of honor. Abel's death has not only no curse in it, but it has a crown in it.

Matthew Henry.

The early death of Abel can be no punishment; he seemed in fact to enjoy the peculiar favor of God; his offering was graciously accepted. We find, therefore, in this narrative, the great and beautiful thought, that life is not the highest boon; that the pious find a better existence and a more blessed reward in another and a purer sphere; but that crime and guilt are the greatest evils; that they are punished by a long and wearisome life, full of fear and care and compunction of conscience.—Kalisch.

January 28.—*God's Covenant with Noah*.—Gen. ix: 8-17.

For the second time in the short history of the world a single family stood alone looking out into the future. With unlimited opportunity, with free permission to take possession of the earth and its resources, with an experience behind them of the result of disobedience, they have such a chance to make a fresh start as life seldom offers; and with it all, the sure covenant of a faithful God to rest upon. What they did with these opportunities the history that follows tells us. But after many a summer shower, the rainbow spanning the heavens still speaks the covenant

message, and the faith of God's children is strengthened by the reminder that:

"Deep beneath the roaring ocean,
Deep beneath the raging flood,
All unstirred by their commotion,
Lie the promises of God.

Firmly we are anchored to them,
Though in tatters hang our shrouds;
Calmly we look up and through them,
View the thunder-riven clouds.

We'll not ask thee what thou doest;
Whatso'er it is, 'tis right,
Thou of friends, a Friend the truest,
Thou wilt lead through storm and night."

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN.

HOW TO BEGIN.

BY REV. JAMES H. BROOKES, D. D.

Unless we know how to begin a course of conduct, it is certain that we cannot know how to continue. Hence the unspeakable importance of a right start in the Christian life; and this right start is made when there is real conversion, not a mere profession, but an actual possession of Christ, a new birth, or birth from above. It is as true now as it was when the Lord Jesus conversed with Nicodemus by night that "except a man be born again, he cannot see the kingdom of God." The rule is universal, and admits of no exception: "Verily, verily, I say unto thee, Except a man [Greek, any one] be born of water and the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

It follows, therefore, that reformation of habits, or outward connection with the church, or sincere efforts to "do the best we can," will not avail to save the soul and body. "Ye must be born again," is the voice of the Son of God, that still sounds in all lands, and in the ears of every human being; "For there is no difference: for all have sinned, and come short of the glory of God." Rom. iii. 23, 28.

It was not only of the antediluvians "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil contin-

ually." Gen. vi. 5. David was making the confession, not for himself alone but for all men, when he wrote, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5; and it is not merely of some detestable criminals, but of the human race, the unerring pen of inspiration records the fact, "the heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.

Failure to recognize this as true, and true of ourselves, accounts for shallow experiences, and weak and inefficient lives among professing Christians. We must accept it, because God says it, that we "were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. ii. 1-3. "By nature" means that we are born that way; and as the apostle says, "I know that in me, (that is, in my flesh,)" in the nature with which I was born into the world, there "dwelleth no good thing." Rom. vii. 18. Again, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom. viii. 7. Thus arises the necessity of the new birth.

Just here, in our depravity and guilt and misery, the Lord Jesus Christ meets us with the blessed proclamation, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. He gave Him to take our place under the condemnation and righteous punishment of sin, "for He hath made Him, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." II Cor. v. 21. It is the very essence of the Gospel, as the apostle distinctly declares, "that Christ died for our sins according to the Scriptures," I Cor. xv. 1, 3; and it is the leading truth of both the Old and New Testaments that "it is the blood that maketh an atonement for the soul," Lev. xvii. 11; "and without shedding of blood is no remission."

Heb. ix. 22. God says, "The blood of Jesus Christ His Son cleanseth us from all sin."

Precisely what we are to do in order to be saved is so plainly revealed, that "the way-faring man, though a fool, need not err therein." Read as if you could hear the Saviour speaking directly to yourself, "Verily, verily, I say unto YOU, He that heareth my word, and believeth on Him that sent me, HATH everlasting life, and shall not come into judgment; but IS passed out of death into life." Jno. v. 24. "This is the work of God, that ye believe on Him whom He hath sent." Jno. vi. 29. "He that believeth on Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God." Jno. iii. 18. Consequently, since the death of Christ "to put away sin by the sacrifice of Himself," Heb. ix. 26, it is no longer merely the sin question, but the Son question. The interests of eternity turn upon the reception of Him, confidence in Him, faith in Him, trust in Him as able and willing to save, as we are, and now.

"By Him all that believe ARE justified from all things." Acts xiii. 39. There is not a speck nor stain left upon your soul as large as the point of the finest cambric needle, for "there is, therefore, NOW no [not one] condemnation to them which are in Christ Jesus." Rom. viii. 1. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. You are not called to lift your hand, or to move an eye-lash, but to believe that Jesus Christ has done all the work God saw was needful, in order that He might forgive poor sinners, and accept them as righteous in His sight. "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. "Whosoever believeth that Jesus is the Christ, is born of God." I Jno. v. 1. If you say that you believe Jesus is the Christ, but you are not born of God, stop and consider that you make God a liar; and if you say that His testimony gives you no comfort, it is because you do not believe that what he says about the person, so believing, is true.

All of this shows the necessity of entire dependence upon the Holy Spirit, and of ab-

solute confidence in the unerring Word of God, if you would know how to begin, and how to continue, in the Christian life. "No man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. xii. 3. "Ye have purified your souls in obeying the truth through the Spirit," I Pet. i. 22; or as our Lord expresses it, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jno. vi. 68. It is of the word, energized by the Spirit, it is said, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." I Pet. i. 23. Would you grow? "Desire the sincere milk of the word, that ye may grow thereby." I Pet. ii. 2. Would you be sanctified? Listen to our Lord's prayer: "Sanctify them through thy truth; thy word is truth." Jno. xvii. 17. Would you successfully resist your foes? "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. vi. 17.

But the command to take the sword of the Spirit, which is the Word of God, is immediately followed by the direction, "Praying always with all prayer and supplication in the Spirit." Eph. vi. 18. It is of no use to think of beginning or continuing the Christian life without constant prayer, and prayer that is not the pleading of a trembling slave, but the happy communion of a beloved child, "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. Many young Christians, and older ones also, never approach the Father except in a spirit of bondage and fear, because they do not know they are saved, because they look for assurance in the wrong place. "These things have I written unto you that believe on the name of the son of God, that ye may know that ye have eternal life." I Jno. v. 18. We know by what is written, not by our attainments in holiness. We look without, not within, for assurance, "looking off unto Jesus." Heb. xii. 2.

Thus the believer starts on his journey heavenward, the cross between him and judgment, the crown awaiting him, if he is faith-

ful, at the coming of the Lord. The Word of God is a lamp to his feet, and a light to his path. Ps. cxix. 105, 130. The Spirit of God is his abiding Comforter and Helper. Jno. xiv. 17; Rom. viii. 26. The glory of God, even in the ordinary details of daily existence, is the end before him. I Cor. x. 31; Col. iii. 17. The love of Christ is the constraining principle of his conduct, so that he can say, and should say, and must say, "To me to live is Christ, and to die is gain." II Cor. v. 14, 15; Phil. i. 21. With a deep sense of gratitude for the sovereign grace that chose him as "a brand plucked out of the fire," with warm personal affection for the Saviour who has given him a present, certain and eternal salvation, he goes on his way, holding "fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6.

One of the most distinguished scholars of America, who is also one of the ablest defenders of the faith, said to the writer not long ago, "I was not living when Paul penned the words, 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' If I had been on the earth at that time, he could not have called himself the chief of sinners;" and he turned away his head to hide the tears of penitence and joy. Try to understand at the beginning what you owe to the infinite love of Christ Jesus, and you can sing from the heart the familiar lines:

"Here at that cross, where flows the blood,
That bought my guilty soul for God,
Thee, my new Master, now I call,
And consecrate to thee my all."

ABSTAIN FOR A WEEK TO TRY YOUR APPETITE.

[From the leaflet mentioned in the foot-note on page 494 of our December number.]

A FACT.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger; it's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

THE EVER-DURING WORD.

[From the Inaugural Address of President Booth at Auburn Theological Seminary.]

One Sabbath afternoon, not long ago, I attended a service in Westminster Abbey. The Abbey was crowded, so that I was compelled to take a seat in the transept, distant from choir and pulpit. As I could not hear the sermon, I gave myself up to the impressive associations of that historic sanctuary. Around me were the splendid memorials of England's greatness in peace and war, those magnificent statues which are a nation's tribute to wisdom, valor, and patriotism.

As I recalled the achievements which are thus immortalized, the sunset hour drew on, and the daylight began to fade. Suddenly there was heard the roll of distant thunder, and a flash of lightning was seen. The Abbey became very dark. The rain began to fall in torrents. The rushing wind rattled the casements.

The preacher finished his discourse. A few prayers were read. The anthem was announced. By this time the storm had reached its height. The thunder was echoing among the arches of the Abbey, and the lightning brought out into strong and bold relief the marble statues. It was a strange, weird experience there among the living and

the dead, with nature convulsed. Even the notes of the great organ were at times inaudible. No ear could distinguish the words of the anthem, although a full choir was engaged in the service of praise.

There was a pause, brief, but eloquent, a lull in this contest between man and the elements, when a single voice took up a sentence and sang it sweetly, like a seraph before the throne. Again, in higher key, and still again in key yet higher, and higher still, that voice was heard above the hissing of the wind and the beating of the rain and the tumult of the thunder, until it seemed that no voice of man could strike a higher note, announcing calmly and exultantly that one sentence, only one, "And His truth endureth from generation to generation."

I shall never forget that hour and that voice. My unbelief was rebuked. My faith was strengthened. "His truth endureth." His Word is truth. In that, our Holy Bible, as we have it, we place our confidence. Men may question, may criticise, may deny. But the Holy Bible will assert its power and proclaim to all the world that glorious salvation which is God's eternal love for man. We need not fear. The end is not doubtful. The Holy Bible, as the Word of God, will yet be read in every language, be welcome in every dwelling, be influential in every life. So we believe and therefore speak.

MISSIONARY JOURNEYING IN AFRICA.*

M. HENRY KERR.

It was a fine sight to see our men, twenty-six in number, all going single file along the beach for half a mile, after which we entered the bush, which was still wet with dew.

About eleven o'clock the sky began to cloud over and at twelve we had a real African rain storm, not such as we have at home; it came down in a flood.

Of course we did not try to keep dry, it was not long before we were walking in water up to our knees and at times when we came to what were once little streams, but were now up to our shoulders; we could not

get more wet than we were, so we waded in. At first the sensation was not pleasant, but we soon grew to think nothing of it.

One thing which is strictly African, and one that we did not like, is to have the path run along the bed of a stream, so we had to walk in more water than had it been anywhere else. The men in their bare feet of course did not mind it, but we *did*.

After tramping about two hours in the water my shoes gave out, and I had to throw them away. This left me in a bad fix, as the rain was still coming down and the water a foot deep on the path.

It was out of the question to try and get to our packs to get out another pair. We kept right on, I walking in my bare feet nearly six miles, over roots, stones, and I don't know what else; nevertheless I was the second one into a native town, Bekomkom.

At four in the afternoon the chief gave us a house for the night. It did not take us long to get off our wet clothes and get dry ones on. The house was about eight feet wide, ten feet long and high enough to stand up in the middle, but not at the sides. You will say not a large place for three men and twenty-six loads. The carriers have friends in every town so they soon find a place to sleep; but they must leave their loads with us, or we may never see them again.

After supper we held a prayer meeting in the street, Dr. Good talking to the people in Bule. After the meeting the natives started a sort of drum. It is made out of a log, two feet in diameter hollowed out, and is beaten on the outside, the sound changing from sharp to dull as they go from end to middle.

They had not beaten the thing long before the women began to dance. They formed a circle, then going round and round, twisting their bodies in the most queer and odd ways.

They kept up the dance until midnight, but I was too tired to be kept awake by anything like that, and so went to bed and knew no more until morning.

I should like you to see the bed I slept on that night. It is made of split bamboos and feels as if you were on a board, but I slept all right.

*The writer of this is not a minister, but a carpenter, doing helpful missionary work in Africa with the ordained missionaries. Is not that first-class Christian Endeavor?

A LODGING TENT.

We had a large canvas sheet, which I painted with tar to keep out the rain.

We got the men to cut two forked poles about nine feet long. These they stick in the ground, put another pole across, and stretch our sheet over it, tying the corners to trees or stakes.

In this way we have a good roof over us. All three have folding camp beds, so do fairly well. We do not sit up late after eleven hours' hard tramp. I slept well during the night, and am afraid should have slept part of the next day had not Sep, our cook, had breakfast ready.

A PALAVER HOUSE.

Nearly all the towns are built in a space cleared, and the houses built in a row down each side. At the end is a large house built across so as to face the whole street. This is what they call the *Palaver House*.

It seems to be a sort of public house; everybody goes there to talk over matters of interest.

When an African speaks of any one making him trouble he says "He makes me bad palaver."

When the chiefs come together to settle a State question it is to hold a "palaver," and of course all these things take place in the Palaver house.

Children's Church at Home And Abroad.

FIDDA.

Did you ever know a girl by that name? I never did, but it is the name of a Syrian girl whom a missionary lady, with whom she lives, calls "a very attractive neat little house maid"—"and so happy that the Lord has opened her heart and that she has received Him into her life. Her face just shines when she talks about it."

When Fidda was a little child, she had a disease of the eyes which is called ophthalmia, because "ophthalmos" is the word in the Greek language that means *eye*. That disease of the eye is very common in Syria. It made Fidda almost blind for twelve years.

"One day she heard that there was a clever American doctor in Huma. You can find that

place on the map in our December number, page 448. She was afraid to go to that doctor, because she hated all the Protestants and their religion. But she wanted so much to have her eyes made able to see, that she went to Hums, determined to shut her mind and heart against the false teaching which she feared that the doctor would try to give her."

Dr. Harris treated her eyes, and she was obliged to stay several days. She went home not very much better as to her bodily eyes, but with the eyes of her soul wide open, and she has been an earnest, consistent Christian ever since. The lady with whom she lives says, "It is an inspiration to me to have her here so full of the one subject and so happy in it. She learns a verse every day."

Will you not all remember Fidda, and sometimes pray for her? It may be that there are many more girls in Syria, who if they had somebody to teach them so kindly as one has taught Fidda, they also would "receive Christ into their life." Would not you love to be such a teacher?

OUR DUMB ANIMALS.

Several pleasant letters have come from children in answer to questions in our November number. The little writers have found the verse, in the book of Proverbs, "Open thy mouth for the dumb;" also the advice about wine in the same chapter: "It is not for kings to drink wine; nor for princes strong drink." Advice which King Lemuel's wise mother gave him my little correspondents seem to think good advice for American boys. We have no use for kings and princes in this republic, but we cannot have too many brave boys, living as Daniel did and growing up to be such faithful, wise, heroic men as he. We shall need many of them for judges and sheriffs and mayors, a few of them for senators and presidents, and all of them for citizens living and voting in the fear of God and the love of righteousness.

I shall send a picture to each of these young friends, as they have requested, and shall be glad to hear from them and other children any time.

Several of those who have written have read *BLACK BEAUTY* and like the book very much. "Most certainly," says one, "I think that God loves dumb animals." Another says, I think it is true, what the poet said:

"He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us
Hath made and loveth all."

GOSPEL WORK IN WESTERN AFRICA.

[From the *Christian Herald*.]

Miss Nassau, whose portrait is here given, has been for twenty-five years an earnest and most devoted worker in the Gaboon and Corisco Mission. She is a sister of Dr. Robert H. Nassau.

From the days of her early childhood she looked with longing eyes to the work of foreign missions as the highest vocation to which she could aspire. She had the cordial sympathy of her father, Dr. Charles H Nassau, who as pastor, professor and college president

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at Lafayette, Pennsylvania, was eminently qualified to aid her in preparing for efficient service. For several years after she had definitely decided to offer herself for the work she studied hard, and by teaching in the seminary at Lawrenceville, Pennsylvania, acquired the art of imparting knowledge and of gaining influence over the minds of others. She went out to Africa in 1868, and was stationed first on the island of Corisco, then erroneously supposed to be more healthy than the mainland. After a time she removed to Bolondo on the Benito river, where her talents as an educator were successfully em-

ployed. She had a class of boys and young men whom she trained for the work of the ministry. It was a work for which by nature and education she was peculiarly fitted, and her success in it was recognized by a glowing tribute in the *History of the Corisco Presbytery*, which also states that her services had been devoted to this arduous sphere longer than had those of any other person. When the Board of Missions decided to plant a station at Kangwe, Miss Nassau went thither and took with her several of the young people she had educated. The work at Kangwe suf-

fered from the harassing opposition of the French government, in whose "sphere of influence" it was situated. The French are enemies of Protestant missions wherever they have power and at Kangwe they made any advance well-nigh impossible. At Talaguga also, where Dr. Nassau had established a station, the same obstacles were encountered and it was finally found necessary to abandon both stations; but some work is still being done there by the French Society of Evangelistic Missions. Miss Nassau remained for some time at Kangwe and then removed to her brother's station at Talaguga, where quietly and unostentatiously she did much valuable work in teaching. It was her habit to journey from village to village, taking with her cards on which she had stencilled some text in the native language. She would stay a short

time in a village, talking familiarly with the people. She would then depart, leaving a few cards behind her. On her way back, after an interval of a few weeks, she was often surprised to find how deep an interest had been stirred by the silent teacher supplementing her talk at her former visit. The transfer of the stations to the French society, however, broke up that work, and Miss Nassau came home for a brief rest before entering a new field. In October of last year she was back again in Africa and settled at Batanga where she has now a flourishing girl's school. Batanga lies at the north of the Gaboon



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and Corisco field. It forms an excellent base of operations. On that side the country is within the German "sphere of influence" and is open to missionary effort. Happily, the Germans show a different spirit from that of the French. They have given a cordial welcome to the American missionaries and have guaranteed them protection from interference. Dr. A. C. Good, who is stationed at Batanga,

has recently made an exploring trip into the territory thus opened and has returned to the mission full of enthusiasm at the prospects.

Portraits of five of these native Christian preachers appear on this page. Their names are Itongolo, Etiani, N'taka Truman, Frank Myongo and Ibia J'Ikenze.

Itongolo has been doing efficient work at Bongahéle station, at the southern extremity

of the Gaboon and Corisco field, where, for several years, the work was carried on by native preachers unaided by the white missionary. He is now stationed at Ubenje where the people have built a house for him and also a house of worship. Etiani, another of the group, is stationed at Bata, where he is gathering a thriving church. Ibia J'Ikenze is on the island of Corisco. He conducts a boys' school in addition to his evangelistic labors. Myongo has an excellent record. During the time he was pastor at the station at Bongahele the people erected a place of worship capable of holding five hundred persons, and at each of the Sunday services it was crowded. He is a pupil of Miss Nassau, to whom he owes all his training for his ministerial work.

HEROES WITHOUT HEROICS.

[Editorial in *The New York Tribune*.]

A steamship in mid-ocean is suddenly turned adrift and left at the mercy of the waves in the stormiest month of the year. The machinery has broken down at several points, and can only be repaired after ten days of continuous hammering and readjustment. During that anxious interval the ship has rolled and wallowed in the trough of the sea, without steerage-way and absolutely helpless, save as a flimsy trysail was of some avail in steadying her. Every passing steamer is storm tossed and cautiously navigated, but this good ship is without resource while her engines are motionless and shattered, and is carried a long way out of her course, but mercifully outside the track of the tempest. At last the labors of the engineers are rewarded. The machinery is patched and pieced until the engines can work at low pressure. The captain, who has been on the bridge almost continuously for ten days, readjusts his course, and the ship makes her way slowly and laboriously into port.

Unusual as was this experience in the mid-Atlantic, Captain Heely of the England was better prepared for it than he was for his reception when he landed. Everything had been a matter of course, and he was surprised that anybody should have any questions to ask or any compliments to bestow. "Story!" he exclaimed. "Why, there is none. The engines broke down, and had to be repaired. That's all. When we got her going again, we brought her into port the best way we could. There's nothing more to tell." So the brave captain, who had been

faithful to his trust and saved his ship, with the aid of his skilled engineers, turned away with a flush of modesty on his face at the thought of being faintly and remotely suspected of being a hero. It was his business to stand by his ship, and to take her into port without the costs of salvage by any outside vessel. He had done what any faithful seaman entrusted with responsibility for his ship would have done in his place. There was nothing for him to tell, because the engineers, pounding and hammering in the hold of the lurching ship, had the worst of it. There was no story in it for gossiping land-lubbers any way!

But Captain Heely may not have been altogether right about it. There was a story to tell, but not a new one. It was the story of loyalty to duty, and to the credit of this prosaic age it may be said that it has become commonplace and familiar on land and sea. The same newspapers which bear record daily of the crimes of evil-doers, the malign passions of law-breakers, and the ignoble and demoralizing deeds done in the name of politics, are illuminated with acts of heroism and self-sacrifice. Scarcely a day passes without gleams of what is best in human nature shining out among the shadows of what is worst. Sometimes it is the captain of a sinking ship steadying the rope by which his comrades are transferred in safety to the lifeboat, and then leaping into the sea without a hand to guide or succor him; or is it the railway engineer with death and destruction confronting him, who refuses to leave his post when the lives of others are dependent upon his constancy and despairing courage; or is it the sturdy policeman dying in a grapple with a desperado, but without relaxing, while his heart continues to beat, his hold upon the murderer's throat. The conditions are always changing, but the loyal habit of living as though duty were a sacred trust remains. He must be a gloomy pessimist, indeed, who cannot find in his morning newspaper something to convince him that there is good mingled with the evil as the merry world spins round.

Story there may be none. Faithful men recognize their responsibilities, and in an emergency do their full duty in a methodical way as a matter of business. They make no system of heroics of it. They are surprised that what they do should cause any stir, or that anybody should want to talk about it. The engines when they break down must be repaired, and the ship be carried into port in the best way possible. They say, "That is all." But there is something more, and it is what makes life worth living.

Systematic Beneficence.

NOT COLLECTIONS, BUT OFFERINGS.


GEORGE P. LUDLAM.

I have just read the article on the Freedmen's Board in the November number of *THE CHURCH AT HOME AND ABROAD*. It is one of the best of the very many excellent articles which have appeared about this board. I think none can read it without being stirred by the pathetic appeal and prompted to respond heartily. I write this because, at the very close, Dr. Cowan, I think unintentionally, strikes at the root of the whole matter. He says: "The collection will now be taken up." Is not that just the trouble? Are we not all the time "taking up collections," when, in all these matters, we should understand that we are engaged in a solemn act of worship? I wish the word "collection" might be banished from our churches, and the word "offering" substituted. And if, with the word, could go the objectionable frame of mind and the objectionable act which grows out of it, it would be a matter for great rejoicing. Do we not need education on this whole subject (1), as to the scope and needs of our various church boards and, (2), as to the duty of the individual Christian in view of them? For the educational part, we must rely on our pastors. The picture drawn by the missionary, in the article referred to, is a true one. Perhaps, there never was a time when, in view of the great volume of literature and printed information about our different church benevolent agencies, there was so little excuse for a lack of knowledge, and yet a great number of church members are either ignorant of these matters or indifferent to them. Then as to the duty of the individual Christian in the matter of supporting these boards. Of how many can it be said that they remember the day when the offerings are to be made and come to church, on that day, with due preparation of heart and *pocket*? I hope the number is large. I believe it is. But I know that the number of those who do not thus come is large also. I like the custom which prevails in some churches which not

only *regards* the offering as an essential part of the worship, but *makes* it so. I recall a service I have occasionally attended. When the time for the offering arrives, the fact is announced, and whatever is necessary is said by the minister from the pulpit. Then the minister descends from the pulpit and takes his place in front of the desk and delivers the plates to the officers who, in the meantime, have decorously advanced to receive them. While the plates are being passed, the organ plays softly and the minister slowly and reverently repeats appropriate passages of scripture. As the officers return, in the same quiet, decorous manner, the minister receives the plates, holds them in his hands and, with a few simple words of prayer, makes the offering to the Lord. He then deposits the plates in their proper place and returns to the pulpit. The whole constitutes an act of worship which has always impressed me more deeply than any other part of the service.

If something of this kind were done in all our churches would it not lift the matter out of the sphere of "collections" and place it where it properly belongs in our calendar of worship?

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

CALKINS, JAMES FREDERICK.—Born in Corning, N. Y., March 27, 1816; graduated, Union College, 1841, and Auburn Theological Seminary, 1844; ordained and installed at Wellsborough, Pa., September, 1844; pastor at Wellsborough, 1844-1880, Avon, N. Y., 1880-1890; chaplain in U. S. Army, superintendent of schools, Tioga Co., Pa., for five years; resident at Geneva, N. Y., where he died November 7, 1893, aged 77 years, 7 months and 10 days. Married Miss Maria Louisa Hanford, of Geneva, N. Y., October 8, 1844. She died in 1877. Two daughters survive him, Mrs. Rev. Geo. D. Meigs, and Mrs. F. R. Torrance, of Geneva.

DOWNES, JOHN VINCENT.—Born in Pleasant Valley, N. Y., October 8, 1807; united with the Presbyterian Church of Seneca Falls, N. Y. in 1832;

graduated from Hamilton College in 1840 and from Auburn Theological Seminary in 1843; came to Chicago as a home missionary in the Spring of 1844. Ordained by the Presbytery of Ottawa; pastor of the Church in Dundee, Ill. four years; supplied the Church of Richmond, Ill. two years, the Church of Virginia Settlement four years; preached at Crystal Lake two years, and at Thornton Station about two years; preached in other mission fields within the bounds of the Presbytery of Chicago; supplied the Presbyterian Church of Elgin, Ill., where he finally made his home. Married Miss Elizabeth Perkins of Barrington, Ill., November 3, 1848, who died at Elgin in 1889. He removed to Chicago with his youngest daughter in 1891; died, October 19, 1893. Six children survive him, one, Miss Carrie Downs, is a missionary in India.

HERBERT, CHARLES DICKINSON.—Born in Ellsworth, Me., September 18, 1818; graduated, Bowdoin College, 1841; graduated, Bangor Seminary, 1844; ordained by a Presbytery, April 24, 1846; in mission work in the West; pastor of Congregational Church, Mount Vernon, N. H., 1850; 1857, pastor of Congregational Church, West Newbury, Mass.; studied medicine and practiced eight years; received into Presbytery of Troy from Essex North Association of Congregational Ministers, September 21, 1886; stated supply, Church of Hebron, N. Y., where he died October 13, 1893. Married September, 1852, Miss Sarah A. Flanders, only daughter of Dr. Thomas Flanders, of Exeter, N. H., who survives him.

KENDRICK, WILLIAM.—Born at McKee, Ky., September 1, 1824; studied at Oberlin; graduated from Union Theological Seminary in 1859; ordained by Cleveland Congregational Conference in 1857; supply at McKee, Ky., 1859; evangelist in the South during the war; preached successively at Sherron, Ill., Galeton and Bethel, Mo., Rock Creek, Quenemo, Burlington, Mineral Point and Williamsburg, Kansas, organizing and performing other pioneer church work; Iowa State agent of the American Bible Society, 1873-74; moved to Indian Territory in 1888, where for nearly three years he preached at Purcell; health failing, returned to Wichita, Kas., where he died June 4, 1893. Married August 4, 1861, Miss M. Elizabeth Martin, and in 1888 Miss M. H. Hennigh, who survives him, with four children.

MCNEAL, JAMES.—Born in Washington County, Pa., Feb. 10, 1821; graduated, Franklin College, O., 1850; Associate Presbyterian Seminary, Canonsburg, Pa., 1853; licensed and ordained, 1853; ministered to churches in Newcastle, O., Brownsville, O., and Barlow, O.; went as a missionary to Canada; ministered at Harlow, Wis., Clayton, Ill.; preached in the U. P.

Church, 1867-1879; home missionary in the Presbyterian Church on Cumberland Mountain, 1879-'87; died at Maryville, Tenn., Nov. 18, 1893. Married, August 12, 1846, at Iberia, O., Miss Ellen Reed, who became the mother of his three sons and seven daughters. Four daughters and one son survive. His second marriage was March 1, 1888, to Miss Jennie Lynn of Mattoon, Ill., who also survives him.

MCPHERSON, ROBERT.—Born in Carlisle, Pa., 1819; graduated at Dickinson College, 1843, and from the Western Theological Seminary, 1846; licensed by the Presbytery of Carlisle, 1844; ordained by the Presbytery of Ohio, 1846; pastor of the Church of Fairmount, Presbytery of Ohio, 1846-50; Temperanceville, same Presbytery, 1850-51; Mt. Pisgah and Mansfield, same Presbytery, 1851-69; Centre and Landisburg, Presbytery of Carlisle, 1869-82; Stated Supply, Mt. Carmel and North Branch, Presbytery of Pittsburgh, 1882-84; pastor Fairmount and Pleasant Hill, 1884-92. During the civil war he was chaplain of the 139th Regiment of Pennsylvania Volunteers. Died in a railroad car between Tyrone and Altoona, of sudden illness, October 21, 1893.—*Prof. Banner.*

NEWELL, GEORGE W.—Born in Montgomery County, Pa., November 7, 1813; graduated at Marion College, Mo., 1841, Princeton Theological Seminary, 1846; ordained, 1846; ministered at Orangeville, Rohrsburg and Briar Creek, Pa., 1847-58; at Broadhead, Belleville and Dayton, Wis., 1858-66; pastor at Central City, Neb., 1872-78; Salem, Mo., 1878-80; Carthage, Mo., 1881-82; his health being broken by a serious exposure in crossing a stream, narrowly escaping drowning, he retired from active duties of the ministry, returning to Central City, Neb., and made pastor emeritus of Central City Church, 1882; died August 16, 1893.

PAYNTER, HENRY MARTYN.—Born March 17, 1827, in Williamsburgh, Pa.; graduated from Jefferson College, 1847; spent two years at Western Theological Seminary, Allegheny, and one at Princeton, graduating from the latter institution in 1850; licensed to preach by the Presbytery of Blairsville; spent one year at Xenia, Ohio, one at New Orleans, La.; called to Vicksburg, Miss., where he was ordained, serving the church there about four years; called to Boonville, Mo., where he continued to labor until troubles arising out of the civil war led him to remove; pastor in Springfield, Ill., about three years; engaged in evangelistic work several years in which he was successful; published the life of Christ in eleven volumes, leaving the twelfth unfinished; died in Chicago April 23, 1893. Married September 23, 1852, Miss Alice Moncure, who, with three married daughters and one son, all residing in Chicago, survives him.

Gleanings

At Home and Abroad.

[Gathered by REV. ALBERT B. ROBINSON.]

—Retrenchment for self, expansion for Christ.
—The Wesleysans number 20,000 converts in Kaffraria.

—Fifty-six of the one hundred medical missionaries in China are women.

—Missionary reports and periodicals have well been called a continuation of the Acts of the Apostles.

—The Presbyterian church in Warwick, Bermuda, dates from the beginning of the seventeenth century.

—Said Dr. Bethune: I would as soon try to cultivate a farm without rain as a church without beneficence.

—Ministers should be students of missions, authorities on missions, and leaders in missions.
—*Dr. A. T. Pierson.*

—I never knew how it was, said Richard Baxter, but I always seem to have the most come in when I give the most away.

—Reducing missionary contributions is drawing missionary blood, said Dr. Lyman at the meeting of the American Board.

—Said a lady missionary from China: We owe it to our Saviour to serve Him to the utmost of our capabilities and possibilities.

—No man more properly deserves to be called the father of education in Turkey than Dr. Cyrus Hamlin.—*British Quarterly Review.*

—Christianity is missionary, progressive, world-embracing. If it ceased to be missionary it would cease to exist.—*Max Müller.*

—The heroism which missions have produced, the sublime types of Christian life they have exemplified, are the richest of all their fruits.

—Speaking of the popular Missionary Tea, some one gives this word of caution: be careful not to spell it with a capital "T" and a small "m".

—The Tongan Church, with 20,000 communicants in the 32 islands, has been self-supporting since 1870, said Dr. Steele in a missionary address at Melbourne.

—If there were nothing in foreign missions but the Zenana work, says *The Interior*, it would be worth to the future of the Eastern millions many fold what it costs.

—A native Japanese journal criticises the propensity of some foreigners in Japan to insult the nation by posting placards at the gates of their premises that no Japanese are allowed to enter.
—*Japan Mail.*

—The times are hard, but heathenism is harder.

—"I am so light-hearted," was the frequent remark of a Siamese after his conversion.

—The aim of the Ramona Indian School, as expressed by the Superintendent, Professor Chase, is to train the children to be missionaries for their parents.

—Montreal Presbytery is to undertake evangelistic work among the Jews, of whom there are 4,000 in Montreal and 2,000 in Toronto.—*Free Church Monthly.*

—Men have to get near to God before they are willing to give Him what is His. Increased liberality marks every increase of spiritual life —
Dr. H. C. Morrison.

—Holland was once an asylum for Scotch as well as English refugees. The Scotch Church in Rotterdam celebrated, in September, 1893, its 250th anniversary.

—A writer in the *World Wide Missions* states that there are in New York city 4,000 Greeks. A priest officiates in a rented church until their own edifice is erected.

—A Wesleyan Methodist journal designates the history of the Free Church of Scotland as "the most thrilling chapter of ecclesiastical history since the Reformation."

—If I were a foreign missionary in Canton my first and most importunate prayer every morning would be for Home Missions in America for the sake of Canton.—*Austin Phelps.*

—"If our little girls have boys' feet, we cannot possibly get them married, and what are we to do?" said a Chinese mother who was urged to unbind her little daughter's feet.

—Said a prominent pastor in a city beyond the Mississippi: As a Western pastor, I desire no ministers to come to our Home Mission fields, who will not teach the people to love foreign missions. A gospel for *self* will not save us in the West.

—The drink habit in India is falsely charged upon Christianity, says Rev. Thomas Craven. Common people cannot afford imported wines. Long before missionaries went there they had their palm toddy.

—Calling on the people to sustain the 'Conference honor' by 'raising the assessment,' is a very different thing from developing their consciences as to the duty they owe to the Son of God.—*Bishop Haygood.*

—Were the English government to withdraw or be driven from India there would be an utter overthrow of order throughout Hindustan; and a war of races would begin such as the world has not seen.—*Missionary Herald.*

—There are 55 societies for the conversion of the Jews, with 399 missionaries. The 16 societies in Great Britain employ 334 of the total number.

—*Missionary Record.*

—Twenty-two children of missionaries connected with the Marathi Mission of the American Board have taken up the work of their parents in that field —*Missionary Herald.*

—Foreign Missions have been vindicated by history; they are the embodiment of a divine purpose; they have been endorsed by a divine blessing.—*James S. Dennis, D. D.*

—350 islands of the Pacific are Christianized, 500,000 people have been brought into the Church, and the expense has been only \$10,000,000 in nearly 100 years.—*Dr. Steele.*

—While in New York there are 3,000 physicians to care for 1,500,000 people, 350 medical missionaries abroad are laboring among 1,000,000,000 people.—*Medical Missionary Record.*

—Of late many children in Madagascar have given themselves to Christ. Two of them who asked to be received to the Church said: We want to be seen to be Jesus' little sisters.—*Quarterly News.*

—Admiral Foote, when abroad at a foreign port where there were missionaries, was accustomed to make his first call *in state*, in order to show the natives that his government honored those self denying men.

—An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent, and do a work for Christ where his own footsteps can never tread.—*James S. Dennis, D. D.*

—Jeremiah Porter's discourse in the carpenter's shop of Fort Dearborn, May, 19, 1833, from the words, "Herein is my Father glorified, that ye bear much fruit," was the first sermon ever preached in Chicago.—*The Home Missionary.*

—Says a missionary in Africa: Mission work is hard, plodding, patient work—that is the earth-ward side. The heavenward side is all bright and full of hope, for the earth is to be full of the knowledge of the glory of God.

—The Missionary Training College conducted in Puerto Santa Maria, Spain, by the Irish Presbyterian Church, completed its tenth session in August, 1893. It has furnished seven men for the mission field.

—The number of languages spoken in British India is 78. The Hindi, which is emphatically the Hindu tongue, and comes nearest to the old Aryan speech, is spoken by 103,000,000. The Bengali is used by 42,000,000.—*London Presbyterian.*

—It is said that the same ship that bore Ziegenbalg from Copenhagen to Tranquebar, carried also secret instructions to the government to lay every obstacle in his way and surround him with all practicable impediments.

—A missionary in India, writing of a convert, says that Christ's love not only saves the soul, but warms the heart, brightens the intellect, quickens the feelings and makes a new creature of every believer.

—A sick man in Tabriz said the American preacher brought Christ's own words and was interested in his physical condition; while the Armenian priest came only to bless the house and exact money, "never caring whether I was alive or dead."

—The first plough introduced by William Shaw among the Kaffirs was pronounced by the chief to be better than ten wives. Formerly Kaffir women were the slaves of their husbands, and worked in the fields with pick and hoe.

—In heathen countries nothing is more remarkable, says a writer in *Wesleyan Missionary Notices*, than the change which Christianity effects in the very faces of those who accept it. The beauty of the Lord our God rests upon them.

—Among the Metabele, according to M. Lionel Declé, a wife remains the property of her father. When children are born the father has to buy them of his father-in-law, or, failing this, they revert to the mother's family.—*Knowledge.*

—Feeling the deadly oppression of heathenism, missionaries are often encouraged, writes Mrs. Bryson of Tientsin, by the faith and hope of the native Christians, who resemble the Ephesian and Corinthian converts—not perfect, but willing to bear persecution for their faith.

—There is work to be done by missionaries, said Livingstone, which people in Christian lands hardly dream of. They have to create a moral sense before they can appeal to it, to arouse the conscience before they can look to its admonitions to enforce their teachings.

—A blind man walked from Lhasa, 100 miles, in the hope that Dr. Marx could remove the cataract and give him sight. Arriving within a day or two of Leh, he heard that the medical missionary was dead, so he sorrowfully turned and travelled home again.—*Free Church Monthly.*

—Dr. Griffith John writes of a Chinese convert named T'ang, living five miles from Hangkow, who attended the services regularly every Lord's Day for 16 years, bringing with him an ever-increasing number of neighbors whom he had influenced. He afterwards became a preacher.

—Because women of the "better" class cannot, according to Chinese ideas of propriety, come for treatment to a building in which men are received, Dr. Lyall is making the effort to erect a separate women's hospital at Swatow.—*London Presbyterian*.

—Of Mrs. E. R. Young, who shared her husband's labors among the Indians, Mrs. Cleveland said: "A woman who for the Master's sake, and for the poor Indian's sake, would go through what she has, ought to be loved by every Christian woman in the land."

—Presbytery of Amoy spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly, argumentative people.—*Free Church Monthly*.

—The Christian Girls' Boarding School in Emgwall, Kaffraria, is an imposing structure which cost £5,500 and accommodates 75 pupils. The Emgwall congregation numbers 300. The 16 elders are shrewd, intelligent, earnest-minded men.—*Mission Record*.

—Years ago, says Dr. Pentecost, a common drunken sweeper in India died, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of A. M., and is now the accomplished principal of an educational institution in India.

—I thank Judson and all his heroic co-laborers for giving the lie to Satan's vile slander, "All that a man hath will he give for his life." I thank God there are men who count not their lives dear that they may win Christ.—*J. C. Hiden in Foreign Mission Journal*.

—Deacon William Brown of New Hampshire, says the *Evangelist*, distributed between 1849 and 1893, no less than 120,000 copies of the Scriptures. During the two years preceding his death he canvassed 239 towns and visited over 80,000 families.

—In the education of a Parsee girl the religious and emotional side of her nature is not sufficiently developed. Women have for long left the praying to the men. Some effort has of late been made to bring back the ancient times, when men and women had equal religious duties.—*Cornelia Sorabji in the Nineteenth Century*.

—The 90,000 Indian Parsees are devoted subjects of Victoria; and we may attribute this as much to a certain sympathy with western methods of thought, as to the fact that they would rather be ruled by entire foreigners than by those whom they might themselves have conquered, had fortune favored them.—*Cornelia Sorabji*.

—The greatest and most constraining stimulus to labor and sacrifice in the cause of evangelism is a loving loyalty to Christ, a sensitive concern for His honor and enthusiasm for the coming of His Kingdom.—*Rev. James Gall*.

—The wise men of the Kairouin University (founded in the ninth century) in Fez, Morocco, believe the earth to be a disc surrounded by an ocean, which is encompassed in turn by a wall of precious stones.—*Regions Beyond*.

—"Have you seen any of our best American paintings?" asked Dr. Cuyler of the famous Scotch artist, Sir George Harvey. "No, I have not," was the reply, "but the grandest American product I have seen has been some of your missionaries. They were noble characters."

—Missionaries are optimists and not pessimists; and while they do not fail to realize the tremendous power of evil, they have confidence that the still more tremendous power of good will conquer, not merely in some future age, but in the present.—*The Independent*.

—It is a significant fact, says the *Missionary Herald*, that Hindus, Mohammedans and Parsees in India so clearly recognize the value of the Christian Sabbath that large numbers of non-Christian natives are applying for membership in the "Lord's Day Union."

—"It is lamentable," wrote Dr. Morrison of China, years ago, "to see what a large proportion of the bishops, presbyters, deacons and people in British churches put themselves quite outside of the missionary concern, and think that they may innocently have nothing to do with it."

—Says W. B. Phillips of a Mohammedan who, after baptism, went back to his old religion: "Perhaps he might have been upheld if he had come to live among Christians. But we must look for a robustness of faith that can hold on to Christ right amidst non-Christian relatives."—*The Chronicle*.

—Amid the distractions of Kafir wars, the uprooting of mission settlements, the uncertainties of political movements, the defiant nature of Kafir character, and the enslaving power of Kafir superstition, the upbuilding of Christ's church has steadily progressed.—*Wesleyan Missionary Notices*.

—A missionary in India speaks of the difference between those who have formerly heard, and those to whom the message is a new thing. The latter listen, but there is no response of the heart. It is hard to speak to minds which have no idea of God's holiness and man's sinfulness.—*Quarterly News*.

—Japan, placed at a maritime coign of vantage upon the flank of Asia, exercising a powerful influence over the adjoining continent, but not necessarily involved in its responsibilities, has no higher ambition than to be the Britain of the far East.—*George N. Curzon.*

—The artist Millet, traveling in Bulgaria at the time of the Russo-Turkish war, found many men who had absorbed American ideas as the result of the teachings of Robert College, and who claimed that the success of Bulgaria and other Balkan countries in securing national independence was largely due to the influence of this institution.—*World Wide Missions.*

—The *Literary World*, noticing Howard's *Trans-Siberian Savages*, a distinct contribution to the knowledge of a people who may be the oldest of the Aryan tribes, says: While nine-tenths of the Ainu men on the island of Yezo are drunkards, the Sakhalin savages, who are of the same family, live under a prohibition law, since Russia allows no liquor among the aborigines.

—The queen of Madagascar is breaking down by her example the old superstitions. On July 3, 1893, she visited the Children's Memorial Church, Faravohitra. She had never been there before, since the road leading from the city to that place was *fady* or tabooed to the royal family for some cause connected with the old heathenism.—*The Chronicle.*

—Commenting upon the fact that in the last eleven years nearly one thousand men of color have been murdered in the Southern States by organized mobs of whites, the *Japan Mail* hopes for the rise of men who will make emancipation a reality, and remove from their country this stain upon nineteenth century civilization.

—There are in India between forty and fifty millions of what are called the "depressed classes." Trained men from these classes make the best Christian teachers.

—A Santal never says, "I don't know," but "Who knows?" He always tries to condone the defect of his own knowledge by the insinuation of universal ignorance.—*Dr. Macphail.*

[I have met such men, but did not know that "Santals" was the name for them.—*Ed.*]

—I am satisfied, says Mr. Dvorak, the Bohemian composer, that the future music of this country must be founded upon what are called the Negro melodies. These are the folk songs of America. In them I discover all that is needed for a great and noble school of music. They are pathetic, tender, passionate, melancholy, solemn, religious, merry, gay, or what you will.—*Herald and Presbyter.*

—The Church needs to-day the blessing of an enlarged heart, a tenderer consciousness of her duty to the unenlightened and perishing, a more unselfish devotion to the Master's service, a more winsome sympathy with those who suffer, and a more self-denying readiness to help others to a better life.—*James S. Dennis, D. D.*

—The plague of dysentery, brought by a labor-traffic ship, has swept away one-third of the people of Futuna, New Hebrides, mostly young men and women. Dr. Gunn thinks it useless to go on with his translation of the Bible into Futunese, as in a few years there will probably be no people to read it.—*Free Church Monthly.*

—Mozoomdar said India wanted an "Oriental Christ," a Christ "naturalized" to the country. The different denominational forms and creeds had led him to this false conception of Christ, and stood in the way of his hearty acceptance of the gospel. His objection revealed a defect in our modern method of presenting the Christ.—*N. G. Clark, D. D.*

—Said Alexander Duff in an address in New York in 1854: "These men tell us they are not so green as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness.

—The cruel days of hate and wrong, of outrage and blood, are passing away; the dawn of peace and liberty, of love and righteousness is at hand; and other eyes shall see the coming of the glory of the Lord, when Africa, disenthralled, redeemed, in the beauty of the King, shall take her place among the Christian Powers of the earth.—*Judson Smith, D. D.*

—No male missionary would be tolerated in Fez, but so low is the estimate of woman that a devoted band of women found it possible in 1888 to begin gospel work. A Moorish merchant who here learned of Christ, and who seeks fresh instruction on every visit to Fez, carries the good tidings to little circles of Christians on the border of the Atlas Mountains.—*Regions Beyond.*

—No soldier who died "trying to do his duty" has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others.—*Charles Stewart Smith of the New York Chamber of Commerce.*

—At Dr. Macphail's magic lantern meetings the name of Jesus is repeated with almost every picture, and becomes familiar. The Santals go away repeating to themselves, "Jisu Masi, Jisu Masi," (Jesus Christ, Jesus Christ).

—Thirty years ago a common sweeper would fall on his face before an approaching Brahmin, to prevent his shadow from defiling him. To-day the high caste man is jostled and hustled in the street and soon there will be no Brahmins left. —*George F. Pentecost, D. D.*

—As England was won to the Normans at Hastings, and India to England by the battles of a hundred years ago, so Carey the cobbler came to India, and after twelve years gave it the Bible, and when his first convert was baptized the battle of Hastings for India was fought. —*George F. Pentecost, D. D.*

—Miss Celia J. Riley, of New Jersey, who is a member of the Cross Bearer's Missionary Reading Circle, is under appointment from the Presbyterian Church to a station in South America. She states that her desire to become a missionary was greatly strengthened by the C. M. R. C. course. Rev. Z. M. Williams, A. M., Gallatin Mo., is the Secretary of this Reading Circle. —*M. L. Gray, Lincolnville, Iowa.*

—"You needn't send me back," said the man who saved the Telugu Mission, "but I shall go. As I have lived, so shall I die among the Telugus." The Baptist Board had resolved to give up the mission. Finding they could do nothing with such an obstinate man, they sent another back with him to give him a Christian burial when he died. In five years after the two arrived they baptized 5,000 converts. —*Cyrus Hamlin, D. D.*

—The cause of Foreign Missions needs to have its story told with real literary skill. Most missionary biographies and histories are written without perspective, and except for the positive information they convey would not be read. On the pages of some future Macaulay or Froude missionary history will become interesting and vital. With a few books of that sort we shall see larger gifts for missions, and an interest in the cause surpassing anything we are now familiar with. —*The Watchman.*

—The real progress of Buddhism in Japan, says a native writer, dates from the time when the priest Gyôki and the statesman Tachibana Moroye originated the famous doctrine of the incarnation of Buddha in the national gods of Japan. A hybrid religion was thus formed by a combination of Buddhist dogmas with the mythological traditions of the Japanese. Powerless to conquer the superstitions of the people, Buddhism accommodated itself to those superstitions. —*Japan Mail.*

—I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit; but the missionaries by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change, and such an enthusiasm in favor of Christian missions, that I cannot go anywhere without speaking of them and trying to influence in their favor others who may be as indifferent as I was before I went among heathen countries. —*Isabella Bird Bishop.*

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1893.

ATLANTIC.—*South Florida*—Eustis (including sab-sch, 10), 34 85.
BALTIMORE.—Baltimore—Baltimore Bohemian, 3 50; Brown Memorial, 91 11; Elkscott City, 3 50; Paradise, 10.
NEW CASTLE—Elkton, 32; Wilmington Central, 73 98.
WASHINGTON CITY—Washington City North, 11 60. 225 67
CALIFORNIA.—Los Angeles—Orange, 7; Westminster, 5.

SAN FRANCISCO—San Francisco Calvary, 45 30. San José
—Santa Clara, 10 23. Stockton—Madera 30. 87 55
CATAWBA.—Cape Fear—Friendship, 75 cts. Yadkin—
St. James, 1 75. 2 50
COLORADO.—Boulder—Valmont, 24 cts. Denver—Denver
Capitol Avenue, 14. Pueblo—Alamosa (including sab-sch,
4 19), 8 34; Pueblo 1st, 4 14; Rocky Ford, 6 25. 82 97

ILLINOIS.—Alton—Salem German, 5; Woodburn German, 5; Zion German, 3. Bloomington—Champaign, 15 84. Cairo—Cairo, 4. Chicago—Chicago 1st, 25 05; — 2d, 26 00; — 3d, 26 00; — Bethany, 3; Evanston 1st, 21 08. Mattson—Paris 6 40. Peoria—Galesburg, 13 18; Knox-ville, 1; Princeton, 17 99. Rock River—Aledo, 5; Dixon, 26 83. Schuyler—Plymouth, 2 58. 623 74

INDIANA.—Crawfordsville—Engene Cayuga, 4; Hope-well, 4; Lafayette, 2d, 17 54; Rockville Memorial, 3 64; Sugar Creek, 3. Fort Wayne—Lima, 8. Indianapolis—Greenwood, 9. Logansport—Bethel, 8. New Albany—Lexington Nabb Chapel, (additional), 1; Pleasant Town-ship, 5 50; Seymour, 6 15. 63 83

INDIAN TERRITORY.—Choctaw—Bethel Mission, 2; Pine Ridge, 2; Wheelock, 3. Sequoyah—Red Fork, 3 60. Okla-homa—Purcell, 5. 19 60

IOWA.—Corning—Clarinda, 13 75; Sidney, 7. Fort Dodge—Grand Junction, 6 90. Iowa—Keokuk Westminster, 9 60. Iowa City—Washington, 1 59. Waterloo—Conrad, 4; Salem, 8; Tranquillity, 12; Williams, 7. 69 84

KANSAS.—Emporia—Belle Plaine, 3 50; Marion, 19; Wichita Oak Street, 3 35. Highland—Highland, 7 20; Washington, 6 06. Larned—Larned, 3 45; Ninnescah, 5. Solomon—Hope, 2; Salina, 19; Union, 3. Topeka—Clinton, 5; Kansas City 1st, 12 50; Sharon, 4 60. 92 65

KENTUCKY.—Transylvania—Harmony, 2. 3 00

MICHIGAN.—Detroit—Ann Arbor, 13 59; Brighton, 7. Flint—Lapeer, 31. Grand Rapids—Grand Haven, 11 90; Grand Rapids 1st, 16. Lansing—Concord, 5 77. Saginaw—Ithaca, 11 74. 86 00

MINNESOTA.—Red River—Angus, 3 25. St. Paul—St. Paul Central, 17 41; — Westminster, 6. 26 66

MISSOURI.—Osark—Buffalo, 1. Palmyra—Louisiana, 2. 3 00

MONTANA.—Helena—Helena 1st, 3 50. 3 50

NEBRASKA.—Hastings—Ong, 1 30. Kearney—Kearney 1st, 6 16; Lexington, 5 67. 13 13

NEW JERSEY.—Elizabeth—Elizabeth Siloam sab-sch, 4 37; Lammington, 10; Perth Amboy sab-sch, 4 81; Roselle, 3 56. Jersey City—Arlington 13 91. Morris and Orange—Madison, 104 64; New Vernon, 3 79. Newark—Newark 2d, 14 73; — High Street, 33 50. New Brunswick—Dayton, 3 66; Flemington, 52 36; New Brunswick 1st, 33 29. Newton—Newton, 85. West Jersey—Camden 2d, 9. 375 53

NEW YORK.—Albany—Albany West End, 15; Menands Bethany, 13 60. Binghamton—Binghamton 1st, 98 97; Deposit, 7 22; Nineveh, 10 20. Boston—Roxbury, 10 01. Brooklyn—Brooklyn Cumberland St., 10; Stapleton 1st Edgewater, 13 34; — New West Brighton Calvary, 4. Buffalo—Buffalo Bethlehem, 2 23; — Central 26 90; — Westminster, 13 83. Columbia—Hudson sab-sch, 25. Genesee—North Bergen, 8 53. Geneva—Gorham, 16; Seneca Castle, 4 57. Hudson—Ridgebury, 88 cts. Lyons—Junius, 2; Newark, 20 60. Nassau—Roslyn, 3 63; Smithtown 14 06. Niagara—Albion, 12; Lockport 1st, 30; Youngstown, 2. St. Lawrence—De Kalb, 2; — Junction, 2; Rossie, 4. Steuben—Arkport, 1 53; Jasper, 3 35. Syracuse—Onondaga Valley, 6 10; Oswego 1st, 15. Troy—Caldwell, 5; Schaghticoke, 2. Utica—Alder Creek and Forestport, 3 23; Ilion and sab-sch, 3; Oneida, 30 39. Westchester—Stamford 1st, 69 14. 510 59

OHIO.—Athens—Amesville, 4 50; Barlow, 2 50. Bellefontaine—Bellefontaine, 5 09; Urbana sab-sch, 4 53. Cleveland—Cleveland Euclid Avenue, 60; — Madison Avenue (including sab-sch, 9 72), 15 10. Columbus—Columbus Broad Street, 2. Dayton—Belle Brook, 3 45. Huron—Clyde, 5 61; Norwalk, 14 84; Sandusky, 8 90. Marion—Richwood, 5; West Berlin, 2; York, 5. Maumee—Bryan, 5 63. Portsmouth—Decatur, 2; Hanging Rock, 2. Steubenville—Linton, 2 60; Two Ridges, 4 72. Zanesville—Bladensburg, 3 38; Granville sab-sch, 3 40; Martinsburgh, 3 55; Mt. Pleasant, 4. 169 86

OREGON.—Portland—Portland Calvary, 24 34. 24 34

PENNSYLVANIA.—Allegheny—Allegheny 1st Bible School, 25; — Central, 15 95; Sewickly, 48 29. Blairsville—Blairsville, 62. Butler—Muddy Creek, 3 50; North Butler, 3; Unionville, 2 75. Carlisle—Waynsboro, 6 16. Chester—Christiana, 3; Fagg's Manor, 28; West Chester 1st, 33 54. Clarion—Oil City 2d, 4. Erie—Kerr's Hill including sab-sch, 69 cts., 2 89. Huntingdon—Houtzdale, 3 20; Millington Westminster, 24; Sinking Valley, 9. Kittaning—Cherry Tree, 1; Jacksonville, 8; Tunnelton, 3. Lehigh—Easton Brainerd, 35 36; Portland, 2; Upper Mount Bethel, 4. Northumberland—Derry, 2; Lewisburgh, 43 38; Montoursville, 2 50; New Columbia, 3 50; Washingtonville, 5; 116 46

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1893.

BALTIMORE.—Baltimore—Annapolis 1st, 7 80; Baltimore 2d, 7 80. New Castle—Buckingham, 4 39; Elkton, 23; Wilmington Central (sab-sch, 5 46), 58 68. Washington

Williamsport 1st, 20. Philadelphia—Philadelphia Beth-lehem, 28; — North Broad Street, 40; Olivet, 15 11. Phila-delphia North—Chestnut Hill Trinity, 19 66; German-town 1st, 192 53; — 2d, 125 18; — Market Square, 55; Ne-shaminy of Westminster, 10 50. Pittsburgh—Bethany, 7 76; Edgewood, 13 25; Homestead, 19; Miller's Run, 3; Pitts-burgh East Liberty (sab-sch, 18 45), 37 81; West Elizabeth, 6. Redstone—Mount Vernon, 4. Shenandoah—New Castle 2d, 5 25. Washington—Frankfort, 5 50; Lower Buffalo, 4; Washington 1st, 25 50. Westminster—New Harmony, 5; York Calvary, 26 07. 1,667 21

TEXAS.—Austin—Austin 1st, 21 25. North Texas—St. Jo, 7 05. 28 30

WASHINGTON.—Puget Sound—Sumner, 3 25. 3 25

WISCONSIN.—Chippewa—Baldwin, 6. Madison—Liberty, 1. Milwaukee—Cedar Grove, 16. Winnebago—Stevens Point, 15. 38 00

Total from Churches and Sabbath-schools.....\$3,603 51

OTHER CONTRIBUTIONS.

A minister's tithe, Athens Presbytery, 2 63; A minister's tithe, Fargo Presbytery, 2 63; A minister's tithe, Parkersburg Presbytery, 2 63; Mrs. J. S. Atkinson, Hill City, Kans., 2 00; Rev. E. F. Mundy, Metuchen, N. J., 5 00; C. Penna, 4 00; "R.", 2 00..... 20 88

\$3,624 39

MISCELLANEOUS.

Interest on investments, 2,466 50; Partial losses recovered from Insurance Company, 651 33; Total loss recovered from Insurance Company, 309 00; Payment on Church Mortgage, 384 60; Plans, 7 56; Premiums of Insurance, 363 54; Sales of Book of Designs, No. 5, 50 cents; Sales of Church Property, 1,170 25..... \$5,344 22

LEGACY.

Estate of Joseph W. Edwards, 1,687 50..... 1,687 50

SPECIAL DONATIONS.

ILLINOIS.—Chicago—Chicago 8th, 20. Rock River—Dixon, 10..... 30
IOWA.—Corning—Clarinda, 67. Council Bluffs—Atlantic, 20. Des Moines—Allerton, 9 50; Lineville, 10 50. Ft. Dodge—Coon Rapids, 9 50. Iowa City—Sugar Creek, 4; West Branch, 21. Waterloo—Salem, 10; — Tranquillity, 10..... 100
NEW JERSEY.—Elizabeth—Liberty Corner, 6 50. Plainfield Crescent Avenue sab-sch, 100..... 291 86
OHIO.—Huron—Bloomfield Y. F. S. C. E., 3 56. 3 56

\$10,847 97

Church collections and other contributions

April—October, 1893..... 24,648 28

Church collections and other contributions

April—October, 1892..... 27,264 11

MANSE FUND.

NEW JERSEY.—Morris and Orange—Madison, 1. PENNSYLVANIA.—Allegheny—Allegheny Central, 2 25..... 3 25

MISCELLANEOUS.

Installments on Loans..... 918 20

Interest 7 03

Premiums of Insurance..... 86 57 962 10

SPECIAL DONATIONS.

NEW YORK.—New York—New York Harlem sab-sch, 10..... 10
PENNSYLVANIA.—Carlisle—Harrisburgh Market Square, 10. Philadelphia—Philadelphia North Broad Street, 46 40..... 66 40

\$1,081 75

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer.
53 Fifth Avenue, New York.

CATAWBA.—Cape Fear—Louisburg, 1 25.
 COLORADO.—Boulder—Valmont, 18 cts. Pueblo—Pueblo 1st, 3 10.
 ILLINOIS.—Chicago—Chicago 1st, 36 05; — 2d, 300; — Bethany, 1; Evanston 1st, 17 55; Itasca, 5; Lake Forest, 144 15. Mattson—Ethingham 1st, 3 10; Paris, 4 80. Peoria—Farmington, 9 35. Rock River—Aledo, 3.
 INDIANA.—Crawfordsville—Lafayette 2d, 9 80; Rockville Memorial, 2 78. Fort Wayne—Elkhart, 10. Indianapolis—Bainbridge, 1. Muncie—Union City, 5.
 INDIAN TERRITORY.—Choctaw—Grant, 1.
 IOWA.—Cedar Rapids—Garrison, 4. Iowa City—Washington, 1 20.
 KANSAS.—Larned—Sterling 1st, 2. Topeka—Riley Centre, 2.
 KENTUCKY.—Transylvania—Harmony, 2.
 MICHIGAN.—Detroit—Brighton, 2. Lansing—Concord, 3 33.
 MINNESOTA.—Duluth—Duluth 1st, 24 33.
 MISSOURI.—Osark—Buffalo, 1. Platte—Union, 1 20.
 NEW JERSEY.—Elizabeth—Elizabeth 2d, 49 75; — 3d, 15 75; — Westminster, 67 70; Roselle, 2 67. Monmouth—Cranbury 2d, 4; Lakewood, 24 10; South Amboy, 1. Morris and Orange—East Orange, 1st, 31 10; Madison, 6 35. Newark—Newark 2d, 6 45; — Park, 22 74; — South Park, 10. New Brunswick—Dayton, 2 76; New Brunswick 1st, 27 28; Trenton 2d, 47 33. Newton—Bloomsburg 1st, 14.
 NEW MEXICO.—Rio Grande—Socorro Spanish, 5.
 NEW YORK.—Binghamton—Binghamton 1st, 96 97. Buffalo—Buffalo Bethlehem, 2 25; — Westminster, 6 23. Hudson—Nyack 1st, 20 62; Ridgebury, 1. New York—New York Christ, 8; — University Place, 91 67. Niagara—Albion, 15. Steuben—Addison, 17 06; Arkport, 1 14. Troy—Salem 1st, 3 40; Troy Second Street, 34 53. Utica—Ilion and sab-sch, 2.
 NORTH DAKOTA.—Femina—Neche, 2.
 OHIO.—Cleveland—Cleveland Euclid Avenue, 45; — Madison Avenue, 4 03; sab-sch, 7 80. Columbus—Columbus Broad Street, 1. Dayton—Dayton Park, 3 50; Greenville 1st, 12; Springfield 2d, 19 84. Huron—San-

duky 1st, 70 cts. Lima—Convoy, 2 76; Harrison, 1 60; Middlepoint, 4 35. Mahoning—Canton 1st, 11 39; Coatesville, 3. Maumee—Tontogany, 2. Zanesville—Chandlerville, 1 70; Coshocton, 10.
 PENNSYLVANIA.—Allegheny—Glenshaw, 10 77; sab-sch, 1 66; Sewickly, 28. Blairsville—Fairfield, 12 52. Butler—North Butler, 4; Scrub Grass, 11. Carlisle—Waynesboro, 4 63. Chester—Media, 33 91. Clarion—Oil City 2d, 4. Erie—Girard, 8 40; Kerr's Hill, 1 85; sab-sch, 34 cts.; Miles Grove Branch, 3 42. Huntingdon—Clearfield, 19 37; Houtzdale, 2 40; Lower Spruce Creek, 7. Kittanning—Cherry Tree, 2; Glade Run, 6 50; Indiana 1st sab-sch 25; Jacksonville, 8; Leechburg, 11. Lackawanna—Susquehanna 1st, 5. Philadelphia—Philadelphia Olivet, 23 60. Pittsburgh—Oakmont 1st, 8; Pittsburgh 2d, 109 33; East Liberty 19 36; sab-sch, 18 45. Redstone—Little Redstone, 8 25; Mt. Pleasant Reunion, 7 84. Shenango—Sharpsville, 3 25. Washington—Cove, 2; Washington 1st, 26 50.
 TENNESSEE—Kingson—Huntsville, 2.
 UTAH.—Montana—Boulder, 8.

Total received from Churches and Sabbath-schools.....\$ 1,966 16

PERSONAL.

Y. P. S. C. E., Kirkwood church, Illinois, 1 50;
 Y. P. S. C. E., Fullerton Church, Nebraska,
 \$ 50; "C. Penna.," 8..... 7 00

INTEREST.

North Chicago City Railway Company 4 1/2 per cent. bonds, 585; "Martha Adams Fund," 196. 780 00

Total receipts for October.....\$ 2,753 16
 Previously reported..... 16,296 68

Total receipts to November 1st, 1893.....\$19,049 84

C. M. CHARNLEY, Treasurer,
 Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, OCTOBER, 1893.

BALTIMORE.—Baltimore—Baltimore 2d, 4; Emmittsburg, 30 67. New Castle—Dover, 24; Elkton, 31 45; Harrington, 3 50; New Castle 1st, (sab-sch, 7 30), 108 14. Washington City—Washington City 6th, 21; — Metropolitan, 50.
 CALIFORNIA.—Los Angeles—Alhambra, 4; El Cajon, 25; Hueneme, 10; Pasadena Calvary, 8; Santa Ana, 17 10. Stockton—Stockton 1st, 10.
 COLORADO.—Boulder—Valmont, 15 cts. Gunnison—Grand Junction, 5. Pueblo—Huerfano Cañon, 1 05; Pueblo 1st, 2 59.
 ILLINOIS.—Alton—Salem German, 4; Woodburn German, 4; Zion German, 2. Bloomington—Cooksville, 6 63; Fairbury, 2; Normal, 4 15; Waukegan, 10. Cairo—Fairfield 1st, 3 50. Chicago—Brookline, 2 89; Chicago 1st, 24 04; — 3d, 200; — Bethany, 2; — Fullerton Avenue, 27 70; Evanston 1st, 17 56; Peotone, 22 58; River Forest, 2 56. Mattson—Paris, 4. Ottawa—Aurora, 10; Au Sable Grove, 11 31. Peoria—Elmira, 12 73; French Grove, 8 40; Galesburg, 12 76; Peoria 2d, (per Mrs. Jno. L. Griswold, 50). 70 99. Rock River—Aledo, 3 50; Garden Plain, 8 35; Morrison, 71 61; Newton, 7 21; Rock Island Central (sab-sch, 2), 11 69; Sterling 1st, 63 51. Schuyler—Camp Creek, 7; Elvaston, 15; Perry, 1.
 INDIANA.—Crawfordsville—Darlington, 3; Lafayette 2d, 12 20; Rockville, 2 28. Fort Wayne—Hopewell, 2; Salem Centre, 2. Indianapolis—Carpentersville, 2; Edinburg, 7 65; Hopewell, 18; Southport, 2 85. Logansport—La Porte, 50 18. New Albany—Lexington 2; Mount Lebanon, 1; Mount Vernon, 2; Otisco, 1 32; Seymour, 9 38. Vincennes—Olive Hill, 2; Vincennes (sab-sch, 2 32), 10 87; Worthington, 9 55. White Water—Greensburg add'l, 2 25; Shelbyville 1st, 31 20; — German, 5.
 INDIAN TERRITORY.—Choctaw—Wheelock, 2. Oklahoma—Purcell, 10.
 IOWA.—Des Moines—Albia 1st, 10 86; Derby, 2; Humes-ton, 1. Dubuque—Hopkinton 1st, 2 24; Independence 1st, 5 60; Jessup, 3 55. Fort Dodge—Rolfé 2d, 5. Iowa—Keokuk Westminster, 8; Martinsburg, 6 12; Mount Pleasant German, 15. Iowa City—Washington, 1.
 KANSAS.—Emporia—Arkansas City, 7; Wichita West Side, 2 50. Highland—Frankfort, 5; Hiawatha, 13. Neosho—Princeton, 3; Richmond, 2. Osborne—Phillipsburg, 3. Solomon—Clyde, 6 64; Lincoln, 5; Solomon City, 5 24.
 KENTUCKY.—Edenester—Paris 1st, 6. Transylvania—Harmony, 3.

MICHIGAN.—Detroit—Brighton, 5. Flint—Marlette 2d, 5. Kalamazoo—Edwardsburgh, 1; Niles, 15 34. Lansing—Concord, 3 36; Lansing Franklin Street, 6 64. Monroe—Monroe 1st, 8. Saginaw—Bay City 1st, 10; West Bay City Covenant, 1.
 MINNESOTA.—Duluth—Duluth 1st, 23 25; West Duluth, Westminster, 1 03. Mankato—Redwood Falls, 4. Minneapolis—Minneapolis Bethlehem (sab-sch, 4 36), 17; Westminster, 113 35. St. Paul—St. Paul Westminster, 5.
 MISSOURI.—Kansas City—Eldorado Springs, 1 60; Holden 1st, 8; Sedalia Central (sab-sch, 4 25), 9 25. Ozark—Buffalo, 1. Platte—Avalon, 5 30; Union, 1. St. Louis—Kirkwood sab-sch, 10 74.
 NEBRASKA.—Hastings—Culbertson, 2 50. Nebraska City—Blue Springs, 10; Plattsmouth, 3. Niobrara—Winnebago Indian, 5.
 NEW JERSEY.—Elizabeth—Cranford (sab-sch, 10 10), 20 59; Plainfield Crescent Avenue, 133 64; Roselle, 2 22; Springfield, 14. Monmouth—Cranbury 2d, 4; Cream Ridge, 4 69; Delanco, 2 50; Mount Holly, 33; Plumstead, 4 35. Morris and Orange—Boonton, 15; Chatham, 44 41; East Orange 1st, 31 11; Fairmount, 1; Madison, 5 30; New Vernon 1st, 2 59; Summit Central, 47 80. Newark—Montclair Grace, 11 50; Newark 2d, 8 73. New Brunswick—Dayton, 2 30; Dutch Neck 40; Holland, 6 50; Lambertville, 40; New Brunswick 1st, 43; Trenton Prospect Street (sab-sch, 4 83), 37 83. Newton—Andover, 2 45; Asbury, 50; Oxford 1st, 6 83; Stillwater, 5. West Jersey—Bridge-ton 2d, 20 46; Cedarville Osborn Memorial, 9.
 NEW YORK.—Albany—Albany West End, 15; Corinth, 1; Jefferson 1st, 7 15; Menands Bethany, 14 10; Schenectady East Avenue, 10 50; West Galway, 2. Binghamton—Binghamton 1st, 98 97; — West, 25; Nichols 1st, 7. Boston—Windham, 5. Brooklyn—Brooklyn South 3d Street, 33 35; Stapleton 1st Edgewater, 13 33; West New Brighton Calvary, 11. Buffalo—Buffalo Bethlehem, 2 59; Central, 9 75; — Westminster, 9 68. Champlain—Plattsburgh 1st, 17 17. Columbia—Hudson sab-sch, 25; Windham Centre, 19. Geneva—Geneva North, 60; Seneca Castle, 3. Hudson—Amity, 7; Chester (sab-sch, 3), 33 12; Cohecton, 4; Hamptonburgh, 19; Ridgebury, 55 cts. Lyons—Rose, 6 17. Nassau—Huntington 1st, 50 23; Roanlin, 6 97. New York—New York Allen Street, 1; — West, 146 79. Niagara—Albion, 11; Youngstown, 3. North River—Marlborough, 25 65; Milton, 2; Pleasant Plains,

4; Wappinger's Creek, 4. *Otsego*.—Oneonta 1st, 34 60. *Rochester*.—Brookport, 9. *St. Lawrence*.—DeKalb, 2; — Junction, 2; Gouverneur, 17 14. *Steuben*.—Addison, 17 06; Arkport, 95 cts. *Troy*.—Hoosick Falls (sab-sch, 4 89), 28 75; Schaghticoke, 3; Troy Second Street, 31 83; — Woodside, 42 27. *Utica*.—Holland Patent, 10; Lyons Falls, 9 75; Oneida, 32 43. *Westchester*.—Bridgeport 1st, 52 35; Mt. Vernon 1st, 64 06; New Rochelle 2d, 13 46; South East Centre, 8 25; Yonkers Westminister, 14 59; Yorktown, 10. 1095 45

NORTH DAKOTA.—*Pembina*.—Crystal, 5. 5 00
OHIO.—*Bellevue*.—Bellevue, 3 17; Buck Creek, 8; Bucyrus, 19; Forest, 2. *Chillicothe*.—Bloomington, 4 75; Greenfield 1st, 4 50; Washington C. H., 5. *Cincinnati*.—Cincinnati Clifton, 8 57; Pleasant Ridge, 15 50; Sharonville, 2; Springfield, 11. *Cleveland*.—Akron 1st, 7; Cleveland Euclid Avenue, 37 50; — Madison Avenue (sab-sch, 6 07), 9 43. *Columbus*.—Central College, 4; Columbus Broad Street, 2; Dublin, 3; Lancaster 1st, 9; London, 6 11; Worthington, 7. *Dayton*.—Dayton 1st, 39 24; New Carlisle, 6; New Jersey, 3 75; Oxford, 24 50; South Charleston, 10 96. *Huron*.—Sandusky 1st, 7 75. *Lima*.—Blanchard, 8; Findlay 2d, 3 25; McComb, 6. *Maioning*.—Massillon 2d, 16 14; Pleasant Valley, 4; Vienna, 2. *Marion*.—Brown, 3 18; Liberty, 3; Trenton, 5. *Maumee*.—Defiance 1st, 11 83; Toledo 1st, 31 67; — 5th, 8; Tontogony, 3 25. *Portsmouth*.—Hanging Rock, 2 14; Red Oak, 5. *St. Clairsville*.—Bellevue 2d, 8; Farmington, 1; Mount Pleasant, 8 63; Rock Hill, 5; Scotch Ridge, 2 70. *Steubenville*.—New Cumberland, 4 57. *Wooster*.—Apple Creek, 6 75; Bellevue, 2; Millersburg, 3 50; Orrville, 2. *Zanesville*.—Coshocton 10 50. 428 64

PENNSYLVANIA.—*Allegheny*.—Hiland, 19 55; Sewickley, 34 65. *Blairsville*.—Blairsville, 62 50; Fairfield, 14 51; Plum Creek, 11; Unity, 15. *Butler*.—Summit, 5 70. *Carlisle*.—Harrisburg Market Square, 27 40; — Olivet, 5 90; Mechanicsburg, 6 70; Mercersburg (Y. P. S. C. E., 2 34), 15 86; Wayneboro, 3 85. *Chester*.—Coatesville, 26 36; Darby Borough, 20; Kennett Square, 6; Lansdowne 1st, 24 20; Marple, 5 76; Trinity, 3; Wayne, 81 82. *Clarion*.—Edenburg, 10 30; Oil City 2d, 4; Rockland, 2 50; Tionesta, 5. *Erie*.—Bradford, 28 44; East Springfield, 2 93; Erie Chestnut Street, 8; Franklin, 29 43; Hadley 1st, 2; Kerr's Hill (sab-sch, 35 cents), 2 20; Oil City 1st, 27 99. *Huntingdon*.—Altoona 1st, 31 50; Houtzdale, 2; Little Valley, 5; Spruce Creek, 17 32. *Kittanning*.—Apollo, 16; Cherry Tree, 1; Indiana 1st sab-sch, 25; Smicksburg, 2; Tunnelton, 3; West Glade Run, 6. *Lackawanna*.—Bethany, 1 71; Kingston, 25; Langcliffe, 15; Moosic, 12; Scranton Summer Avenue, 1; Sylvania, 1 68. *Lehigh*.—Easton Brainerd, 49 55; South Bethlehem, 16. *Northumberland*.—Buffalo, 4 52; Chillisqueague, 1 25; Derry, 2 10; Lewisburg, 33 63; Mifflinburg, 4; New Berlin, 6; New Columbia, 2 50; Northumberland, 7; Washingtonville, 2 50; Watsontown, 8 87. *Philadelphia*.—Philadelphia 9th, 50;

—Northern Liberties 1st, 12 84; — Northminster, 119 51; — Patterson Memorial, 9; — Toga, 26. *Philadelphia North*.—Bristol, 5; Carversville, 1 35; Conahocken, 2 30; Doylestown, 44 92; Frankford, 13 80; Germantown 1st sab-sch, 67 02; — Market Square, 76 13; Jenkintown Grace, 11; Roxborough, 5. *Pittsburgh*.—Cannonsburg 1st, 16 50; Centre, 9 25; Fairview, 4; Forest Grove (sab-sch, 3), 9; McKee's Rocks, 5; Miller's Run, 3; Montours, 8; Mount Olive, 3 50; Pittsburgh 4th sab-sch, 34 85; — East Liberty (sab-sch, 18 45), 37 81; — Lawrenceville, 19 21; Sheridan 1st, 2 63. *Redstone*.—Brownsville 11; Dunbar (sab-sch, 4), 25; McKeesport 1st, 34; Mount Vernon, 3; Scottdale (sab-sch, 2), 14 76; Smithfield, 1 52. *Shenango*.—Hopewell, 4 25. *Washington*.—Washington 1st, 26 50; Wheeling 2d, 18 67. *Westminster*.—Middle Octorara, 5. 1,570 49

SOUTH DAKOTA.—*Central Dakota*.—Woonsocket 1st, 7 60. 7 60

TENNESSEE.—*Holston*.—Reedy Creek, 1 80. *Union*.—Hopewell, 1 75; New Market 1st, 10; New Providence, 13 47; Westminster, 1 80. 28 53

UTAH.—*Montana*.—Boulder, 8. *Utah*.—American Fork, 2. 11 00

WISCONSIN.—*Chippewa*.—Oak Grove, 2. *Madison*.—Baraboo, 6 23; Platteville German, 7 65; Pulaaski German, 4. 19 87

Receipts from Churches in October..... 5,256 50
Receipts from Sabbath-schools in October..... 178 68

LEGACY.

Estate of Mrs. Jane Page, Philadelphia, (net), 285..... 285 00

REFUNDED.

Rev. U. L. Lyle, 7 50; Rev. Jacob Schaedel, 25; L. C. Amidon, 136..... 158 50

GRATITUDE FUND.

5..... 5 00

INCOME ACCOUNT.

Roger Sherman Fund, 90..... 90 00

MISCELLANEOUS.

A. L. Berry, 10; Rev. Joseph Stephens, D. D., 5; C. Penna, 2..... 17 00

Total receipts in October, 1893..... \$5,990 68
Total receipts from April 30, 1893..... 81,077 70

JACOB WILSON, Treasurer,
1834 Chestnut St., Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS FOR OCTOBER, 1893.

BALTIMORE.—*Baltimore*.—Annapolis West End Mission sab-sch, 2 94; — Boundary Avenue, 50; — Covenant Y. P. S. C. E., 8; — Westminster Y. P. S. C. E., 12; Paradise, 6. *New Castle*.—Smyrna, 8. *Washington City*.—Washington City Metropolitan, 60; — North Y. P. S. C. E., 2 62; — Westminster sab-sch Missionary Society, 30. 179 56

CALIFORNIA.—*Benicia*.—Healdsburg, 4 95; San Rafael Missionary Society, 30. Oakland—Oakland 1st, 190 25. *San Francisco*.—San Francisco Mixpah Mission Boys' Brigade, 75 cts. *San José*.—Milpitas, 3. *Stockton*.—Clements, 8. 206 95

CATAWA.—*Southern Virginia*.—Henry, 1. 1 00

COLORADO.—*Boulder*.—Longmont Central Y. P. S. C. E., 16 72; Vailmont, 99 cts. *Pueblo*.—Huerfano Cañon, 1 65; Monte Vista 1st, 67 25; Pueblo 1st, 17 06. 93 67

ILLINOIS.—*Alton*.—Lebanon, 2 50; Salem German, 9; Woodburn German, 9; Zion German, 6. *Bloomington*.—Bement sab-sch, 1 53; Mackinaw, 6; Pontiac Y. P. S. C. E., 15. *Cairo*.—Du Quoin Y. P. S. C. E., 3; Golconda, 5; Odin, 4 08; Sumner, 3 25; Union, 2 25. *Chicago*.—Brookline, for Africa, 10; Chicago 1st, 75 47; — 2d, 20; — Bethany, 5; Du Page, 47; Evanston 1st, 87 82; Hyde Park, 146 64; Itasca, 3; Will, 8 30. *Freeport*.—Rockford 1st Y. P. S. C. E., 19 53. *Mattson*.—Paris, 26 40; West Oak Y. P. S. C. E., 21 80. *Peoria*.—Prospect, 17 52. *Rock River*.—Aledo, 19 50, sab-sch, 16 73; Dixon Y. P. S. C. E., 15. *Schuyler*.—Elvaston Y. P. S. C. E., 19 35; Kirkwood sab-sch, 3 50; Y. P. S. C. E., 3; Perry, 5; Quincy 1st, 10. Y. P. S. C. E., 12 50. *Springfield*.—Jacksonville United Portuguese Y. P. S. C. E., 2 50; Springfield 1st Y. M. M. S. for Mexico School, 37. 695 17

INDIANA.—*Crawfordsville*.—Lafayette 2d, 26 58; Rockville Memorial, 15 08. *Fort Wayne*.—Fort Wayne 1st Y.

P. S. C. E., 15; — 2d, 73 81; Lima, 3; Ossian Y. P. S. C. E., 10. *Indianapolis*.—Greenwood, 13 15; Hopewell Y. P. S. C. E., 5 25. *New Albany*.—Monroe Y. P. S. C. E., 6; Mount Vernon, 2; New Albany 3d Y. P. S. C. E., 8 76; Utica, 6. 184 58

INDIAN TERRITORY.—*Cherokee Nation*.—Park Hill, 15. *Oklahoma*.—Ardmore W. M. S., 5. 20 09

IOWA.—*Cedar Rapids*.—Cedar Rapids 1st, 3 74; — 2d for Papal lands, 55; Clarence, 13. *Corning*.—Corning, 20; Prairie Chapel Y. P. S. C. E., 3 43. *Des Moines*.—Newton sab-sch, 3 63; Winterset sab-sch, 6 55. *Dubuque*.—Hopkinton, 40; Lansing 1st, 21. *Iowa*.—Keokuk Westminster, 39 67; Mount Pleasant 1st, 33 35; Oakland, 3 51; Ottumwa 1st Y. P. S. C. E., 8 60. *Iowa City*.—Washington, 6 57. *Sioux City*.—Meriden sab-sch, 3 04. *Waterloo*.—Ackley, 5; Clarksville, 30; Toledo, 1 45. Thank offering for recovered health, 2 50; Union German, 5. 300 24

KANSAS.—*Emporia*.—Emporia Arundel Avenue Y. P. S. C. E., 3 50. *Larned*.—Larned Band of Workers, 4 75. *Larned Y. P. S. C. E.*, 10. *Solomon*.—Fountain, 5 11; Lincoln Y. P. S. C. E., 7. *Topeka*.—Edgerton, 7 15; Junction City 1st Y. P. S. C. E., 5. 42 51

KENTUCKY.—*Transylvania*.—Harmony, 4. 4 00

MICHIGAN.—*Detroit*.—Brighton, 5. *Kalamazoo*.—Edwardsburgh Y. P. S. C. E., 6 72. *Lansing*.—Concord, 20 53; Lansing Franklin Street, 18 85. *Saginaw*.—Emerson, 60; Mount Pleasant, 5. 116 10

MINNESOTA.—*Mankato*.—Redwood Falls, 5. 5 00

MISSOURI.—*Ozark*.—Buffalo, 2 50. *Platte*.—Union, 4. *St. Louis*.—Bristol, 2; Kirkwood, 24, sab-sch, 15 11; St. Louis Cote Brillante Y. P. S. C. E., 12 21; — Lafayette Park Y. P. S. C. E., 25. 154 62

NEBRASKA.—*Hastings*—Beaver City, 6; Nelson Y. P. S. C. E., 10; *Kearney*—Fullerton Y. P. S. C. E., 2 59; *Noblesville*—Pender, 11 80; *Omaha*—Lyons, 4 50; *Omaha*—Knott, 5 51; — *Low Avenue*, 11 02; *Plymouth* Y. P. S. C. E., 2 30.

NEW JERSEY.—*Elizabeth*—Elizabeth 1st Murray Missionary Association, 26 68; *Maurers* German, 2; *Plainfield* Crescent Avenue for Papal Lands in America, 410 23; *Plackamin* Washington Valley Union sab-sch, 8 15; *Roselle*, 14 69; *Jersey City*—Arlington, 5 09; *Englewood*, 599 94; *Jersey City* Westminster sab-sch, 11 29; *Paterson* Redeemer sab-sch, 50; *Monmouth*—Barnegat, 5; *Farmingdale*, 8 60; *Manasquan*, 30; *Morris* and *Orange*—Boonton, 44 95; sab-sch, 80 57; *Infant Class*, 13 11; *East Orange* Bethel, 44 08; *Madison*, 55 45; *Mendham* 1st, 7; *New Vernon* sab-sch, 9; *Orange Central* 400; *Schooley's Mountain*, 38; *St. Cloud* sab-sch, 19 50; *Newark*—Bloomfield 1st, 290 64; sab-sch, 100; *Caldwell*, 236; *Montclair* Trinity, 100; *Newark* 2d, 72 81; — 5th Avenue, 55; — Park, 33 40; — *Woodside*, 13 58; *New Brunswick*—Bound Brook, 35; *Dayton*, 15 18; *New Brunswick* 1st, 68 50; *Trenton* 3d Y. P. S. C. E., 25; — Prospect Street, 135; *Newton*—Oxford 2d sab-sch, 9 29; *West Jersey*—Bridgeton 2d, 23 00; sab-sch, 28 00; Y. P. S. C. E., 95 25; — West, 100. 3,280 25

NEW MEXICO.—*Santa Fe*—J. A. Gutierrez, 10. 10 00

NEW YORK.—*Binghamton*—Binghamton 1st, 253 46; *Boston*—Antrim, 16; *Lawrence*, 26; *South Ryegate*, 20; *Brooklyn*—Brooklyn 1st, 125; — *Lafayette Avenue* Mon. Con., 26 69; Y. P. Association, 9; — *South 3d Street*, 25 66; *Buffalo*—Buffalo Bethlehem, 11 84; — *North*, 23 77; A. D. A. Miller, 100; — *Westminster*, 60 88; *Olean*, 43 06; *Silver Creek*, 5 94; *Springville* Y. P. S. C. E., 15; *Columbia*—Ancram Lead Mines Y. P. S. C. E., 4; *Durham* 1st Y. P. S. C. E., 7 33; *Hudson*, sab-sch, 60; *Geneva*—Manchester Y. P. S. C. E., 20; *Seneca Falls* 1st, 68 13; *Waterville* sab-sch, 10; *Hudson*—Amity, 12; *Congers* 1st, 25; *Goshen* sab-sch, 50; *Middletown* 1st, Miss H. M. Vail, 5; *Palisades*, 85 49; *Ridgebury*, 3 63; *Long Island*—Belport, 49; *Bridgehampton*, 18 80; *Greenport*, 75; *South Haven*, 16; *Nassau*—Hempstead Christ Church Y. P. S. C. E., 8 44; *Huntingdon* 1st, 298 99; — 2d Y. P. S. C. E., 28 50; *Roslyn*, 10 05; *Smithtown*, 14 65; — *New York*—Montreal American, 615; *New York* 1st, a friend, 50; — 1st Union, 38 50; — 14th Street Y. P. S. C. E., 17; — *Calvary* Y. P. S. C. E., 10; — *Canal Street*, 23 43; — *Christ* Y. P. S. C. E., 10; — *Westminster* West 33d Street, 70 12; *Niagara*—Albion, 55; *North River*—Newburgh Calvary, 14 60; *Rondout*, 63 32; sab-sch, 16 41; *Wappinger's Falls* sab-sch, 5; *Oscego*—Cooperstown, 93 97; *Rochester*—Rochester Westminster, 60; *St. Lawrence*—Gouverneur, 50; *Waddington*, 13 25; *Watertown* 1st Y. P. S. C. E., 100; *Steuben*—Arkport, 6 22; *Syracuse*—Canastota, 69 18; *Oswego* Grace, 100; *Troy*—Cambridge, 15 36; *Green Island*, 10; *Lansingburgh* Olivet, 5; *Utica*—Ilion, 10 16; sab-sch, 10 15; *Oneida*, 71 34; *Rome*, 34 50; *Vernon* Center, 8 78; *Westchester*—New Rochelle 2d, 107; *Peekskill* 1st Mon. Con., 18 59; *South Salem*, 15 23. 3,544 58

NORTH DAKOTA.—*Pembina*—Crystal, 5. 5 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 20 99; *Urbana* sab-sch, 3 05; *Cincinnati*—Cincinnati Fairmount German, 5; *Glendale* Y. P. S. C. E., 24; *Cleveland*—Cleveland 1st Student Vol. Sec., support F. L. Jackson, 187 50; — *Euclid Avenue*, 247 50; — *Woodland Avenue*, sal. D. L. Gifford, 250; sab-sch, 44 80; *Columbus*—Columbus Broad St., 3 90; *Dayton*—Camden, 2 70; *Monroe* sab-sch, 60 cts.; *Springfield* 3d sab-sch, 30; *Huron*—Sandusky, 1; *Mahoning*—Alliance 1st, 8 50; *Canton*, Y. P. M. S., 18; *Ellsworth* Y. P. S. C. E., 25; *Marion*—Marion Y. P. S. C. E., 13; *Portsmouth*—Portsmouth 1st sab-sch, Spec. Laos Fund, 25; *St. Clairsville*—Still Water, 3 68; *Steubenville*—Corinth, 10; *New Hagerstown* sab-sch, 7 79; *New Harrisburgh*, 14; *New Philadelphia*, 12; *Toronto*, 26; *Wooster*—Jackson Y. P. S. C. E., 7; *Zanesville*—Chandlersville, 4 40; *Granville* sab-sch, 4 80. 994 71

OREGON.—*Portland*—Portland Calvary, 24 60. 34 60

PENNSYLVANIA.—*Allegheny*—Cross Roads, 7; *Blairsville*—Kerr, 24; *Plum Creek*, 63 50; *Poke Run* sab-sch, 21; *Unity* sab-sch, 9 37; *Butler*—Centreville, 22; *Concord*, 12 53; *Mount Nemo*, 5 80; *North Butler*, 8; *North Liberty*, 16 72; *Plain Grove*, 15; *Portersville*, 22; *Carlisle*—Dauphin Y. P. S. C. E., 10 40; *Great Conewago* L. M. S., 13; *Harrisburgh* Market Square, 118 09; Y. P. S. C. E., 75; — *Westminster*, 8; *Middletown* 1st, 15; *Shippensburgh* sab-sch, 20; *Waynesboro*, 25 41; *Chaster*—Bethany, 13; *Fagg's Manor*, 50; *Wayne*, 26 78; *Clarton*—Bethesda, 7; *Oil City* 2d, 6; *Erie*—Belle Valley, 6; *Sugar Grove*, 3; *Huntingdon*—Houtzdale, 13 20; *Pine Grove* Y. P. S. C. E., 3; *Kittanning*—Cherry Tree, 4; *Middle Creek*, 5; *Tunnelton*, 2 50; *Lackawanna*—Ararat, 2; *Gibson*, 2; *Wilkes Barre* Memorial, 60; *Wyoming*, 14; *Lehigh*—Allen Township sab-sch work in Ningpo, 7; *McKee* Band work in Ningpo, 30; *Easton* 1st Home School work in Ningpo, 50; *Hazleton*, 120 58; *Middle Smithfield* High-

land Grove sab-sch for Ningpo, 2; *Pen Argyle* sab-sch for Ningpo, 12 50; *Pottsville* 1st sab-sch for Ningpo, 17 91; *Shenandoah* sab-sch, 5; *South Easton* sab-sch for Ningpo, 10; *Tamaqua* sab-sch for Ningpo, 10; *Upper Lehigh* sab-sch for Ningpo, 25; *Upper Mount Bethel* sab-sch for Ningpo, 5; *White Haven*, 14 26; Y. P. S. C. E., 15; *Jr. Y. S. C. E.*, 8; *Cash* for Ningpo, 8 83; *Parkersburg*—Kingwood, 11 85; *Philadelphia*—Philadelphia Bethany 49 28; sab-sch, 51 52; — *Cohocksink* sab-sch, 9 70; — *Gaston* sab-sch, 20 26; — *Peace* German, 5; — *West Hope*, 20 18; — *West Spruce Street*, 159; Y. P. S. C. E., 25; *Philadelphia North*—Doylestown Y. P. S. C. E., 13; *Frankford*, 23 29; Y. P. S. C. E., 2 10; *Norristown* 1st, 250; *Torresdale* Macalester Memorial, 2 25; *Wissinoming*, 5; *Pittsburgh*—Forest Grove Y. P. S. C. E., 15; *Middletown*, 17; *Pittsburgh* Central, 100; — *East Liberty*, 96 84; sab-sch, 92 27; *Raccoon*, 64 73; sab-sch, 6 38; *Redstone*—Laurel Hill, 41 19; *Round Hill*, 21; *Shenango*—Rich Hill sab-sch, 3 75; *Washington*—Washington 1st, 53; — 3d Y. P. S. C. E., 5. 2,217 92

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 22. 22 00

TENNESSEE.—*Holston*—Chuckey Vale, 1; *Lamar*, 1. 2 40

TEXAS.—*Austin*—Austin 1st Mrs. H. H. McLane, 10; *Fort Davis*, 8 70; sab-sch, 2 30; Y. P. S. C. E., 1; *Trinity*—Albany, 9 15; *Mary Allen Seminary* Missionary Society, 25. 51 15

UTAH.—*Boise*—Boise City 1st Y. P. S. C. E., 5. 5 00

WASHINGTON.—*Olympia*—Woodland, 5. 5 00

WISCONSIN.—*La Crosse*—Greenwood, 8; sab-sch, 2. 2 40

MADISON.—*Highland* German, 8 32; *Pulaski* German, 4. 4 00

MILWAUKEE.—*Beaver Dam* 1st sab-sch, 25; *Milwaukee* Westminster sab-sch, 9 09; "Birthday," 1 76; *Winnebago*—Shawano Y. P. S. C. E., 5. 51 17

WOMEN'S BOARDS.

Women's Board of Philadelphia, 1,363 79;
Women's Board of New York, 3,837 50; *Women's Board of South West*, 700; *Women's Occidental Board*, 1,178 87..... \$7,079 16

LEGACIES.

Estate of John S. Davison, deceased, 1,225 55;
estate of Moses Boggs, deceased, 400; estate of Joseph H. Edwards, deceased, 2,486 78.... \$4,112 83

MISCELLANEOUS.

Walter Carter, 100; a believer in missions, Pittsburgh, for salary of G. A. Godduhn, 200; T. A. Bigelow, 12 50; for Ruth, 100; H. L. J., 100; *Cash*, 64 cts.; part of the Tenth, 3 00; *Miss Prentiss*, Special Laos Fund, 5; *Frank L. Marshall*, 10; D. B. Gamble, 200; F. S. P., 50; J., 20; *Mrs. Pembroke*, for boat "Willie," 450; *Prof. E. O. Wilder*, 5; *Mrs. Helen C. Swift*, Ypsilanti, Mich., support of John Jolly, 60; C. H. Chapin, Crete, Neb., 3; *Belfast*, Me., Congregational C. E., 5; *Mrs. Albert B. King*, N. Y., 30; *John Inglis*, Clayville, Penn., 25; *Mrs. Thyra Gray* and daughter, Special Laos Fund, 2; S. A. Rankin, N. Y., 5; *Mrs. Helen D. Mills*, 35; *Geo. T. Criesman*, D. D., and family, South Denver, Col., 60; *Ellesadie*, N. Y., sab-sch, 2; two sisters, Special Laos Fund, 15; H. F. Walker, St. Joseph, Mo., 100; *Canandaigua*, 150; *Friends in Ness* and *Hodgeman* Counties, Kansas, per W. H. Howell, 2; *Friend of Laos*, Special Laos Fund, 100; E. A. K. Hackett, Ft. Wayne, Ind., 250; in memorial "A," Special Laos Fund, 5; R. E. Porter, 5; J. B. Davidson, 20; *Collection at a popular meeting of the Synod of New Jersey*, 54 90; F. C. S., 60; M. J. Butler, 10; a friend in Chicago, 5; Rev. E. M. Atwood, 1; G. W. Russell, 50 cts.; *Henry J. Petram*, 15; *Mrs. J. K. Allen*, Special Laos Fund, 3; a steward, 5; C. Penna, 22; J. H. Conant, Chester, Ill., 10; Rev. T. C. Winn, Kanazawa, Japan, Special Laos Fund, 25; W. J. McKee, China, Special Laos Fund, 10; a friend, 20 25..... \$2,369 79

Total received during October, 1893..... \$25,832 39

Total received from May 1, 1893 to October 31, 1893..... 156,905 86

Total received from May 1, 1892 to October 31, 1893..... 181,518 43

Decrease..... \$24,553 57

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, OCTOBER, 1893.

ATLANTIC.—Fairfield—Ladson Chapel, 2. Knox—Riceboro and Good Will Mission, 4. 6 00
BALTIMORE.—Baltimore—Annapolis 1st, 7 80; Baltimore 2d, 8; — Boundary Avenue, 36 25; Frederick City, 4. Washington City—Washington City Metropolitan, 15. 71 05

CALIFORNIA.—Los Angeles—El Cajon, 29 65; Los Angeles 1st, 60 35; Monrovia, 1 40; Redlands, 18 10. San José—Caywood, 5. 109 50

CATAWBA.—Yadkin—Freedom sab-sch, 4 10; Logan sab-sch and ch., 1 50 5 60

COLORADO.—Boulder—Valmont, 15 cts. Pueblo—Pueblo 1st, 9 55. 3 78

ILLINOIS.—Alton—Salem German, 3; Woodburn German, 2; Zion German, 1 69. Chicago—Chicago 1st, 60 10; — Bethany, 2; — Scotch 1st Y. P. S. C. E., 5; Evanston 1st, 21 08. Freeport—Elizabeth, 1 70. Mattoon—Ashmore, 5; Moweaqua, 4; Paris, 4; Pleasant Prairie, 7 50. Peoria—Eureka, 10 05. Rock River—Aledo, (sab-sch, 10 71), 14 81; Millersburg, 3 40; Princeton Y. P. S. C. E., 15. Schuyler—Rushville, 4 25. 168 99

INDIANA.—Crawfordsville—Lafayette 2d, 49 87; Rockville Memorial, 2 28; Spring Grove, 22 75. Fort Wayne—Salem Centre, 3 40. Indianapolis—Greenwood sab-sch, 7; Indianapolis 1st, 61 11. Logansport—Union, 4 55. Vincennes—Olive Hill, 2. 165 96

INDIAN TERRITORY.—Choctaw—Choctaw Nation, Per E. G. Haymaker, 102 50; Per Miss Lucy Howard, 14 85. 117 35

IOWA.—Cedar Rapids—Shellsburg, 2 40. Des Moines—Des Moines Westminster, 1 35. Iowa—Birmingham, 3 80; Keokuk Westminster, 6; Libertyville, 2 63; Mount Pleasant, German, 10; Ottumwa East End, 5. Iowa City—Washington, 1; West Branch, 4 25. 35 81

KANSAS.—Neosho—Humboldt, 4 50. Topeka—Lawrence, 15 30; Riley Centre German, 2. 21 80

KENTUCKY.—Ebeneser—Covington 1st, 110 32. Transylvania—Harmony, 2. 112 32

MICHIGAN.—Detroit—Brighton, 2; Ypsilanti, 2 50. Lansing—Concord, 8 61; Tekonsha, 3 15. Petokey—Petokey, 2. 18 96

MINNESOTA.—Minneapolis—Minneapolis Stewart Memorial, 14 28. Winona—Lanesboro, 1. 15 38

MISSOURI.—Kansas City—Sedalia Broadway sab-sch, 4 35. Ozark—Buffalo, 1 00. Platte—Union, 1. St. Louis—Bethel, 6; Bristol, 2; Kirkwood, 27 50. 41 85

NEW JERSEY.—Elizabeth—Elizabeth Westminster sab-sch, 23 78; Liberty Corner, 4; Pluckamlin, 4; Roselle, 2 23. Monmouth—Cranbury 2d, 4; South Amboy, 1. Morris and Orange—Madison, 5 30; Morristown South Street, 72 08; Orange 1st, 50; — Central, 300; Whippany, 11 65. Newark—Newark 2d, 23 04; — High Street, 30 50. New Brunswick—Dayton, 2 30; Dutch Neck, 40; Trenton 1st, 100 60; — Prospect Street, 34. West Jersey—Camden 2d, 10. 617 47

NEW YORK.—Albany—Mariaville, 6. Binghamton—Binghamton 1st, 55 55. Buffalo—Buffalo Bethlehem, 1 85; — Westminster, 9 68. Columbia—Hudson sab-sch, 25. Genesee—Warsaw, 25. Geneva—Romulus, 23 68. Nassau—Rosely, 4 32. New York—New York Allen Street, 2; — Madison Square, 20; — Ninth, 20. Niagara—Albion, 12. North River—Amelia South, 16 43; Newburgh Calvary, 18 25. Rochester—Livonia, 5. St. Lawrence—Oswegatchie 2d, 4 20. Steuben—Arkport, 25 cents; Cuba, 9 08. Ulster—New Hartford, 15 65; Vernon Centre, 3 17. 278 81

OHIO.—Athens—Amesville, 3 25; New England, 1 75. Bellefontaine—Bellefontaine 1st, 3 17. Cincinnati—

Cincinnati 7th sab-sch, 25. Cleveland—Cleveland 2d, 10; — Euclid Avenue, 87 50; — Madison Avenue, (sab-sch, 6 07), 9 43. Columbus—Columbus Broad Street, 2 50. Dayton—Blue Ball, 6; Dayton Memorial, 11. Marion—Jerome, 2 80. Maumee—Tontogony, 4. St. Clairsville—Freeport, 1. Steubenville—Harlem, 5; Ulrichsville, 5. Zanesville—Chandlersville, 2 80; Dresden, 2 33; Zanesville 2d, 15 67. 149 30

PENNSYLVANIA.—Allegheny—Sewickly, 87 70; Vanport 1st German, 5. Blairsville—Plum Creek, 50. Butler—Butler, 24 03; North Washington (sab-sch, 15 16), 25 16; West Sunbury, 14. Carlisle—Upper Path Valley, 5; Waynesboro, 3 85. Chester—Kennett Square, 6; West Chester 1st, 26 71. Clarion—Big Run 1st, 2; Oil City 2d, 4; Penfield, 4. Erie—Fairfield, 4. Huntingdon—Hollidsburgh (sab-sch, 2 77), 30 11; Houtzdale, 2. Kittanning—Apollo, 42; Cherry Tree, 1; Glade Run, 14 54; Jacksonville, 10; Saltsburgh, 20; Slate Lick, 6. Lackawanna—Harmony, 10; Scranton 1st, 218; — Green Ridge Avenue, 19 50. Lehigh—Hazleton, 34 37. Northumberland—Lewisburgh, 29; Williamsport 1st, 10. Philadelphia—Philadelphia 1st, 6 06; — 3d, 29 41; — Wylie Memorial, 6 50. Philadelphia North—Hermion, 20. Pittsburgh—Bethany Bridgewater sab-sch, 7 18; Bethel, 33; Highland, 10; Oakmont 1st, 15; Pittsburgh Bellefield, 5; — East Liberty (sab-sch, 46 14), 94 56; — Knoxvill, 9; Raccoon (sab-sch, 6), 75 36. Washington—Washington 1st, 26 50; Wheeling 1st, 26 14. Wellsboro—Knoxville, 1. 1,072 68

SOUTH DAKOTA.—Central Dakota—Huron, 13 56. South-ern Dakota—Parker, 12. 25 56

WASHINGTON.—Puget Sound—Sumner, 3. 3 00

WISCONSIN.—Milwaukee—Milwaukee Calvary, 19; — Immanuel, 100. 119 00

MISCELLANEOUS.

Woman's Executive Committee, 3,211 48. Fusan Koka, 2; Mr. H. B. Silliman, Cohoes, N. Y., 100; Mrs. Caleb S. Green, Trenton, N. J., 100; A Friend of Missions, Pittsburgh, Pa., 66; Prof. R. E. Willet, Greenfield, Ill., 6; Mrs. Helen Watson, Pittsburgh, Pa., 5; F. C. S., Philadelphia, Pa., 25; T. W. Woodward, Wells, Minn., 25; Cash. Moline, Ill., 3; Board of Education, Philadelphia, Pa., 26; California, East Los Angeles, Cal., 400; A. McIntyre, Philadelphia, Pa., 50; Woman's Presbyterian Society, Erie, Pa., 10; Synodical Home Mission Society, Rochester, N. Y., 10; "C Penna," 8; "P," Elizabeth, N. J., 50. \$4,080 48

Total receipts from Churches..... 3,149 22
Total receipts for October..... 7,229 80
Previously reported..... 23,351 15

Total receipts to date..... 98,560 95
Receipts during corresponding period of last year..... 47,696 82

Increase..... \$51,864 13

JOHN J. BRACOM, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1893.

ATLANTIC.—South Florida—Upsala Swedish (sab-sch, 40 cts.), 3. 3

BALTIMORE.—Baltimore—Baltimore 2d, 30; — Covenant Y. P. S. C. E., 8; Highland, 8; Paradise, 6. New Castle—Head of Christiana, 3; Wilmington Rodney Street, 50. Washington City—Hyattsville, 25; Washington City Metropolitan, 25; — Western sab-sch Missionary Society, 30; Rev. W. H. Edwards, 10. 206

CALIFORNIA.—Benicia—Belvidere Station, 2 65; Crescent City, 12 05; Freestone, 15 55; Fulton, 9; Napa, 346 50; Pope Valley, 10. Los Angeles—Ocamunga, 5; Pine Grove, 2; San Bernardino, 60; San Pedro, 3 40; Westminster, 10; Wilmington, 3 10. Sacramento—Dunsuir, 8 40; Elk Grove, 5 55; Hornbrook Station, 1 70; Ione, 4 35; Vina, 1 70. San José—Ben Lomond, 1 75; Felton, 55 cts.; Santa

Clara, 10; Shandon, 25. Stockton—Grayson, 10. 539 25
COLORADO.—Boulder—Holyoke Station, 20; Valmont, 20 cts. Denver—South Denver 1st, 25; Valverde, 3 85. Pueblo—Pueblo 1st, 15 51; Rocky Ford, 5; Reuse, 10; Trinidad 2d, 5. 85 28

ILLINOIS.—Alton—Salem German, 2; Upper Alton, 6; Woodburn German, 2; Zion German, 5. Bloomington—Bement sab-sch, 1 53. Cairo—Carmi, 40; Equality, 6. Chicago—Brookline, 5; Chicago 1st, 193 87; — Hope Mission, 20 38; — Scotch Y. P. S. C. E., 8; Evanston 1st, 57 82; Itasca, 3; Lake Forest, 578 14. Freeport—Cedarville "tithe," 5; Marengo sab-sch, 16 94; Ridott, 7 50. Rock Run "tithe," 5; Winnebago, 51. Mattoon—Paris, 24 80. Peoria—Galesburg, 15 08; Yates City 1st, 18. Rock River—Aledo (sab-sch, 37 63), 54 63; Kewanee 1st, 4; Morrison sab-sch, 2 08; Norwood, 41 15. Schuyler—

- Kirkwood (sab-sch, 3 50) (Y. P. S. C. E., 1 50), 5; Perry, 1, 238 79.
- INDIANA.—*Crawfordsville*—Rockville Memorial, 25 27. *Fort Wayne*—Elkhart, 14. *Indianapolis*—Hopewell Y. P. S. C. E., 5 25. 47 53
- INDIAN TERRITORY.—*Sequoyah*—Park Hill, 25; Rev. A. D. Jack, Tithe, 15. *Choctaw*—Bethel, 3 50; Pine Ridge, 1 50; San Bois, 3. 47
- IOWA.—*Corning*—Anderson, 4; Brooks, 3; Conway and Station, 8 62; Nodaway, 2; Prairie Chapel, 4 62. *Des Moines*—Allerton, 10; Des Moines Westminster, a balance 70 cts.; Holland sab-sch, 3 50; Newton sab-sch, 3 94. *Dubuque*—Lime Spring, 5 25; Manchester, 5; Rowley, 6 33; Walker, 6 12. *Fort Dodge*—Coon Rapids, 35; Dedham, 3 50; Fonda (sab sch 1), 10. *Iowa*—Keokuk Westminster, 37 25. *Iowa City*—Hermion, 3 60; Red Oak Grove, 6; Union, 4 10; Washington, 5 97. *Sioux City*—Meriden sab-sch, 3 63; Sioux Co. 2d German, 4 10. *Waterloo*—Morrison, 6 50; Williams, 4 58. 185 33
- KANSAS.—*Emporia*—Emporia Arundel Avenue sab-sch, 1; Hamilton, 1 50; Potwin, 2; Reece, 2 55. *Larned*—Burton, J. M. Pugh, 5; Larned, Band of Workers, 4 75; Marquette, 3 15; Roxbury, 5 24; Sylvia, 1 16; Valley Township, Ladies' Aid Society, 10. *Neosho*—Scammon, 15. *Solomon*—Concordia, 47 29; Lincoln Y. P. S. C. E., 7; Scandia, 1 65; Scotch Plains, 1 85; Rev. R. Arthur "Tithe," 5. *Topeka*—Oak Hill, 5; Topeka Westminster (sab-sch, 2 33); (The Gleaners, 2), 4 53; Wamego (Rev. H. M. Shockey, 2 50), 6. 154 46
- KENTUCKY.—*Leeneser*—Dayton, 5. *Louisville*—Louisville Warren Memorial, 25. *Transylvania*—Harmony, 4 34
- MICHIGAN.—*Detroit*—Brighton, 10; Detroit Bethany sab-sch, 7 15; East Nankin, 10; Unadilla 1st, 7 27; Ypsilanti (Y. P. M. Society, 5), 41 06. *Flint*—Avoca, 3; Port Hope, 6. *Grand Rapids*—Grand Rapids 1st, sab-sch, 10 03. *Kalamazoo*—Richland, 37 45; "H. R.," 10. *Lansing*—Concord, 18 35; Onelido Y. P. S. C. E., 30 30; Windsor sab-sch, 6. *Petoakey*—Harbor Springs, 13; Mackinaw City, 5. *Saginaw*—West Bay City, Covenant, 2. 193 61
- MINNESOTA.—*Duluth*—McNair Memorial, 4. *Mankato*—Kinbrae, 1; St. James Westminster (Mission Band, 5), 11; Through Rev. Hugh Alexander, 5 49. *Minneapolis*—Crystal Bay, 8; Long Lake, 3; Minneapolis Stewart Memorial, 35. *Red River*—Sabin, 2; Scotland, 3. *St. Paul*—Hamline, 4; Stillwater, 10; Warrendale, 3; White Bear Mounds View Station, 3 21. *Winona*—Oronoco, 2 50; Owatonna, 7 15; Preston, 3 26. 105 52
- MISSOURI.—*Kansas City*—Kansas City 3d, 5; —Linwood, 8 95. *Ozark*—Buffalo, 2; Conway, 3; Joplin 1st, 11 63; —2d, 1; Lone Elm, 1. *Palmyra*—Lingo, 4; Salem, 1; Sullivan, 4 30. *Platte*—King City, 11; Rockport, 17; Union, 2. *St. Louis*—Bristol, 2; Kirkwood (sab-sch, 60 64), 115 47; Bolla, 25; St. Louis Cote Brillante Y. P. S. C. E., 9 15; —North, 25; Washington, 17 40. 263 10
- MONTANA.—*Helena*—Pony, 6 30. *Great Falls*—Armella, 13; Lewistown, 3; Nehart, 1 60; White Sulphur Springs, 4 95. 32 25
- NEBRASKA.—*Hastings*—Lysinger, 2 75. *Kearney*—North Platte, 19 78; St. Paul, 14. *Nebraska City*—Alexandria, 11. *Niobrara*—Emerson, 6; Peader, 11 65; Winnebago Indian, 5. *Omaha*—Omaha Blackbird Hills, 5 50; Tekama, 6 35. 83 26
- NEW JERSEY.—Synodical, 54 90. *Elizabeth*—Elizabeth 1st (Murray Missionary Association, 86 70), 274 99; —Silkham sab-sch, 6 41; Plainfield 1st, 45; Roselle, 13 50. *Monmouth*—Cranbury, 2d, 23 04; Freehold 1st, 33 65; Mount Holly (Mrs. A. C. Bullock, 100), 215. *Morris* and *Orange*—Bloomton sab-sch, 20 53; (Infant Class, 13 11), 41 76; Madison, 33 84; Mendham 1st, 7; Morristown South Street additional, 150; Orange Central, 400; Schooley's Mountain, 25; South Orange Trinity sab-sch, 23; Whippany, 11 65. *Newark*—Newark 2d, 75 29; —Park sab-sch, 30. *New Brunswick*—Dayton, 14 35; Trenton Prospect Street, 34. *Newton*—Bloombury, 10 53; Branchville (sab-sch, 70), 30. *West Jersey*—Bridgeton 2d sab-sch, 28; —West, 100. 1,682 11
- NEW MEXICO.—*Arizona*—Sacoan 1st Indian, 20. *Rio Grande*—Socorro Spanish, 5. *Santa Fé*—J. A. Gutierrez, 10; F. Maca, 1. 36
- NEW YORK.—*Albany*—Albany 6th, 15; Ballston Centre, 15; Broadalbin, 1 50; Mayfield Central, 2 30; Menands Bethany, 75 74. *Binghamton*—Binghamton 1st, 253 46; Preble, 5. *Boston*—Antrim, 10 50; Lawrence German, 25; Newport, 30. *Brooklyn*—Brooklyn 1st, add'l, 50; —2d, Mrs. A. I. Bulkley, 23 50; —Cumberland St., 19; —Lafayette Avenue, 1,135; —Throop Avenue, 58; —Westminster in part, 620 56; West New Brighton Calvary, 18. *Buffalo*—Buffalo Bethlehem, 8 14; —Central, 7 25; —Westminster, 58 10; Lancaster Y. P. S. C. E., 10; Old Town, 3 69; Sherman, 35; Tonawanda Mission, 1. *Chemung*—Big Flat, 26 30; Havana, 32; Newfield (sab-sch, 2), 11; Pine Grove, 30. *Columbia*—Angram Lead Mines (Y. P. S. C. E., 4), 8 40; Austerlitz, 1 43; Cairo, 5; Durham 1st (sab-sch, 3 13) (Y. P. S. C. E., 5 33), 8 46; —2d, 2; Hudson sab-sch, 125; Spencerstown, 4 18. *Hudson*—Amity, 13; Jeffersonville German, 5; Nyack, 36; Ridgebury, 4 17. *Long Island*—Sag Harbor 1st, 28. *Lyons*—Sodus Centre, 5. *Nassau*—Islip, 70; Jamaica, 65 33; Oyster Bay, 25; Roalyn, 4 98. *New York*—New York Canal Street, 31; —Riverdale, 187 66; —West End sab-sch, 17 94; —Zion German sab-sch, 5. *Niagara*—Albion, 60; Lockport 1st (sab-sch, 50) (Boys Training Club, 1), 55; Tuscarora Mission, 4 78. *North River*—Cold Spring, 55; Highland Falls, 4 25; Rondout sab-sch, 16 41. *Otsego*—Laurens, 6 24; Oneonta 1st sab-sch, 70 10. *Rochester*—Chili, 23; Pittsford, 23 30. *St. Lawrence*—Gouverneur 1st, 50; Potsdam, 129. Sackett's Harbor, 6 54. *Steuben*—Arkport, 5 73; Canase, 5. *Syracuse*—Marcellus, 15; Oswego Grace, 100. *Troy*—Argyle, 7; Cohoes, 60 49; Hoosick Falls (sab-sch, 8 84), 44 14; Schaghticoke, 12. *Utica*—Illion sab-sch, 10; Lyons Falls, 7; Oneida, 68 10; Utica Bethany, 59 11; Vernon Centre, 2 92. *Westchester*—Irrvington, 524 05; Mt. Vernon 1st (Y. P. S. C. E., 2 01) (Jr. Y. P. S. C. E., 20), 259 38; Rye, 134 03. 5,160 64
- NORTH DAKOTA.—*Fargo*—Broadlawn, 8; Buffalo, 1 73; Casselton, 1 50; Clifford Station, 5; Durbin, 1 42; Grand Rapids, 1 26; La Moure, 3 66; Leal, 2; Lisbon, 6 15; Mapleton, 3 30; Sanborn, 2 50; Sheldon Y. P. S. C. E., 4; Tower City, 4 31; A Minister's Tithe, 2 92. *Femina*—Canton, 4; Crystal, 3; Elkmont, 1; Hoople, 3; New Hope, 1 30; Webster Chapel, 4; Rev. R. Weir, 5. 69 05
- OHIO.—*Athens*—"A Minister's Tithe," 2 92. *Bellefontaine*—Bellefontaine 1st, 19 08; Galion 1st sab-sch, 2 75; Marseilles, 2 45. *Chillicothe*—Bainbridge, 3 76; New Market, 1 50. *Cincinnati*—College Hill, 131 15. *Cleveland*—Cleveland Euclid Avenue, 232 49; —Woodland Avenue (sab-sch C. Day, 44 30), 244 30; Kingsville, 4 45. *Columbus*—Columbus Broad Street, 45 62; Mount Sterling, 3 25. *Dayton*—Camden, 2 70; Somerville, 4. *Huron*—Sandusky, 52 30. *Lima*—St. Mary's 1st, 101 03. *Mahoning*—Canton 1st Y. P. M. Soc'y, 13. *Marion*—Kingston, 2 56; Marion Y. P. S. C. E., 5. *Portsmouth*—Decatur, 7; Rome, 4. *St. Clairsville*—Short Creek, 17. *Steubenville*—East Liverpool 2d, 3 02; Island Creek, 15; Minerva, 10; New Hagerstown, 2 64; New Philadelphia, 12; Oak Ridge, 6 50; Toronto, 17; Ulrichsville sab-sch, 5. *Wooster*—Doylestown, 7. *Zanesville*—Granville 1st, 40; Zanesville Putnam, 50. 1,070 47
- OREGON.—*East Oregon*—Baker City, 4 50; Klikitat 2d, 10 85. *Portland*—Bethany German, 25; Portland 1st, 397 23; —Calvary, 23 05. *Southern Oregon*—Marshfield, 6 10. *Willamette*—Octorara, 4; Salem, 10; Sinslaw, 3 10; Spring Valley, 1; Yaquina Bay, 4 75. 489 58
- PENNSYLVANIA.—*Allegheny*—Avalon, 10; Tarentum, 14 37. *Blairsville*—Phum Creek, 50; Poke Run (sab-sch, 21 31), 63. *Butler*—North Washington sab-sch, 11 43. *Carlisle*—Harrisburgh Market Square, 265 01; —Westminster, 7 75; Waynesboro, 23 12. *Chester*—Bryn Mawr additional, 1; Calvary, 53 50; Honey Brook, 69 80; Media, 195 40. *Clarion*—Academia, 3 10; Beech Woods, Mrs. Elizabeth Nelson, 1. *Erie*—Belle Valley, 6; Cambridge, 5. *Huntingdon*—Clearfield, 46 15; Houtzdale, 12 40; Lower Tuscarora, 23 20; Milesburg, 6; Moshannon and Snow Shoe, 4; Osceola, 17 60; Tyrone 1st, 50. *Kittanning*—Cherry Run, 3; Jacksonville, 10; Leechburg, 43; Rural Valley, 9; Smicksburg, 2; Tunnelton, 2 50. *Lackawanna*—Athens, 39; Dunmore, 8 36; Wilkes Barre Memorial, 50. *Lehigh*—Mountain, 11; Reading Olivet, 30; White Haven, 20. *Northumberland*—Shamokin 1st, 25 36. *Parkersburg*—"A Minister's Tithe," 2 92. *Philadelphia*—Philadelphia Bethany sab-sch, 5; —Bethlehem, 41; —Cohocksink (sab-sch, 8 55), 3d Street Mission, 6 15; 15; —Gaston sab-sch, 20 26. *Philadelphia*—North—Carmel, 5; Frankford, 32 29; Germantown Redeemer 30; Jenkintown Grace, 6 90; Norristown 1st, 154 87; Overbrook, 143 83; Torresdale Macalester Memorial, 4 34; Wissinoming, 5. *Pittsburgh*—Edgewood, 22 67; Finleyville, 13 25; Oakmont 1st, 42; Pittsburgh 1st W. R. M., 25; —East Liberty (sab-sch, 61 50), 126 08; —Shady Side, 880. *Redstone*—Mount Vernon, 4; Friends, 6. *Shenango*—Sharpsville, 4 02; Unity, 25. *Washington*—Cameron, 10; Upper Buffalo, 76; Washington 1st, 47 70; West Alexander, 125. *Wellsboro*—Knoxville, 2; Rev. J. B. Woodward, 5. *Westminster*—Centre, 50; Leacock (sab-sch, 1 66), 33 69; Wrightsville, 12. 3,228 88
- SOUTH DAKOTA.—*Aberdeen*—Huffman, 3 15; Pierpont, 4; Uniontown, 6. *Black Hills*—Camp Crook, 3 50; Nashville, 3; Rapid City, 25. *Central Dakota*—Alpena, 4 55; Artesian, 8 65; Bethel, 3; Colman, 2 25; Forestburg, 6 15; Hitchcock, 4; House of Hope, 1; Madison, 10; Rose Hill, 5 39; Wentworth, 1 70. *Dakota*—Ascension, 6. *Southern Dakota*—Alexandria, 6. 103 34
- TENNESSEE.—*Holston*—Chuckey Vale, 1 50; Lamar, 1 50. *Union*—Unita, 2; Rev. J. M. Hunter "Tithe," 30

TEXAS.—Austin—Alpine 10; Austin 1st, Mrs. H. H. Mo-
Lane, 10; Cibola Additional, 4; Fort Davis, 30; Marfa,
10; Pearsall, 2 50. Trinity—Pecan Valley, 2; Sipe
Springs, 5; Windham, 2.

UTAH.—Utah—Nephi, 2; Ogden 1st, Friends, 12 95.

WASHINGTON.—Olympia—Buckley, 50 cts.; Puyallup,
3. Puget Sound—Mount Pisgah, 3 65. Walla Walla—
Palouse, 4 50; Starbuck, 9.

WISCONSIN.—Chippewa—Big River, 12. La Crosse—
North Bend, 5. Madison—Columbus, 3; Highland Ger-
man, 3; Madison St. Paul's German, 6; Middleton, Ger-
man, 3 50; North Freedom, 5; Pulaski German, 4. Mil-
waukee—Horicon, 13 16; Mayville, 5 65; Milwaukee
Westminster sab-sch, 2 09; Minnesota Junction Station,
3 25; Racine Bohemian, 5. Winnebago—Little River, 10;
Neenah (sab-sch, 23 69), (Y. P. S. C. E., 25); 159 89; Ox-
ford, 2 61; Stiles, 3 26.

Woman's Executive Committee of Home Mis-
sions.....\$ 22,456 56

Total received from Churches.....\$37,611 08

LEGACIES.

Legacy of G. M. Wallace, dec'd, late of Erie,
Pa., 10; Irwin M. Wallace, dec'd, late of Erie,
Pa., 10; Moses Boggs, dec'd, late of St. Clair-
ville, O., 400; John S. Davidson, dec'd, late of
Oranbury, N. J., 1225 55; Jesse Ebersole, dec'd,
late of Penna., 231 67.....\$ 1,867 22

MISCELLANEOUS.

Mrs. Mary A. Crane, Phelps, N. Y., 60; North
Parma, N. Y., 5; M. T. Baldwin, Montrose,
Mass., 10; The Misses Clark, 25; "J.", 20; "A
Friend of Home Missions in Washington Co.,
25; "Two Sisters," 50; Mrs. Susah, C. Dickin-
son, Dunkirk, N. Y., 10; Prof. R. C. Wilder,
Greenfield, Ill., 5; Mrs. William Staiger, At-
lantic City, N. J., 1; Mary B. Gillespie, Gal-
latin, Mo., 10; Mrs. Helen D. Mills, Tunkhan-
nock, Pa., 25; S. A. Rankin, N. Y. City, 5; Rev.
J. L. Lord, Laingsburgh, Michigan, 1; "Friend,"
Canandaigua, N. Y., 150; Unknown Donor, N.
Y. City, 5; Mrs. E. W. B. Hildreth, South-
ampton, N. Y., 5; "Our Workers," Tucson,
Arizona, 10; P. M., Anderson, Iowa, 45 cts.; C.
F. Goodwin, Rochester, N. Y., 25; Mrs. Samuel
M. Linn, in memory of Stephen Oliver Brown
and Margaret Brown, deceased, 2,000; Mrs. H.
B. Williams, Chocoon Centre, N. Y., 5; Mrs. D.
Bosley, Lakeville, N. Y., 10; Mary E. Wood-
hams, Santa Clara, Cal., 5; Mrs. Samuel W.
Wallace, New Florence, Pa., 10; Rev. T. Willis-
ton, Ashland, N. Y., 5; Robert P. Brodhead,
Geneva, N. Y., 20; In memory of Rev. John S.
Atkinson, deceased, 10; Mrs. V. L. Ehrman,
Baden, Pa., 10; Rev. David Caldwell, 10; "A
Steward," 5; "C. Penna.," 14; Rev. Ezra F.
Mundy, Metuchen, N. J., 10; J. H. Conant,

Chester, Ill., 10; Meeker Trust Fund, 20; In-
terest on John C. Green Fund, 40; Interest on
Permanent Fund, 250.....\$ 2,891 45

Total received for Home Missions, October, 1893, \$42,569 75
Total received for Home Missions, from April 1,

1893.....\$227,879 26
Amount received during same period last year, \$332,991 30

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND,
OCTOBER, 1893.

Albany—Charlton, 15 25; Broadalbin, 4 04; Mayfield,
2 77. Binghamton—Binghamton First, 70 69; Preble,
4 70. Brooklyn—Brooklyn Throop Avenue, 97; West New
Brighton Calvary, 1. Buffalo—Buffalo Westminster, 8 30.
Champlain—Peru, 4. Columbia—West Durham, 2; Dur-
ham 1st, 5; Hudson sab-sch, 25; Cairo, 8; Spencertown,
7 64; Austerlitz, 1 10. Genesee—Bergen 1st Congrega-
tional, 3 00. Geneva—Geneva 1st, 37 25; North, 225 89.
Hudson—Jeffersonville German, 4; Greenbush, 5; Hope-
well, 21. Lyons—Joy, 8. Nassau—Oyster Bay, 25; Smith-
town, 14 78; Huntington 1st, 45. Niagara—Lockport 1st,
25; Albion, 12. Rochester—Rochester Westminster, 14.
St. Lawrence—Potsdam, 12. Steuben—Campbell, 10; Ark-
port, 19 cts.; Andover, 10; Canaseraga, 5. Syracuse—
Cazenovia 1st, 12 88; Syracuse East Genesee, 9 17. Troy
—Argyle, 10. Westchester—Eugenot Memorial, 17; Bed-
ford, 3 58.

Total received for New York Synodical Aid
Fund, October, 1893..... 775 26

Total received for New York Synodical Aid
Fund from April 1, 1893..... 3,843 14

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1893.

CALIFORNIA.—Los Angeles—Redlands 1st, 13 15
CATAWBA.—Southern Virginia—Refuge, 1 00
COLORADO.—Boulder—Valmont, 3 cts. Pueblo—Pueblo
Mesa, 5; 1st, 52 cts. 5 55
ILLINOIS.—Alton—Zion, 1; Salem, 2; Woodburn, 2 15.
Rock River—Aledo, 50 cts. 5 65
INDIANA.—Crawfordsville—Rockville Memorial, 45 cts.
IOWA.—Iowa City—Washington, 20 cts.
KANSAS.—Larned—Hutchinson, 15 12
KENTUCKY.—Ebenezer—Dayton, 2 50

Total received for Sustentation, October, 1893... 43 62
Total received for Sustentation, from April 1,
1893..... 10,546 10

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1893.

BALTIMORE.—Baltimore—Baltimore 2d, 6; Central,
28 87; Bel Air, 8 69; Franklinville, 5. New Castle—Dover,
29; Elkton, 40; Pitt's Creek, 16; Port Penn, 2 60. Wash-
ington City—Washington City 4th, 102 81; 6th, 45; —
Metropolitan, 60. 244 90

CALIFORNIA.—Benicia—Lakeport, 6 10; Two Rocks, 10.
Los Angeles—El Cajon, 45 35; Glendale, 2 50; Huene-
me, 10; Santa Ana, 16 30. 90 25

CATAWBA.—Southern Virginia—Refuge, 1. 1 00

COLORADO.—Boulder—Valmont 27 cts. Denver—Den-
ver Central, 99 18; North (sab-sch, 2 25); 6 40. Pueblo
—Mesa 25; Pueblo 1st, 4 65; Rocky Ford, 7 25. 142 75

ILLINOIS.—Alton—Salem German, 2; Steelville, 1 50;
Woodburn German, 3; Zion German, 2. Bloomington—
Champaign, 29 73; Fairbury, 3; Rossville, 4. Cairo,
10; Cairo, 8 90. Chicago—Chicago 1st, 60 10; 3d,
200; —Bethany, 2; —Fullerton Avenue, 40 06; Evanston
1st, 31 03; Itaska, 5; Lake Forest, 215. Freeport—Free-
port 2d, 11. Mattoon—Ashmore, 6; Assumption, 8 25;
Paris, 7 20; Taylorville, 13. Ottawa—Aurora, 10 50.

Peoria—Peoria 1st, 31 72; Prospect, 4. Rock River—
Aledo (sab-sch, 6 80), 11 30; Coal Valley, 2 50; Dixon,
91 22; Geneseo, 8 55; Newton, 5 80; Pleasant Ridge, 1 50;
Rock Island Broadway, 22 50. Schuyler—Elvaston, 5;
Kirkwood (Y. P. S. C. E.), 1 50; Wythe, 4. 884 91

INDIANA.—Crawfordsville—Lafayette 2d, 28 65; Rock-
ville Memorial, 4 10. Indianapolis—Bethany, 8 50; In-
dianapolis 1st, 84 88. Logansport—Crown Point, 5 15;

La Porte, 42 68. Muncie—Union City, 5. New Albany—
Hanover, 21 53; Seymour, 5; Sharon Hill, 8. Vincennes
—Olive Hill, 2. White Water—New Castle, 14 85. 219 33

INDIAN TERRITORY.—Cherokee Nation—Park Hill, 9.
Choctaw—San Bois, 2. Muscogee—Wewaka, 3. Okla-
homa—Chickasha, 5. 19 00

IOWA.—Corning—Sidney, 8. Council Bluffs—Adair,
2 50; Council Bluffs 1st, 14 50. Des Moines—Derby, 2 25;
Des Moines Westminster, 1; Humeston, 1; Leon, 6 15;
Newton, 18 66. Dubuque—Hopkinton, 4 53; Lansing 1st,
4 75. Iowa—Bonaparte, 4; Chequest, 2 10; Keokuk
Westminster, 10 89; Kossuth 1st, 8 40; Mount Zion, 3;
Primrose, 1; Sharon, 2. Iowa City—Brooklyn, 8; Colum-
bus Central, 4 08; Scott, 5; Washington, 27 69; West
Branch, 5 38; Williamsburgh, 6. Sioux City—O'Brien Co.
Scotch, 8. Waterloo—Greene, 5. Grundy Centre (sab-
sch, 1 53), 11. Salem, 9; Tranquility, 8. 186 76

KANSAS.—Emporia—Geuda Springs, 5; Mount Vernon,
4; New Salem, 5; Oxford, 5; Peabody, 11; Walnut Valley,
3; Wichita Lincoln Street, 2 53; West Side, 3 56; Win-
field, 13. Highland—Frankfort, 4; Hiawatha, 10 50;
Highland, 7 05. Larned—Hutchinson, 12; Sterling, 5.

Neosho—Osage 1st, 7. Osborne—Hays City, 6 61; Phil-
lipsburg, 2. Solomon—Cheever, 8. Topeka—Lawrence,
8 23; Sharon, 1 25. 120 26

KENTUCKY.—Ebenezer—Paris 1st, 5. Transylvania—
Harmony, 2. 7 00

MICHIGAN.—*Detroit*—Brighton, 2. *Kalamazoo*—Edwardsburgh, 2. *Lake Superior*—Menominee, 28 10. *Lansing*—Concord, 5 24; Tekonah, 3 18. *Monroe*—Jonesville, 7 22. 47 71

MINNESOTA.—*Duluth*—West Duluth Westminster, 5 81. *Minneapolis*—Minneapolis Bethlehem, (sab-sch, 4 01), 10 60; —Franklin Avenue and sab-sch, 7; —Westminster, 180 61. *St. Paul*—Oneka, 1 30; *St. Paul* 9th, 5; —Westminster, 5; White Bear, 1 50. 216 53

MISSOURI.—*Kansas City*—Butler, 9; Nevada Washington Street, 8; Sharon, 3 11. *Ozark*—Ash Grove, 10; Buffalo, 1; Ebenezer, 6. *Platte*—Lathrop, 5 55; Savannah, 7 41. *St. Louis*—Emmanuel, 15; Kirkwood sab-sch, 6 13; *St. Charles*, 30; *St. Louis* Westminster, 1 95; Webster Grove (sab-sch, 3 75), 96 50; Zoar, 10. 209 95

MONTANA.—*Helena*—Helena 1st, 20 50; 20 50
NEBRASKA.—*Nebraska City*—Adams 4; Sterling, 9. *Niobrara*—Wianabago Indian, 5. *Omaha*—Fremont, 6 50; Omaha Knox, 3. 27 50

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch, 15), 94; Perth Amboy (sab-sch, 5 60), 29 25; Roselie, 4 01. *Jersey City*—Jersey City 2d, 34 77. *Monmouth*—Beverly, 45 30; Cranbury 2d, 4; Jacksonville, 2 53; Providence, 1 47. *Morris and Orange*—Boonton, 30 43; East Orange 1st, 165 83; Madison, 9 53; Mendham 2d, 9; Orange Hillsdale, 126 32. *Newark*—Caldwell, 25 50; Montclair Grace, 25; Newark 1st, 37; —2d, 24 55; —High Street, 37 50; —South Park, 82 12. *New Brunswick*—Amwell 2d, 4 50; Dayton, 4 14; Dutch Neck, 40; Lambertville, 41; Stockton, 6; Trenton 3d, 83 73; —4th, 20. *Newton*—Stillwater, 5. *West Jersey*—Bridgeton West, 100; Cedarville Osborn Memorial, 2; Salem, 87 08. 1,104 48

NEW YORK.—*Albany*—Ballston Spa, 14; Princeton, 10; Schenectady East Avenue, 7 50. *Binghamton*—Binghamton 1st, 84 82; Nichols, 8. *Brooklyn*—Brooklyn 1st, 169 16; —Cumberland Street, 13; —South Third Street, 5; Stapleton 1st, Edgewater, 25 33. *Buffalo*—Allegheny, 3; Buffalo Bethlehem, 3 33; —Westminster, 18. *Chemung*—Burdett, 3 50; Monterey, 2 70; Sugar Hill, 4 03; Watkins (sab-sch, 8 13), 35 19. *Columbia*—Catskill, 65 62; Durham 1st, 5 60; Greenville, 6 50. *Geneva*—Manchester, 8; Pen Yan, 20; Phelps, 23 65; Seneca Castle, 3 54. *Hudson*—Amity, 11; Chester, 24 07; Circleville, 11; Otisville, 14; Ridgebury, 1 28. *Long Island*—Amagansett, 20 66; Middletown, 14 71. *Lyons*—Junius, 2. *Nassau*—Huntington 1st, 54 89; Roslyn, 5 83. *New York*—New York 1st additional, 50; —Allen Street, 1; —Covenant, 110; —East Harlem, 4 50; —Mount Washington sab-sch, 6 66; —Westminster West 23d Street, 5. *Niagara*—Albion, 17; Medina, 5. *North River*—Amenia South, 15 48; Freedom Plains, 8; Lloyd, 6 42; Milton, 4; Wappinger's Creek, 7 30. *Otsego*—Gilbertsville, 11 50; Middlefield, 2 80. *Rochester*—Genevose Village, 46 34; Piffard, 1. *St. Lawrence*—De Kaib, 2; —Junction, 2; Gouverneur, 13. *Steuben*—Arkport, 1 72; Campbell, 10; Hornellsville 1st, 17 97. *Syracuse*—Baldwinsville, 15 51. *Troy*—Caldwell, 5; Schaghticoke, 3; Troy Westminster, 27 33. *Utica*—Augusta, 3 11; Ilion and sab-sch, 5; Oneida, 32 42; Whitesboro United, 10. *Westchester*—Bridgeport 1st additional, 2; Gilead Carmel, 21 33; Katonah, 45; Mahopac Falls, 25; Mt. Vernon 1st, 151; Rye, 105; South Salem, 12 61; Stamford 1st, 50 58; Thompsonville, 20 50; Yonkers Westminster, 19 41; Yorktown, 14. 1,615 40

NORTH DAKOTA.—*Pembina*—Crystal, 6 65. 6 65

OHIO.—*Athens*—Amesville, 4 60. *Bellefontaine*—Bellefontaine 1st, 5 73; Forest, 5; Kenton, 20 11; Marseilles, 1 70; North Washington, 1; Patterson, 1; Upper Sandusky, 3 34; Urbana 1st sab-sch, 4 53. *Chillicothe*—New Market, 2 45. *Cincinnati*—Bethel, 4 64; Cincinnati North sab-sch, 5 22; Loveland, 9 70; Pleasant Ridge, 20; Sharonville, 2 34; Springdale, 14. *Cleveland*—Cleveland Euclid Avenue, 67 50; —Madison Avenue (sab-sch, 5 15), 7 96. *Columbus*—Bethel, 1 10; Bremen, 1 50; Central College, 4; Columbus Broad Street, 27 13; London, 6 60; Rush Creek, 4. *Dayton*—Bethel, 10; New Carlisle, 13; New Jersey, 3 68; Oxford, 10; Springfield 2d, 75 83; Xenia, 10. *Huron*—Sandusky, 13 90. *Lima*—Mount Jefferson, 7; Wapakoneta, 14. *Mahoning*—Ellsworth, 5; Massillon 2d, 33 23; North Jackson, 4. *Marion*—Delhi, 5 37; Marysville, 4 77; Radnor and Thompson, 3 13; Richmond, 5; West Berlin, 1; York, 3. *Maumee*—Antwerp, 8; West Bethesda, 10. *Portsmouth*—Hanging Rock, 8 20; Rome, 4. *St. Clairsville*—Bannock, 4; Bellaire 2d, 3; Farmington, 2 41; Rock Hill, 6 80; Scotch Ridge, 2 59. *Steubenville*—Linton, 3 50; Madison, 7; New Philadelphia, 12; Oak Ridge, 5; Steubenville 1st, 23 77; Two Ridges, 5 72. *Wooster*—Shelby, 2 90. *Zanesville*—Clark, 6; Granville sab-sch, 3 50; Homer, 3 55; Utica, 16. 585 34

OREGON.—*Portland*—Portland Calvary, 13 95; South Portland 4th, 14 73. 28 68

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 83 86; Avalon, 7; Concord, 3; Freedom, 8; Hilland, 11 90; Pine

Creek 1st, 8; Sewickly, 55 68. *Blairsville*—Greensburgh Westminster, 29 10; Harrison City, 5 56; New Salem, 15 65. *Butler*—Buffalo, 2; Muddy Creek, 3 57; Unionville, 2 46. *Carlisle*—Dickinson, 5; Duncannon, 19; Harrisburgh Market Square, 102 09; Lebanon, 4th Street 44 09; Mechanicsburgh, 6 69; Monaghan, 13; Shippensburg, 17 10; Waynesboro, 6 93. *Chester*—Bryn Mawr, 84 29; Chester 1st sab-sch, 13; Marple, 9. *Clarion*—Academia, 3 45; Brockwayville, 7 05; Clarion, 20 20; Du Bois, 18 38; Greenville, 5 48; Oil City 2d, 4; Richland, 1 94; Tionesta, 7 35. *Erie*—Bradford, 55 72; Erie Park, 36; Jamestown, 4 39; Mercer 2d, 30; Salem, 3. *Huntingdon*—Altoona 1st, 33 50. Clearfield, 29 97; Houtzdale, 3 60; Logan's Valley, 10; Lost Creek, 9 20; Mifflintown Westminster, 31 58; Milesburgh, 6; Moehannon and Snow Shoe, 2; Pine Grove, 2 78; Sinking Valley, 7. *Kittanning*—Cherry Tree, 2; Freeport, 11 15; Jacksonsville, 10; Worthington, 5. *Lackawanna*—Great Bend, 8; Scranton German, 18 34; Stella, 13 50; Sylvania, 2; Tunkhannock, 60. *Lehigh*—Easton Brainerd Union, 170 83; South Bethlehem 1st, 3. *Northumberland*—Bald Eagle and Nittany, 9; Berwick, 7; Chillisquaque, 1 35; Derry, 3 50; Lewisburgh, 43; Mahoning (sab-sch, 7 93), 104; New Columbia, 4; Washingtonville, 4; Williamsport 3d, 53. *Philadelphia*—Philadelphia 1st additional, 2; —2d, 91 49; —Bethesda, 27 87; —Covenant, 10; —Gaston, 20 25; —Mariner's, 4; —Memorial, 60 64; —Olivet, 34 30; —South, 10; —Tabernacle (sab-sch, 36 98), 445 18; —Tioga, 26; —Westminster, 7 25; —Woodland, 247 53. *Philadelphia* North—Hermion, 40; Mount Airy, 7 35; Newtown, 53 10; Thompson Memorial, 8; Torresdale Macalester Memorial, 3 85. *Pittsburgh*—Cannonsburgh 1st, 11; Edgewood, 10 88; Fairview, 5; Hebron, 11 75; Homestead, 21 56; McDonald 1st, 25 10; McKees' Rocks, 7; Mansfield, 19 64; Mount Olivet, 3 33; Pittsburgh East Liberty (sab-sch, 36 91), 69 19; Raccoon (sab-sch, 5 45), 40 53; Swissvale, 49 66; West Elizabeth, 5 50. *Redstone*—Dunbar (sab-sch, 5 50), 28 50; Mount Vernon, 3. *Shenango*—Hopewell, 5; Moravia, 2 06; Rich Hill, 3; Wampum, 4 10. *Washington*—Washington 1st, 26 50; Wheeling 1st, 27 89. *Westminster*—Centre (sab-sch, 7), 23; York 1st, 231 21. 3,115 73

SOUTH DAKOTA.—*Central Dakota*—Madison, 7 40. 7 40

TENNESSEE.—*Holston*—Jonesboro, 13. *Union*—Baker's Creek, 3 50; Cloyd's Creek, 1 50; Hebron, 2; New Market, 10. 29 00

TEXAS.—*Austin*—Austin 1st (a member), 10. *Trinity*—Terrell, 10 40. 20 40

WASHINGTON.—*Spokane*—Waterville, 3 30. 3 30

WISCONSIN.—*Chippewa*—Baldwin, 7. *Milwaukee*—Milwaukee Calvary, 19 80; —Immanuel, 79 12. *Winnebago*—Oconto, 15; Shawano, 3. 123 49

From the Churches and Sabbath-schools.....\$ 9,177 43

FROM INDIVIDUALS.

Mrs. M. C. Allen, East Orange, N. J., 10; "J." Dayton, O., 10; "Two Sisters," Katonah, N. Y., 50; Prof. R. E. Wilder, Greenfield, Ill., 5; "Friends," Oneida, Ill., 5; "From a Friend," Lancaster, O., 7; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; Rev. W. C. Cattell, D. D., Philadelphia, Pa., 60; S. J. Barnett, Delta, Pa., 5; Mrs. Ferdinand Johnson, New London, Pa., 5; "T." Delaware, 35; Mrs. Mary S. Rice, Honolulu, Hawaii, 50; "N. M. C.," Iowa, 5; Rev. J. S. Lord, LaSalleburg, Mich., 1; "E. G. C.," Phila., Pa., 100; Rev. J. M. Hunter, Madisonville, Tenn., 5; Gen. Geo. H. Shields, Washington, D. C., 60; Mrs. H. C. Scovel, Wooster, O., 20; "Tithe of Appropriation," Del Norte, Colo., 5; Mrs. Mary E. Welles, Minneapolis, Minn., 5; "C. E. S.," N. J., 300; "C. Penna.," 6; Rev. Ezra F. Mundy, Metuchen, N. J., 5; Rev. L. D. Potter, D. D., Glendale, O., 5..... \$764 00
Interest from Permanent Fund, including \$90 from R. Sherman Fund..... 4,390 56
From the Latta Fund, (Synod of Ohio)..... 41 67

For the Current Fund.....\$14,273 65

PERMANENT FUND.

(Interest only used.)

Legacy of John McLaren, Johnstown, N. Y., \$1,976 13
From Estate of Jane E. Gamoge, Milford, Pa., 861 50

Total for October, 1893..... \$3,337 68
Total for the Current Fund since April 1, 1893..... 16,611 28
Total during the same period last year..... 68,645 64
Total during the same period last year..... 76,066 61

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1893.

ATLANTIC.—Knox—Allen Memorial sab-sch, 2 82; Oglethorpe sab-sch, 4 08. 6 90
BALTIMORE.—Baltimore—Baltimore 3d, 4 00. New Castle—Lewes sab-sch, 2. Washington City—Washington City Gurley Memorial, 3 26. 9 26
CALIFORNIA.—Los Angeles—Montecito sab sch, 3 21. 3 21

CATAWBA.—Catawba—Concord, 3 21. Yadin—Freedom sab-sch, 4 10; Logan sab-sch, 3; Mt. Airy sab-sch, 1; New Centre sab-sch, 2. 12 31

COLORADO.—Boulder—Valmont, 9 cents. Pueblo—Huerfano Canon, 1 05; Mesa, 16; Pueblo 1st, 1 55. 18 69
ILLINOIS.—Alton—Bethel sab-sch, 5 50; Salem German, 3 05; Woodburn German sab-sch, 3 25; Zion German sab-sch, 1 05. Bloomington—El Paso, 8 65. Chicago—Chicago 1st, 24 06; — 8th, 78 92; — Bethany, 3; — Central Park, 4; — Endeavor, 2 73; Evanston 1st, 7 04. Freeport—Rockford Westminster, 50 cents. Mattoon—Paris, 3 40. Rock River—Aledo, 2 50. 145 23

INDIANA.—Crawfordsville—Lafayette 2d, 3; Rockville, 1 27. Indianapolis—Franklin sab-sch, 3 50; Greenwood sab-sch, 8. Logansport—Bourbon sab-sch, 3; Union, 1 65. Muncie—Anderson sab-sch, 16 86; Hartford City, 5. New Albany—Lexington, 2; Seymour, 4 50. Vincennes—Petersburg, 4. White Water—Union, 7. 58 88
INDIAN TERRITORY.—Oklahoma—Rush Springs sab-sch, 3 46. 3 46

IOWA.—Council Bluffs—Shelby sab-sch, 3. Iowa—Birmingham sab-sch, 9 90; Keokuk Westminster, 9 76. Iowa City—Red Oak Grove sab-sch, 5 10; Washington, 60 cts.; What Cheer sab-sch, 3. Waterloo—Conrad sab-sch, 4; Grundy Centre, 7. 42 36

KANSAS.—Highland—Clifton sab-sch, 18 47; Nortonville, 8. Larned—Hutchinson, 11 01. Osborne—Hays City, 3 91. Solomon—Bashan sab-sch, 74 cts.; Scotch Plains, 1 55. Topeka—Kansas City 1st, 12 50. 51 18

KENTUCKY.—Ebeneser—Covington 1st, 15; Flemingsburg ch. and sab-sch, 8 30; Paris 1st ch. and sab-sch, 15. Louisville—Kuttawa sab-sch, 12 44. Transylvania—Harmony, 2. 52 74

MICHIGAN.—Detroit—Brighton, 2; Detroit Bethany sab-sch, 7 15. Flint—Avoca sab-sch, 3. Grand Rapids—Grand Rapids 1st sab-sch, 9. Lansing—Concord, 1 41; Homer sab-sch, 3 60. Petoskey—Cross Village sab-sch, 3 16. Saginaw—Hillman sab-sch, 1 50; Mount Pleasant, 9; West Bay City Covenant, 1. 40 83

MINNESOTA.—Minneapolis—Minneapolis Bethlehem sab-sch, 6 58; — Shiloh, 10 92; Winsted sab-sch, 3. Red River—Evanville sab-sch, 1 55. 22 05

MISSOURI.—Osark—Buffalo, 1; Lehigh, 2 50; West Plains sab-sch, 8 70. Platte—Oak Grove sab-sch, 1 25; St. Joseph 3d Street sab-sch, 5; Union, 2. St. Louis—Rock Hill, sab-sch, 6 30; St. Louis 1st German sab-sch, 5; — Clifton Heights sab-sch, 14 05. White River—Harris Chapel, 50 cts. 46 30

NEBRASKA.—Hastings—Wilsonville sab-sch, 5. Kearney—Lexington, 1 77; Litchfield, 7 60. Nebraska City—Humboldt sab-sch, 88 cts. Niobrara—O'Neill sab-sch, 7 35. 23 60

NEW JERSEY.—Elizabeth—Elizabeth Westminster sab-sch, 33 76; Pluckamin sab-sch, 20 32; Roselle, 1 33. Jersey City—West Hoboken sab-sch, 40 12. Monmouth—Cranbury 2d, 4; Cream Ridge sab-sch, 18 06. Morris and Orange—Boonton (sab-sch, 15), 31 50; Madison, 3 18. Newark—Caldwell, 13 30; Newark 2d, 5 53; — High Street (sab-sch, 10-16), 40 16; — Roseville, 80 70; — South Park, 18 92. New Brunswick—Dayton, 1 38; Trenton 1st, 28 20. West Jersey—West Cape May sab-sch, 6. 331 46

NEW YORK.—Albany—West Galway, 2. Binghamton—Binghamton 1st, 56 55. Brooklyn—Brooklyn Cumberland Street, 10; — South 3d Street sab-sch, 70. Buffalo—Buffalo Bethany, 1 11; — Westminster, 8 30. Cayuga—Auburn 2d sab-sch, 13 11. Chemung—Horse Heads sab-sch, 10. Hudson—Ridgebury, 35 cts. Nassau—Roslyn, 8 70. New York—New York 4th Avenue, 9; — Crescent Avenue, 51 68; — University Place, 83 62. Niagara—Albion, 5. North River—Cornwall-on-Hudson, 3 47. Rochester—Rochester Westminster sab-sch, 14 40. St. Lawrence—Waddington Scotch sab-sch, 28. Steuben—Addison, 19 31; Arkport, 57 cts. Troy—North Granville sab-sch, 10; Sandy Hill, 15 83; Schaghticoke, 8; Whitehall sab-sch, 16. Utica—Oneida, 33 09. 513 07

OHIO.—Bellfontaine—Bellefontaine, 1 90; Urbana sab-sch, 55 30. Cincinnati—Bethel, 2 55; Loveland, 5 21; Venice sab-sch, 12 18. Cleveland—Cleveland Euclid Avenue, 22 50; — Madison Avenue church and sab-sch, 5 67. Columbus—Bremen sab-sch, 12 58; Columbus Broad Street, 1. Dayton—Camden, 7. Huron—Sandusky, 25 cents. Mahoning—North Benton sab-sch, 13 89. Portsmouth—Decatur, 2; Hanging Rock sab-sch, 11 09. St. Clairsville—St. Clairsville sab-sch, 12. Steubenville—

Beech Spring (sab-sch, 13), 17. Zanesville—Jersey sab-sch, 3 50. 194 63

OREGON.—Willamette—Albany, 7 70. 7 70

PENNSYLVANIA.—Allegheny—Sewickly, 23 62. Blairsville—Braddock, 12. Butler—Harrisville sab-sch, 2; North Butler, 4. Carlisle—Harrisburg Market Square, 56 10; Wayneboro, 2 31. Chester—Coatesville, 15 29; Malvern sab-sch, 8 67. Erie—Erie Park, 32 43; Fairfield, 2. Huntingdon—Houtsdale, 1 20. Kittanning—Jacksonville, 8. Lackawanna—Wilkes Barre Grant Street, 4 50. Lehigh—Allentown, 20 50. Northumberland—Chillisquaque, 1 25; Williamsport 3d sab-sch, 10 03. Parkersburg—Parkersburg 1st, 18 59. Philadelphia—Philadelphia 9th sab-sch, 111 83; — Beacon, 5; — Bethlehem, 18; — Northminister sab-sch, 91 83. Philadelphia North—Frankford, 13 30. Pittsburgh—Edgewood, 7 16; Pittsburgh East Liberty (sab-sch, 15 38), 25 07. Redstone—Mount Vernon, 3; Rehoboth, 10. Washington—Washington 1st, 15 90. Westminster—Pine Grove sab-sch, 70 cts.; York 1st sab-sch, 86 97. 609 53

SOUTH DAKOTA.—Central Dakota—Artesian sab-sch, 5. 5 00

TENNESSEE.—Union—South Knoxville sab-sch, 3 30. 3 30

UTAH.—Kendall—Paris, 4. 4 00

WISCONSIN.—Chippewa—Baldwin, 4. Winnebago—Florence, 4 47. 8 47

Total receipts from Churches, October, 1893.... \$ 1,286 80
Total receipts from Sabbath-schools, October, 1893..... 935 02

Total receipts from Churches and Sabbath-schools, October, 1893..... \$ 2,220 82

MISCELLANEOUS.

Lane Chapel sab-sch. Mo., 1 68; Thomas Coyle, New York City, 2; Union sab-sch, Neb., 25 cts.; Easter sab-sch, Minn., 91 cts.; Poca sab-sch, West Va., 1; Weissart sab-sch, Neb., 25 cts.; School No. 17, Waterloo, Iowa, 3 48; Oak Grove sab-sch, W. Va., 8 35; Sugar Loaf sab-sch, Minn., 6 50; Lynchburg sab-sch, S. C., 1 19; Elisab-sch, West Va., 1; Jos. S. Pomeroy, Fairview, West Va., 1; Oconto Baptist sab-sch, Wis., 71 cts.; Fairview No. 60 sab-sch, Ok. Ty., 5; Chandler sab-sch, Ok., 65 cts.; Collegeville sab-sch, W. Va., 1; a friend in Princeton, N. J., 200; Oaks sab-sch, Wis., 1 72; W. W. Baxter, Chicago, Ill., 2 25; Shanks Run sab-sch, Pa., 6 80; "C." Penna., 1; La Florida sab-sch, Colo., 3; J. L. Underwood, Minn., 3 71; Wm. Travis, Oregon, 5 30; W. B. Williams, Wash., 4 55; L. P. Berry, N. C., 75 cts.; F. L. Forbes, Michigan, 4 32; Fair Grove sab-sch, Mich., 2 75; Prairie Town sab-sch, Mo., 1 58; G. A. Reaugh, Iowa, 5 32; J. B. Clapp, Iowa, 7 35; R. Mayers, S. C., 4 23; Spring Arbor sab-sch, Neb., 1 06; H. B. Wilson, Georgia, 1; W. A. Yancey, Virginia, 2 16; C. K. Powell, Neb., 1 05; Taopi sab-sch, Minn., 3 23; Piercess sab-sch, South Dak., 2; Hicks sab-sch, South Dakota, 1; George Perry, South Dakota, 5; W. H. Long, N. C., 2; Middleton sab-sch, So. Dak., 2 56; Hackett sab-sch, So. Dak., 5; J. D. Irwin, Ky., 1; Shelby sab-sch, Mich., 3 50; Dermott sab-sch, Arkansas, 30 cts.; North Stauke sab-sch, Mo., 2; J. G. Harris, Va., 3; Rev. A. P. Cooper, Hot Springs, So. Dak., 5; Gillespie Enloe, Fla., 5; Millport sab-sch, Ind., 50 cts.; Hancock sab-sch, Wis., 1 50; G. V. Albertson, Ok. Ty., 35 cts.; W. A. Sears, Minn., 2 90..... \$340 71

Total receipts, October, 1893..... \$ 2,561 53
Amount previously acknowledged..... 70,114 40

Total receipts since April 1st, 1893..... \$72,675 93

C. T. McMULLIN, Treasurer,
1834 Chestnut Street, Philadelphia, Pa.

NOTE.—\$36 41 credited to Calvary Church, Presbytery of Los Angeles, Synod of California, in June, should have been credited to Arlington Church, same Presbytery.

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"Draft for interest, due to-morrow, received. Thanks."

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THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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Announcement for 1894

The Presbyterian Journal is now published by Samuel G. Scott, trading as the Presbyterian Journal Company.

Rev. Dr. R. M. Patterson continues as Editor, and will be assisted by Rev. Richard Montgomery, of Ashbourne, Pa.

In order to make the paper more helpful and attractive than ever to its patrons, and to induce new subscribers to start their subscriptions at once, the following new features will be introduced:

I. A corps of editorial contributors has been secured, who will contribute articles of timely interest on the vital questions of the day. The names of these contributors are as follows:

Rev. George D. Baker, D.D.
Rev. Willis G. Craig, D.D., LL.D.
Rev. Howard Duffield, D.D.
Rev. Henry C. McCook, D.D.
Rev. William Henry Roberts, D.D., LL.D.
Rev. Byron Sunderland, D.D.
Rev. B. B. Warfield, D.D., LL.D.
E. D. Warfield, LL.D.

II. The Sabbath-school page will be conducted by Rev. E. Morris Fergusson, General Secretary of the New Jersey State Sunday School Association. The notes on the International Lessons will be prepared by Rev. Henry T. Scholl, of Big Flats, N. Y.

III. Correspondents have been arranged for in New York and Brooklyn, Washington, Pittsburgh, Cincinnati, Chicago, San Francisco, etc.

IV. The Christian Endeavor page, will be conducted as heretofore by Rev. A. W. Spooner, Pastor of the First Presbyterian Church, of Camden, New Jersey.

We trust that our friends will aid us by speaking a good word for us as they have opportunity, so that our usefulness as a family religious journal, loyal to the interests of our beloved Church, may be largely increased.

THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1894.

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1894.

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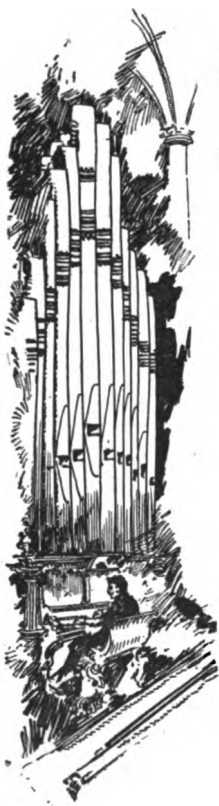
From South Dakota a minister writes: "I am very glad to see that you are making the magazine more interesting—that you are using so many maps and pictures. I hope you will even use more, if possible. You know we learn so much through the eye."

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THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1894.



SALIDA, COLORADO.

THE BOARD OF COLLEGES AND ACADEMIES.

E. C. RAY, D. D., SECRETARY.

THE COLLEGE BOARD.

The last General Assembly said regarding the Board of Aid for Colleges and Academies:

“Resolved, That we recommend to the church—for the work of this board—to adopt as far as convenient the month of February for taking offerings of churches and Sabbath-schools.”

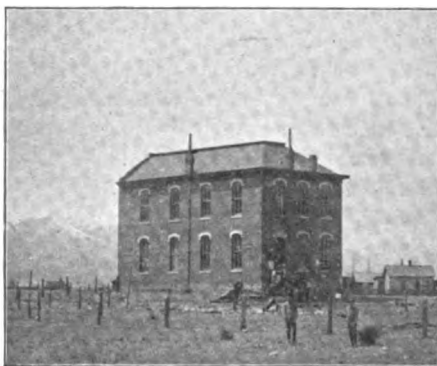
Hence the opening pages of this February number of our magazine are kindly given to the College Board.

THE BOARD.

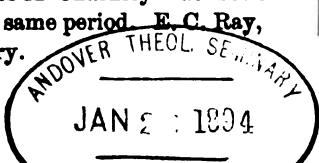
It has headquarters in Chicago, its twenty-four members being residents of the Northwest. Professor Herrick Johnson, D.D., LL.D. of McCormick Theological Seminary, has been its President since its organization in 1883, and Mr. Charles M Charnley has been its Treasurer for the same period. E. C. Ray, D. D., is the Secretary.

ITS WORK.

It gives counsel in locating and opening Presbyterian colleges and academies in the West; gives aid in paying current expenses to such as commend themselves to its approval and comply with its requirements; and assists



SALIDA ACADEMY.



them to pay off past indebtedness and to secure buildings and endowment. Correspondence with institutions, their ecclesiastical supervising bodies and their friends, examination of their accounts and work, and visiting them, occupy part of the Secretary's time.

To secure means for aiding institutions, correspondence, preparation of literary matter, and travel to meet individuals and to address General Assemblies, Synods, Presbyteries and churches, are duties of the Secretary. A report to the General Assembly is published annually, more than a million pages of printed information are circulated in the churches, and articles (like this, for instance,) are published.

ITS FINANCES.

The Board handled last year:

For its General Fund,	\$43,530 86
For its Property Fund,	6,616 10
For its Permanent and Trust Funds,	24,847 53
For Special Funds,	140 00
For Transmission,	156 50

Total Funds handled by the Treas.	\$75,290 99
Church College Board offerings and Individual Gifts sent direct to Institutions,	\$63,630 61

Total given for this cause through the Board,	\$138,921 60
---	--------------

The present financial stringency will cripple many institutions and imperil some unless the churches loyally assist the Board this year. The Lord's stewards are asked to consider the claims of this work for larger church offerings, individual gifts at once, and a good place in their testamentary provisions. These claims rest upon the fact that this work is essential to—1: Securing the Church a ministry. 2: Making Home Mission work permanent. 3: Winning the New West for the Kingdom.

Information regarding the principles, methods, history, accomplished results and needs of the Board may be had by addressing the Secretary, E. C. Ray, D. D., 80 Montauk Block, Chicago, Illinois. The articles following this give interesting points.

HEROISM.

The trustees of one of our Western colleges engaged the instructors for this year in June last, promising them salaries, besides board,

as follows: The president, \$1,200; other instructors, one \$500, one \$450, five each \$350, and one \$200; \$4,100 in all.

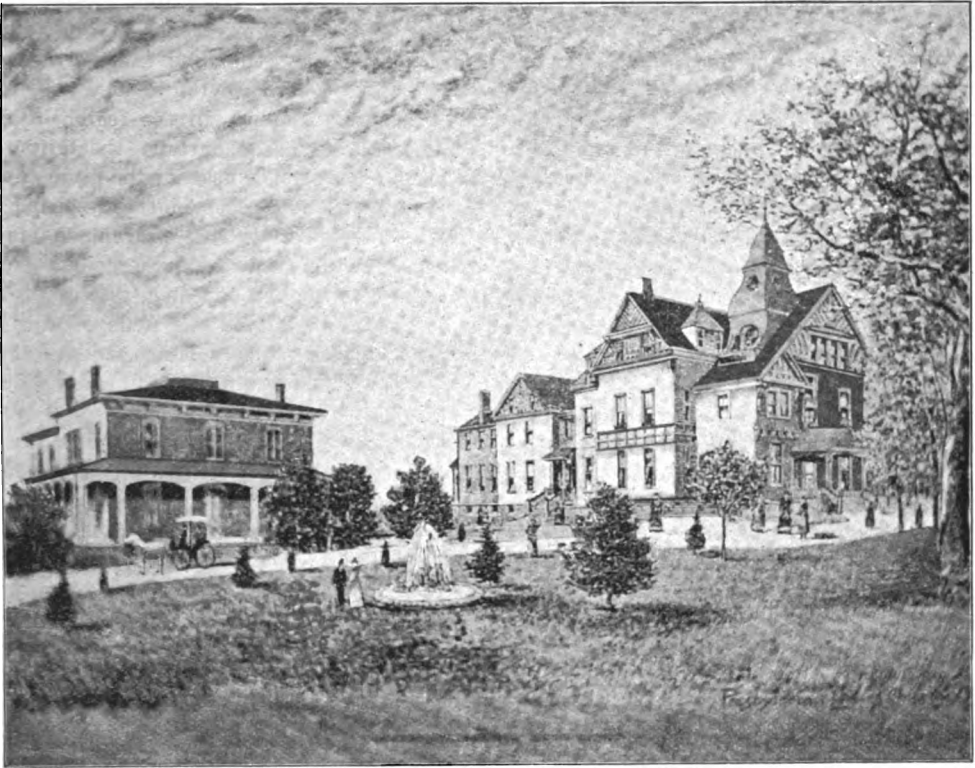
Financial stringency in the region of the college so seriously curtails the gifts of churches and friends near it; the same cause and the expenditure of money by people in visiting the World's Fair prevent so many who would like to attend the college from doing so, lessening expected receipts from tuition and board; and the College Board so strictly requires that current expense shall be kept within current income and no debt incurred; that the trustees, seeing no other way, announced to the instructors that only half the salaries promised could be paid.

A city church asked the president to become its pastor at a salary one-half larger than that at first promised him by the college, three times what the college now offers; the instructors are nearly all college graduates, some fitted by post-graduate studies in Europe to do superior work; but all, president and professors, when assured of the necessity of the step accepted the reduction of salaries, preferring not to risk, by leaving, the noble missionary work of the college.

Such self-sacrifice cannot be repaid in money; but the College Board would like to see these, and others like them, at least partially compensated; but it has not the means. The churches can give them a grateful place in their prayers.

CALIFORNIA.

At Los Angeles, in the region of perpetual Summer, is Occidental College, only three years old, organized because the College Board promised aid. The collapse of a "boom" left it stranded upon its fine large property. The College Board, offering to pay about one-fifth of the debt, has saved a property certain to become very valuable. The memory of the man who gave to the College Board, unasked, the Board's proportion of the debt-payment, though he refuses to let his name be known, will be forever fragrant and his works will long and blessedly follow him. He heard a sermon on the work of the College Board and sent his check for \$5,000 for this use. It pays.



OSWEGO COLLEGE.

OSWEGO COLLEGE FOR WOMEN, OSWEGO, KANSAS.

This cut illustrates an institution founded under the Board, aided by it every year, free of debt by the Board's stimulation (excepting \$5,000 which the Board has promised to secure for it as soon as possible), and doing a noble work for young women of South-eastern Kansas, home missionaries' daughters in the Indian Territory, and Indian and Mormon girls.

THE COLLEGE OF MONTANA.

This college, at Deer Lodge, Montana, has just received \$10,000 from the College Board, for which it gives the Board a first mortgage on all its property valued at \$109,400. This money was offered the college some years ago on condition that its local friends should wipe out the rest of its large indebtedness, and they have done it. The following article is by its President.

A TEXT AND FOUR POINTS.

REV. WILLIAM M. BLACKBURN, D. D.

President of Pierre University, North Dakota.

THE TEXT.

Three boys, who entered several weeks ago to take a "practical" course, came to me the other day, saying "we want to drop an easy study and begin Latin, if we can pull up by studying hard, and strike for a broader course." I agreed.

THE POINTS.

1. Few young people in a new country naturally propose to take a college course of study. Their schools do not waken ambition for it.
2. Get them into the preparatory department of a college and they receive a new spirit. The world grows larger and they want to know more about it.
3. Education in a college is likely to incite higher ideas and aims, even if the student has not funds to carry him through to a diploma.

4. The preparatory department of a Christian college is the most likely door to study for the Gospel ministry. (See reports of the Board of Education.)

THE COLLEGE OF IDAHO.

This building was partly eaten up by pilgrims to the Portland General Assembly; for the churches of Caldwell, Idaho, fed the special trainsful at that point, the profits helping to build this first and only college in the state of Idaho. It begins humbly in appearance, but royally in deed, having two college graduates in its faculty, doing thus far only the work of a collegiate institute, but doing that well. It ought to have \$10,000 for a building at once.



COLLEGE OF IDAHO.

NEBRASKA.

Bellevue College of the University of Omaha came into being, and its splendid property valued at \$120,000 came into the possession of our Church, because the College Board promised to aid it. It has received from the Board in ten years only \$8,357 and part of the College Board offerings of Nebraska churches. It is not such property cheap at the price? The college has far outgrown its present buildings; by offering \$5,000 the College Board has stimulated local friends of the institution to undertake to raise at least \$10,000 more for an additional structure.

A property valued at \$123,000, and a debt of \$34,000, was the situation at Hastings when the "boom" died and the whole plant was about to be lost to the Church. The College Board secured \$15,000 for the college on

condition that its local friends raise the rest. This was done, and this noble institution is ours forever.

EAST AND WEST.

REV. JAMES REID,

President of the College of Montana.

Are these denominational colleges which have been planted throughout the West needed?

The best answer to the question would be given by asking another: Were or are Christian colleges needed in the East?

Christian colleges are doing a work which state institutions cannot do. It would be as absurd and foolish to let these small Western colleges die for lack of support, as it would have been to let Princeton and Wooster and Wabash and Oberlin die. They were once small and poorly equipped.

We cannot make a "corner" on higher education, and compel students from all parts of our country to attend the great Eastern schools and colleges.

EXPERT TESTIMONY.

A young man who studied and then taught in our College of Emporia, Kansas, who is now in a large Eastern Presbyterian institution, and to whom the College of Emporia owed some money, recently sent this letter to the Vice-President of Emporia College.

Dear Sir:—"I have been considering the question for some time and have come to the conclusion that I can help the college a little. My bill against it is \$99.25. If you will send me a blank I will give you a note for \$100 and send you 75 cents.

My experience in the East has been of value to me. Take a young fellow in a small college, as I was, and he is apt to think that the professors in large institutions must be different from other men. But from what I have seen of the college professors and the college boys, I am quite certain that the instruction given here is no better than that which I received, and there is certainly not a more brainy set of students than at Emporia. I am taking a course in philosophy under Prof. —, which is very fine; but the more I see and listen to big men, the more profound respect I have for Prof. K. I am well satisfied that I have an A. B. from Emporia. Very sincerely yours, —."

CORNING ACADEMY, CORNING, IOWA.

Compare the picture of Salida Academy on the first page, with Corning Academy. Salida, a beautiful town in a valley 7,000 feet above the sea level, has its modest academy property freed from debt by the Board's giving one-third of the amount, conditioned upon local friends securing the remainder; a good start toward future great things. Corning has its fine property freed from debt by the

years ago it belonged to private individuals, but was secured for our church by the payment of \$3,624 which the Board of Aid for Colleges and Academies raised for it. A mortgage to the Board holds it forever in connection with the Presbyterian Church. A flourishing school, vitalizing its region, making Christians and ministers for us, about to enlarge its plant and its clientage, it shows what the College Board can do in a score of



CORNING ACADEMY.

Board's aid, and is now seeking endowment which its work proves it worthy of; an illustration of what Salida and other new beginners may come to under the Church's guidance and gifts through the College Board.

BROOKFIELD COLLEGE, BROOKFIELD, MISSOURI.

Although having a college charter this institution does only academic work. It has a beautiful property worth \$20,000. A few

places when the means for such work shall come to its treasury.

APPROPRIATIONS FOR 1893-94.

The College Board has voted the following appropriations from its General Fund for the current expenses of institutions during this school year. Italicised names of synods and presbyteries indicate that the institutions have no money appropriation, but have the privilege of soliciting and receiving the

College Board offerings of churches in the regions designated. The German Theological Seminary at Dubuque has the privilege of such solicitation in all German churches. Some colleges are aided as academies, either because they do only academic work, or for other reasons not prejudicial to the institutions, but peculiar to their synods.

COLLEGES, 17.

Albany College, Albany, Oregon,	\$1,500
Albert Lea College for Women, Albert Lea, Minnesota,	500
Alma College, Alma, Michigan,	Michigan
Bellevue College, Bellevue, Nebraska,	1,250
Coates College for Women, Terre Haute, Indiana,	1,000
College of Emporia, Emporia, Kansas,	1,000
College of Montana, Deer Lodge, Montana,	1,500
Gale College, Galesville, Wisconsin,	750
German Theological Seminary, Dubuque, Iowa,	850
Greenville, and Tusculum College, Tusculum, Tennessee,	500
Hastings College, Hastings, Nebraska,	1,250
Occidental College, Los Angeles, California,	1,000
Oswego College for Women, Oswego, Kansas,	800
Pierre University, Pierre, South Dakota,	1,000
Presbyterian College of the Southwest, Del Norte, Colorado,	800
Washington College, Washington College, Tennessee,	500

Whitworth College, Sumner, Washington, 1,200

ACADEMIES, 21.

Brookfield College, Brookfield, Missouri,	750
Buena Vista College, Storm Lake, Iowa,	800
Butler Academy, Butler, Missouri,	500
Carthage Collegiate Institute, Carthage, Missouri,	750
College of Idaho, Caldwell, Idaho,	500
Corning Academy, Corning, Iowa,	900
Geneseo Collegiate Institute, Geneseo, Illinois,	900
Glen Rose Collegiate Institute, Glen Rose, Texas,	800
Grassy Cove Academy, Grassy Cove, Tennessee,	200
Huntsville Academy, Huntsville, Tennessee,	250
Lenox College, Hopkinton, Iowa, <i>Dubuque, Waterloo</i>	2,000
Lewis Academy, Wichita, Kansas,	800
Longmont Academy, Longmont, Colorado,	800
New Market Academy, New Market, Tennessee,	300
Pendleton Academy, Pendleton, Oregon,	500
Poynette Academy, Poynette, Wisconsin,	600
Princeton Collegiate Institute, Princeton, Kentucky,	650
Salida Academy, Salida, Colorado,	700
Salt Lake Collegiate Institute, Salt Lake City, Utah,	1,300
Scotland Academy, Scotland, South Dakota,	1,000
Union Academy, Anna, Illinois,	700
Total,	\$30,250

THE PEARL OF DAYS.

In our December number we spoke of an essay with the above title as having been written by an English laborer—we were not sure whether a man or a woman—who won the prize which had been offered for the best essay on the advantages of the Sabbath to the working classes.

That editorial note brought the editor to pleasant acquaintance with a lady, a native of Scotland, whose father knew the writer of that essay, and has kindly lent us a copy of the little book. She does not know where she could find another copy. The writer of it was "*a laborer's daughter*," and we were in error, when we stated that she won the prize. The offer of prizes—£25, £15 and £10—for the three best essays, had limited

the competition, perhaps inadvertently, to "*laboring men*," and the offer produced, within three months, "the astonishing number of more than 950 compositions, manifesting by the single fact, without reference to the merits of these productions, the widespread interest and deeply-rooted principles with which the holy day of God is revered, loved and honored by the laboring people."

The "*Laborer's Daughter*" in sending her essay, "*The Pearl of Days*," wrote:

SIR:—I have thought it unnecessary to inquire whether a female might be permitted to enter among the competitors for the prizes offered in your advertisement. The subject of the essay is of equal interest to woman as to

man; and this being the case, I have looked upon your restriction as merely confining this effort to the laboring classes. Whether I judged rightly or not, matters but little; the effort I have made . . . will at least be of use to myself; and should you consider these sheets as containing any thoughts of value they are at your disposal.

The adjudicators in view of the terms of the offer, felt constrained, "in faithfulness to the other competitors" to exclude this essay from competition for the prizes, but they commended it as of extraordinary merit, and desired its publication. It was published in 1848, with a most graceful dedication to the Queen by "the proposer of the essay."

We joyfully believe that the interest with which "the holy day of God" is regarded by the laboring people of this land, has been signally shown in the past year, and that the present is a favorable time to set forth its profitableness for this life and for the life to come. We suggest the publication of a new edition of *THE PEARL OF DAYS* to any enterprising publisher who "can discern the signs of the times." Meanwhile we give our readers a taste of it in the following extract:

Were it possible to view man as only formed for this world—as a mere link in the chain of existence—doing his little part, enjoying his brief existence, and then reduced again to his original elements, passing away alike forgetting and forgotten; and were we to regard the Sabbath as merely a civil institution, the appointment of human government; even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God to improve the opportunities afforded by it, confer benefits upon working men which they could not otherwise obtain. The Sabbath limits, to some extent, the power of employers, whom selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and health of their servants;

and secures to those whose daily avocations require their absence from the family circle the pleasures and comforts of home, the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainment of useful knowledge: it ought therefore to command the respect of all who are desirous of promoting the improvement of the working population.

But it is impossible thus to regard man. Man has a spiritual, never dying, as surely as he has an animal and mortal nature, which act and re-act upon each other, so that the well-being of one is essential to the well-being of the other. He, therefore, who would confine man's views to this world, and limit his endeavors after happiness to the present life snatches from him, along with the hopes of the future, the riches of the present. Debarred from his Father's house and his Father's table, he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unremitting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The Sabbath must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon the human family.

Whatever helps the people of this world to prepare for a residence in heaven, falls not to bring down something of the blessedness of heaven into this world. He who lay down to sleep where, in his dream, he saw a ladder set upon the earth, the top of which reached unto heaven, had the angels for visitors, and from above the ladder the voice of God came down to him promising the most abundant blessings to him and to his seed. So always they enjoy the best blessings which can be possessed in this world, who dwell nearest to the sacred pathways which lead up to heaven.

SYNODICAL HOME MISSION WORK.

Rev. J. Garland Hamner, Jr., Chairman of the Committee on Synodical Home Missions in New Jersey, sends us specimens of a card, "thinking that it might help some of the brethren in other synods." We think so too, and gladly co-operate. The card is accompanied by an envelope, very strikingly printed and decorated, in which contributions are conveniently sent. Mr. Hamner says:

Samples are sent out to the pastor of every church in the State requesting them to send for as many as they can use. We feel that our success in the work of home missions in New Jersey is due to the practical and direct way we go about it.

We are sure that our readers in other synods will be interested in seeing how they do it in New Jersey.

A SHORTER CATECHISM.

[For Churches in New Jersey.]

What is Home Missions?

It is preaching Jesus Christ wherever in our own land He is unknown; organizing those who love Christ into churches for worship and work and paying part of the pastor's salary until the local church can pay it in full.

What is Synodical Home Missions?

Synod doing its own Home Mission work. Each CHURCH in this State (the Synod) contributes to a fund at Trenton. Each PRESBYTERY plans and controls the work in its own bounds, and draws on Synod's Treasurer according to its needs.

What is the Advantage of the Plan?

The responsibility for the support of old and beginning new work is thrown on the churches nearest at hand. The work is more effectively done; sympathy more easily aroused.

Does This Plan Increase the Cost of Administration?

No. There are no salaries for secretaries—no rents for offices. \$15,177.00 was collected and expended last year at a cost of \$133.00. A committee of ministers and elders in each Presbytery plan the work for the Presbytery. The chairmen of these committees form the State Committee where the amounts to be paid into or drawn from Synod's fund are amicably adjusted.

Does Synodical Home Missions Decrease Interest in the Board's Work in the West?

The knowledge of great needs in old settlements emphasizes the need in the new.

New Jersey gave last year in cash \$6,000 more to the Board than when the plan started.

The Synod of Indiana, before adopting the plan of S. H. M., drew \$2,000.00 a year more than she paid the Board. Now she supports her own work and gives \$2,500.00 for the West.

The Synods of New York, Pennsylvania, Ohio and Baltimore are all following New Jersey and Indiana.

What is to be Done in New Jersey?

Eighty one churches and missions already started must be cared for.

New Jersey has a foreign population of 110,822 Germans; 12,989 Italians; 8,569 Dutch; 8,467 Swedes, Danes and Norwegians; 5,320 Russians, 4,714 French; 3,417 Hungarians, and 3,615 Poles, demanding immediate and special attention, as they crowd the city and colonize the country.

What Will This Work Cost?

\$16,000.00 is the lowest estimate for the old work. According as you give the new work will go forward.

Synod asks Presbyteries to contribute the following MINIMUM amounts:

Elizabeth (30 cts. per member).....	\$2,552 40
Jersey City (25 cts. per member).....	1,634 50
Monmouth (30 cts. per member).....	1,198 60
Morris and Orange (30 cts. per member)...	2,741 10
Newark (37 cts. per member).....	2,789 37
New Brunswick (37 cts. per member).....	2,369 85
Newton (30 cts. per member).....	1,182 60
West Jersey (30 cts. per member).....	1,275 40
	<hr/> \$15,682 82

How Much Ought My Church to Give?

BE SURE AND GIVE ENOUGH.

Salaries of pastors in Home Mission churches in Monmouth and West Jersey Presbyteries average but \$600.00.

The Italians are hungry for the Gospel! Give and "provoke other churches to good works."

How Much Ought I to Give?

How much has God given you? What is the need? How great is your love for Christ, your fellow, your country?

When Shall I Give?

Give quickly! All payments are made quarterly. When there is no money the Treasurer must borrow and pay interest. All church collections and individual subscriptions are to be sent to

ELMER EWING GREEN,
Treasurer S. H. M., Trenton, N. J.

COLLEGES AND ACADEMIES.—We have gladly given to the Board to which our Church has committed the care of this important interest, the first six pages in this number, as we did to the Board of Publication and Sabbath-school Work in our November number of 1893. That this Benjamin's portion falls this month to the youngest member of our Church's fair sisterhood of Boards is in accordance with the recommendation of the General Assembly, which is in the opening paragraph of Dr. Ray's interesting communication. Our readers will surely rejoice in his clear presentation and vivid illustration of what that Board has accomplished in its first ten years of life, and the bright promise which shines into the future from such vigorous beginnings.

LOG COLLEGE, on page 139, is in striking contrast with the pictures on Dr. Ray's pages. Yet we cannot say that it is less picturesque. A snug log cabin in the woods has a beauty of its own, which those who lived in the first years of their wedded happiness are apt to look back upon with regretful pensiveness from the statelier mansion which they occupy in their later years, and which represents the accumulations of their many years of thrifty industry. But this is only as the sight of their stalwart sons and womanly daughters makes them sigh a little in remembrance of the days when they held them on their laps. After all, they do not wish to put their children back into their cradles, nor to live again in log cabins. Push on, Dr. Ray, but keep the pictures which illustrate the beginnings of our enterprise which is going to plant academies and colleges all over our land. Dr. Hodge will be pushing on after you helping to fill them with bright youth, among whom he will help the Church to find her ministers, and her missionaries of both sexes.

And still it is of an educational institution, SWIFT MEMORIAL INSTITUTE, that Dr. Cowan writes in the *Freedmen's* pages—145–147. So full of *Education* is the air of February, and the mind of the Church, in the middle of the school-season of the year. God bless the boys and girls, in gracious answer to the affectionate prayers that go up to Him from their homes. God bless their parents, and help the dear youth to make their parents glad by getting that wisdom which begins in the fear of the LORD.

SILLY RODOMONTADE.—In our Church Erection pages (page 150), attention is called to an extravagant utterance, lately made in Boston, "by a well-known preacher," alleging great waste of money in building unnecessary churches. He puts the figure at \$30,000,000. Our courteous and accomplished editorial correspondent, who has occasion to know something of *Church Erection* in our denomination, gives a very clear exposure of this "extravagant statement," and shows it to be a statement wholly unfit to be made.

The Independent, in its issue of January 4, page 15, publishes an exposure of this same slander, made by eminent Congregational ministers. *The Independent* says of that extravagant statement, "As in the very nature of the case, it cannot possibly be true, it is a gross libel, a moral offense approaching a crime in its magnitude."

Placing this beside a similar specimen of rodомontade—"a minister solemnly declaring from the pulpit that there are more young men in prison than in the Church"—the *Independent* charitably comments: "Doubtless his object in making such a statement was to arouse people to the importance of a more careful training of the young in the habit of church-going. But the end, excellent as it is, certainly did not justify a

grievous falsification." We agree with the *Independent*, but we do not see the need of such a *long* word as the last one in the passage we have quoted. We should spell it with three letters, two of which are vowels.

OUR NEXT ISSUE may be expected to contain a second article from the pen of Rev. Dr. Pentecost of London, continuing his account of "The Wonderful Work of God in India."

The young people will find some good

reading under the general title Young People's Christian Endeavor in this issue, but they will make a great mistake if they limit their reading to those pages. They may expect an article in our next number on "The Young Christian at Home," by Mrs. Thomas Carter, of Boonton, N. J.

In a recent visit to our editorial room, Rev. Thomas Marshall, D. D. delighted us with his account of the strong rising tide of enthusiasm for missions in the Northwest, especially among the young.

THE WONDERFUL WORK OF GOD IN INDIA.

GEORGE F. PENTECOST, D. D.

Christianity is making such rapid progress in India that it taxes the faith of our friends at home to credit the story of its triumphs in this far away land of a wonderful people, about whose faith and general history there has always rested a mist of romance. The mists are rolling away; the romance is being reduced to plain matter of fact; their faith is being understood; their boasted impregnability and inaccessibility to the Gospel are being pierced; and the Hindus and Mohammedans are being reached. The vaunted immutability of the Hindu system is yielding every day to the impact of the truth of the Gospel, and Hinduism, where it is not giving way to Christianity entirely, is being riven, seamed, eroded and modified almost out of recognition as compared with what it was a hundred years ago. At the request of the editor of THE CHURCH AT HOME AND ABROAD I am to give to its readers a bird's-eye view of the situation in India at present.

India is a vast peninsula cut off from the rest of Asia by the Himalayan range of mountains on the north, and the great oceans bounding the other two sides of this triangular continent—the Indian ocean on the west and the bay of Bengal on the east. It is accessible from the north practically by only three passes, one on the northeast and two on the northwest, and from every other point only by the sea. Its superficial area is

just about one-half that of the United States, while its population is nearly five times as great. That is, if the United States had a population as dense as that of India there would be within our borders *six hundred millions* of people. India is not a homogeneous nation, but rather a congeries of tribes. The dominating people indeed are the Hindu Aryans; the south of India still holds vast numbers of the old Dravidian people conquered by the Aryans three thousand years ago. Then there is still an aboriginal people back of the Dravidian people. In the west of India there are not a few Persians, the Parsees. Besides, there are several millions of half-caste people, the Eurasians, and the French, Portuguese and Dutch descendants of native mothers. The vast Mohammedan contingent of seventy millions is an enormous and difficult factor in the count, but even their solid ranks are being pierced by the gospel.

In my judgment India is the key to the missionary situation. Africa and China are vast, with two hundred and fifty millions of people in the Dark Continent and four hundred millions in the Celestial Empire. Still India is the citadel of paganism, and that stronghold carried, the rest of the heathen world will be gathered in as a detail.

I. DISCOURAGEMENTS.

The discouragements from one point of view are very great. I should rather say the difficulties are very great; for to my mind

there are no discouragements, though we often times confound the one with the other. Consider first the vast multitudes of people—the three hundred millions already spoken of—with a natural increase of population far in excess of the present measure of conquests by the gospel. For instance, during the hundred years since Carey went to India, the population has increased under the fostering care of the British government *one hundred millions*, while the increase in the Christian community has scarcely been more than half a million. This, standing by itself, looks to the superficial mind like a demonstration of the impossible, so far as the success of Christian missions is concerned. This, however, is a fallacious conclusion, as I shall hope to show presently. Then when we consider the comparative weakness of our missionary force, the task assigned them seems well nigh hopeless. There are in all India, say, not mere missionaries than there are ordained Christian ministers in New York. In other words we are devoting to two millions of people at home already Christian, in surroundings and by tradition and education, as much, nay, even more in men and money, than we are devoting to the three hundred millions in India. This looks discouraging. If we were to treat New York as we are treating India in respect to the force of laborers we send out there, there would be in New York just about seven Christian ministers to look after the spiritual interests of that city. And yet every now and again we get up great conferences to consider the question of “how to reach the masses,” in our American and English cities. The fact that almost all our work has to be done in the vernacular of the people, and that it requires years of study and experience to acquire a real facility in the idiomatic speech of the people, is another great difficulty. Then the nature of the systems of religion and superstition which confronts us is another difficulty.

The great Hindu system of faith and worship is not a mere superstition, but the most perfectly organized religious system in the world. Every Hindu, from the highest caste Brahmin down to the lowest caste man,

the shoemaker and the sweeper or scavenger, is from his very birth made the subject of religious rite and instruction. Every act, from the moment he awakes in the morning until he closes his eyes in sleep, every day, is accompanied with some religious rite—a prayer, an invocation or some act of worship or recognition of the gods. Every man, woman and child is kept under the watch and spiritual ward of a religious *guru* or pastor, who enters every house, catechises every soul, and inquires into the measure of faithfulness of each member of the family. This *guru* holds a despotic power over every soul in his charge, which he exercises without stint, to keep his people faithful, and all the more since the gospel of Christ has come to the land. He is not always, by any means, a bad man. Often times he is gentle, good, and truly and deeply interested in the spiritual welfare of his charge. He is always a Brahmin. The temple services are vast and many. Temples abound in the land. The priests (always Brahmins) are exacting and rigorous. The system of caste is what the great Dr. Duff called the “masterpiece of hell.” It binds and holds men and tyrannizes over them to that degree, that seven out of ten Hindus would prefer death to the penalties of breaking caste.

To become a Christian is the most flagrant breach of caste that a Hindu can be guilty of. The women of India are straitly shut up in their zenanas, and so inaccessible to the teaching of the gospel—except lately, since Christian women have penetrated these domestic prison houses. The women are the most uncompromising enemies of the gospel, for though they have no gods but their husbands, whom they worship and whom they serve as slaves in the house, they are the custodians of the household gods, the persistent teachers of the tenets of their faith and the most faithful allies of the *gurus*. Many a Hindu man who has become almost persuaded away from his home, only returns to it to be whipped into the traces of Hindu faith and worship by his wife, and especially by his mother, his grandmother and his mother-in-law. For though the women hold a degraded position in India they are the real rulers

there, as they are everywhere. Added to these natural difficulties in the land the missionaries have the constant handicap of being insufficient both in numbers and means for their work. With enlarging fields, constantly opening doors of entrance, their number is hardly increased from year to year, their small salaries barely enough for support even in that land and are often cut down because of the failure of the churches at home to respond to the appeals from the societies, until the heart grows sick and faint. Notwithstanding I have never yet met a really discouraged missionary, or at least one who wanted to throw up his work and return home. There may be such in India, but I have not met with them. And here I may be permitted to mention the fact, that, taken as a whole, the missionaries in India, both men and women, are as noble and consecrated a lot of servants of Jesus Christ as I have ever met with anywhere. As for ability they are, taken together, well up to the average, and their work brings out all that is best in them. Among them there are apostolic men and women, men of great ability, heroic courage and heaven-born energy and enthusiasm.

Another difficulty is the general attitude of the British or rather the Indian government officials. Though the attitude of the government (officially) is that of neutrality between the various faiths, Hindu, Mohammedan and Christian, it is in reality negatively hostile to Christianity out of desire to placate the favor of the great religious leaders of the dominant faiths. The moral and spiritual influence of the Anglo-Indian official and commercial classes in India is thrown against Christianity as represented by the missionary workers. This is true of the Anglo-Indian press. This must not be taken to exclude the fact that there are noble exceptions among the English and other European people in the land. The Hindu does not discriminate between a Christian and a man from a Christian country. So that the Sabbath-breaking, profanity, drinking, and generally irreligious conduct of the thousands of Europeans in high places is such a contradiction to the teaching of the missionary that the ordinary Hindu and Mohammedan mind can-

not understand it. As a rule the missionaries in India have to bear the "reproach of Christ" from their European fellow countrymen and nominal co-religionists, as nowhere else in the world.

Another difficulty or possible source of discouragement is in what seems to the average missionary the comparative fruitlessness of his labor. The fewness of his converts and the difficulty with which he wins each one away from his old environment seems to him to be a very inadequate return for all his pains and labor. This, however, as will be seen in the sequel, is more an apparent than a real discouragement. Added to all this there is a sense of loneliness and isolation in that vast land and among those vast millions which it is almost impossible for one who has never been there to understand. There is that in heathenism which is awfully oppressive. There is a moral atmosphere which stifles and appals and makes all things at times look black and hopeless. The horrid scenes at and about the temples; the deep degradation of the people of the lower castes; the midnight darkness in respect of things really spiritual; the dense superstitions; the fetid immorality; the absence of what to us who have been reared in Christian surroundings is the central factor in the religious nature, the conscience, in the average native, makes the work of preaching the Gospel most difficult; for there is little or no sense of sin among the people. That is, sin in the moral sense of it. To them sin is only some violation or neglect of ceremony. With their almost universal pantheism, they can have little sense of the individual responsibility for moral actions. Though it is a mistake to suppose that the average Hindu is an astute philosopher, as some of our people seem to believe, they are all permeated with the practical conclusions of a pantheistic philosophy which has percolated all castes and classes from the cloisters of the old Indian monasteries where their monks and pundits live and discourse to their pupils.

So much for the darker side of the problem. It will but serve to bring out the bright and glorious picture which I shall hope to set before you in another communication.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO DEC. 31, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'D'S.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$95,067 83	\$85,395 13	\$12,301 59	\$5,041 66	\$102,788 81	\$38,981 23	\$339,496 25
1893	82,414 29	83,152 08	11,387 47	7,045 46	27,117 82	31,047 73	241,164 79
Gain				\$2,008 80			
Loss	\$12,673 54	\$3,243 10	\$814 12		\$75,670 99	\$7,933 51	\$98 331 46

Total appropriated to January 1, 1894.....	\$1,045,496 10
Received from all sources to January 1, 1894.....	\$341,164 79
Surplus of May 1, 1893	1,858 73 243,028 51
Amount to be received before May 1, 1894, to meet all obligations	802,472 59
Received last year, January 1, 1893 to May 1, 1893.....	675,008 12
Increase needed before the end of the year	127,464 47

The above statement suggests the unwelcome probability of a large deficit at the end of the current year. It is gratifying, however, to notice that the loss reported this year is in large part due to a failure in legacies. Living givers are responsible for only about two-fifths of the decline in receipts up to December 31. A strong rally on the part of friends who still live to pray and give for missions will surely give the needed relief before the close of the year, except the deficiency which may still be inevitable through failure of legacies.

NOTES.

Dr. Nevius, just before his death, conducted morning prayers in his home. He read from the Chinese Scriptures the 2d chapter of 1st Thessalonians, making brief comments as he read. The chapter was an unconscious tribute to the life which was about to close. Some of the verses had an almost autobiographical application to the reader. He could have said truly of himself, in the very words of Paul, "For yourselves, brethren, know our entrance in unto you, that it was not in vain. . . . But we were gentle among you, even as a nurse cherisheth her children. . . . For ye remember, brethren, our labor and travail. . . . Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children. . . . For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus

Christ at His coming? For ye are our glory and joy."

The hymns sung at his funeral were special favorites of Dr. Nevius, and seemed beautifully appropriate to the occasion.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

"Earth to earth and dust to dust,
Calmly now the words we say,
Leaving him to sleep in trust
Till the Resurrection-day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

When Dr. Talmadge, whose recent death has been such a loss to missions in China, first landed in Amoy there were but six native Christians in China. When he died, in 1892, forty-five years later, there were 50,000 communicants connected with the widely extended missionary work throughout China, which may be regarded as representing not less than 150,000 professed adherents to Christianity.

Mrs. Isabella Bird Bishop, after extensive travels around the world among missionaries in all lands, taking careful observations of their work, has become an enthusiastic advocate of foreign missions. Much of her journeying has been in lands difficult of access to the ordinary traveler, and which are as yet but partially and feebly occupied by the missions of the Christian Church. She has been deeply and painfully impressed by the appalling needs of the heathen world, and is using her gifts of speech in addressing large and interested audiences in Great Britain, presenting eloquent and pathetic appeals to Christian people to study this tremendous theme, and arouse themselves to more vigorous action and more enlarged missionary plans for the needy world. A recent address by her upon "Heathen Claims and Christian Duty" was delivered at the "Gleaners' Union" Anniversary, in Exeter Hall, November 1, 1898, and may be found in *The Church Missionary Intelligencer* for December, 1898. It is a powerful appeal, full of hard facts and womanly tenderness.

That noble Nestor of South Sea Missions, the "Old Man Eloquent," Dr. Paton, of the New Hebrides, has reached Great Britain on his way back to Australia. He is accorded an enthusiastic welcome there, as everywhere, and, as he often did in America, he seems to be still in Great Britain running from one audience to another, trying to overtake his many engagements to make missionary addresses. He is to fill out a long and continuous programme of addresses in England, Scotland, and Ireland, and will then take his departure for Australia. May he have strength for these many labors, and God's abundant blessing upon his heart and service.

We find in *The Chinese Recorder* of November, 1898, the following appreciative words referring to the return of Dr. and Mrs. Mateer after their recent furlough in the United States. The testimony is a kind and generous tribute not simply to our honored missionaries, but to the high character of the service they have rendered to Christian

education in China. In announcing their arrival it is said:

They will be heartily welcomed back by all the friends of Christian education in China, in which they have both done such faithful and distinguished service. The college at Tungchow, of which they have had charge, has done much to mould the general character of all the higher Christian schools throughout the Empire, and has supplied the majority of these schools with their first teachers of Western branches.

There are several fine missionary colleges in China. Prominent among them may be mentioned the Methodist Episcopal colleges in Peking, Soochow, Kiukiang, and Foochow, the Presbyterian colleges at Tungcho and Canton, St. John's College at Shanghai, the American Board college at Tungcho, near Peking, and one under the care of Dr. Allen at Shanghai.

Dr. Post, on his return to Syria, received a letter from Northwest China requesting two Arabic-speaking evangelists, familiar with the Koran and Mohammedan literature, and filled with the spirit of Christ, to labor among the thirty million Moslems of China. "What a Macedonian call," says the Doctor,—"How I wish we could at once answer it!"

MISSIONARY CALENDAR.

DEPARTURES.

November 21.—From San Francisco, Miss Carrie H. Rose, formerly of Tokyo, to join Miss S. C. Smith at Sapporo, Japan.

December 9.—From San Francisco to join the Laos Mission, Rev. and Mrs. W. F. Shields, J. S. Thomas, M. D., Mrs. Thomas, and Miss Julia A. Hatch.

ARRIVALS.

November 29.—From Ichowfu, China, Rev. and Mrs. W. P. Chalfant.

December 17.—From Seoul, Korea, Rev. Graham Lee.

DEATHS.

September 5.—At Oroomiah, Persia, Frances, infant daughter of Rev. and Mrs. J. C. Mechlin, of Salmas.

October 19.—At Chefoo, China, Rev. John L. Nevius, D. D.

In a recent report of the Christian Endeavor Movement in China, Rev. A. A. Fulton states that there are at present in China 18 societies, containing 536 active members and 95 associate members. These societies are connected with the Presbyterian, Congregational, Baptist, Methodist, and Reformed Churches in Canton, Shanghai, Amoy, Ningpo, and Foochow, and some other localities. Several are connected with educational institutions, others with churches.

Magic lantern slides of special value in illustrating life and scenes in India may be obtained at the nominal rent of two dollars and express expenses. The pictures alone, not the lantern, are furnished. Seventy slides are accompanied with a descriptive lecture, which may be used in presenting them. Similar sets of slides illustrating Persia and China will be ready shortly. Address for further information, Mr. W. Henry Grant, 53 Fifth Avenue, New York.

SOME HOPEFUL ASPECTS OF MISSION WORK IN JAPAN.

REV. GEORGE WILLIAM KNOX, D. D.

I. THE INTELLECTUAL STIMULUS.

A series of articles upon the Hopeful Aspects of Mission Work in Japan will naturally be one-sided and, perhaps, too bright colored. One might write as readily upon the Depressing Aspects of Mission Work, and find material little less abundant. But the editorial invitation which has determined the title of the series and the topic of each article is wise, since it is the hopeful aspect of things that excites to effort, and that sustains us in the presence of those other aspects which reality too readily assumes. For the rest, the title of the series gives warning that a full view of the situation is not attempted.

THE MISSIONARY FACING HIS TASK.

The day is past, if it were ever existent, when the work of foreign missions can be thought adapted to the intellectually feeble and infirm. In certain quarters, it is true, the opinion still prevails that the missionary's work as the preacher of the Gospel is the repetition of some "form of sound words," and we are told with a good deal of reiteration that the Church is at fault because some more or less elaborate formula is not uttered in the ears of all men within some specified time. Knowing the world's population, the number of Christians, and the time necessary to repeat the message, it requires only a meagre knowledge of arithmetic to enable one to state with considerable accuracy the duty of the Church to preach the Gospel to all nations before the end of the century,

On this view, the intellectual stimulus in mission work in Japan, or elsewhere, must be slight indeed, equal that gained by those devoted missionaries of the Roman Catholic Church, who give their lives to baptizing unconscious and dying men.

But to preach the Gospel really, so to utter the message that has brought light and life to one's own soul, that it may win its way to the hearts and minds of men of another race, what adaptation, what wisdom, what intellectual activity are needed! To make the strange language the moderately clear medium of thought is only the beginning of a life-long task. The missionary must imagine himself in the situation of those whom he would reach, that he may think their thoughts and see with their eyes. Nothing could be more stimulating than this purposed translation into a new intellectual environment and atmosphere.

The effect, for a time, is bewildering. We cannot get the perspective. Humanity seems as distorted as art, and we half think some lord of misrule has introduced his following of beings fantastic, bizarre, even irrational. One is inclined to say, the longer one lives in the land the less he knows of the true character of its people, and it is quite possible to sound a halt at this point, and to abide in a self-superior and critical attitude.

But if the student resolutely holds on his way, he comes, by-and-by, to understand the hidden motives, the ethical standards and the philosophical ideas which underlie the civilization he studies. The bizarre appearance disappears, and is replaced by one rational and natural. The same humanity

is found at last, and the missionary feels himself at home in the place which had seemed so peculiarly far away. A new world has been discovered; a new sense has been attained; new eyes look out upon a new universe.

HE MUST BE AN INTELLECTUAL LEADER.

To an unusual extent this is the experience of the missionary in Japan, for there he meets the intellectual leaders of the people, and deals with a class of men who force him to attempt an intellectual mastery of the situation. These men are "intellectually detached." Their ancestors long ago gave up Buddhism for a philosophical Confucianism, and now they have given up the system of the "Sages" for the science and the philosophy of the West. Socially, politically, intellectually they are the men to whom the people turn for guidance. Many of these men have studied the message of our Saviour, and the Gospel can be preached effectively to them as their own preconceptions and mental and moral attitude are understood.

In Japan, as elsewhere, it is true, of course, that the fervent, believing life of the righteous man availeth much, and that the personal influence of the missionary has brought many into the Church. But it is also true that the appeal to reason in philosophical and theological discussion has been constant, and that many count their conversion from the time when their reason was convinced. Not fine doctrinal distinctions, but fundamental truths have been in debate, the existence of a self-conscious God, the Deity of Christ, the immortality of the soul, the possibility and reality of a verbal revelation.

To give a reason for our faith, a reason that will endure our own criticism and scrutiny, and that shall appeal to keen-witted men of a race, civilization and education so different from our own, is intellectually as stimulating an exercise as can be found, an exercise that may be omitted at home, but can be passed by in no wise profitably in Japan.

THINGS NEW AND OLD AND THAT WISELY.

It is not a mere discussion of the schools, and victory is not won without strenuous

effort. Buddhism has not made strong defense, but Confucianism is obstructive by its very cast of mind. To the philosophic Japanese the ordinary preaching of the cross is "foolishness." He respects and soon accepts theism, but does not suppose that the missionary himself believes the greater part of the creed. That intelligent foreigners preach such doctrines is explicable, since Buddhist priests for popular effect preach in public fables which they readily deny in private talk. And as our educated Japanese comes to read foreign books, and to meet with foreign men, his antecedent expectation seems justified. Western literature, science, and professors, appear anti-Christian, non-Christian, or if Christian still, in a sense other than that gathered from the Gospel message of the missionary. The Church, too, at first glance, seems hostile to science—to oppose evolution (which is as his native air to the educated Japanese) as an older generation opposed geology, and a still older one astronomy; and to our Japanese the conflict between science and religion must be settled in favor of the former, and that it has been settled, so he is assured by many reputable representatives of Western philosophy and thought. Moreover, he finds a mission of highly educated and spiritually-minded men, which assures him, in the name of the most advanced university culture, that all belief in the miraculous is to be given up, and that Protestant and evangelical Christianity is represented most truly by the school of Pfleiderer.

To face such a situation is stimulating in the highest degree. It must ever be stimulating to face the facts, to cease to hide in intellectual isolation or in theological preoccupation, and in Japan the facts thrust themselves upon us whether we will or no. And to face the facts involves a good deal,—we must know the people that we may not offend needlessly, but may adapt our message to the need; we must separate the essential truth of Christianity, that the Japanese be not repelled by non-essential accretions; we must be able to present the truth not as sustained by a fashionable, influential, and everywhere present, Church, nor as supported by history

and tradition, but against the forces of a social usage, and intellectual tradition; we must state the Christian argument, not as formulated in the last century against the Deists, not as men who have the "presumption in their favor," and can fly to that fortress in extremity, but against living assailants who are assured that the "presumption" is all on the other side, and who do not prove as open to our attacks as did their paper representatives in the theological school class-room.

A CHURCH UNDER FIRE.

To face the situation stimulates the Church. It becomes intellectually militant, and seeks to win the intellect of the nation to Christ. Even if the missionary should elect to remain apart from the strife, the Church must give a reason for its faith; it must compel men to come in. Indeed, our faith is of such high and exclusive claims that the convert must search out the deep things of God, and, if he thinks at all, seek to understand all truth. Perfunctory answers and teaching will least of all satisfy intelligent hearers to whom the word comes as "news." The Church's motto is "Only Christ Jesus and Him crucified," but the motto needs for its interpretation all the philosophy of Romans, Colossians, Philipians, and the sermon on Mars Hill.

WHO IS SUFFICIENT?

Whatever one's self-esteem, the missionary will not suppose himself able to meet the needs of the situation. At times his hope may grow dim and his faith waver, but as he pushes on, confident that truth is better than falsehood, and that the God of Truth guides him who asks in faith, at last the highest satisfaction is found, as it is clearly seen, afar off or near at hand, that essential and fundamental Christian truth prevails. The form may change, but the Gospel, which is the "power of God unto salvation," is renewed and revived. Though "our little systems have their day" and "cease to be," yet it is ever clearer that "They are but broken lights of Thee, and Thou, Oh Lord, art more than they."

THE FUTURE LEADS TO LIGHT.

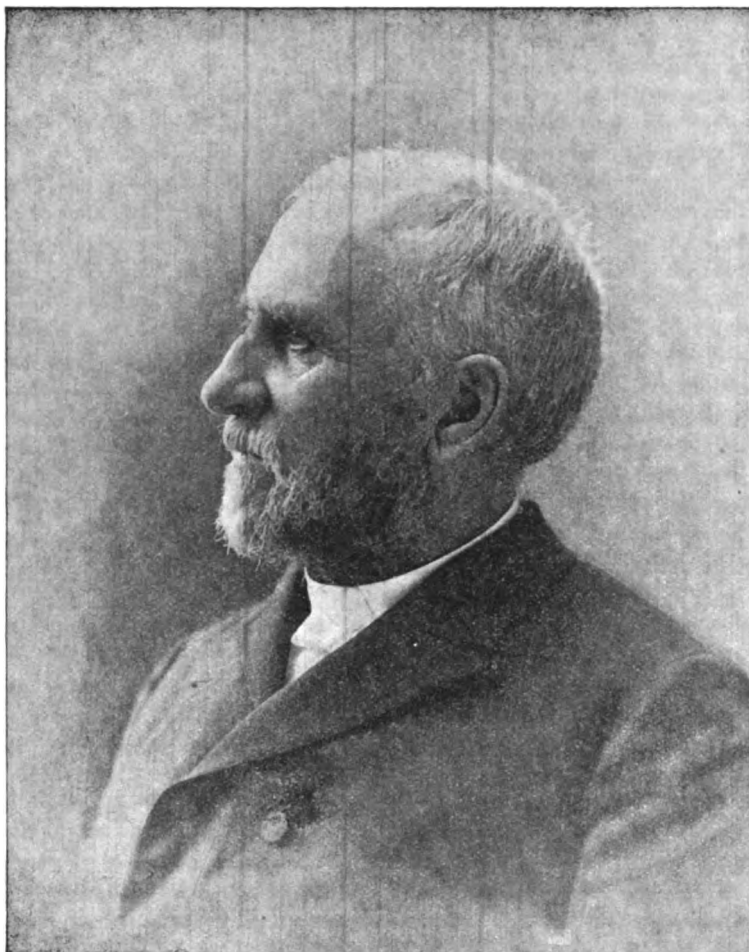
So, too, does intellectual hope come as the missionary sees the Church go on into increas-

ing light, finding its own way into truth, fighting its own battles, solving its own problems, and formulating its own faith. It is the repetition of the history of the Church in the early centuries, as it fought its way phrase by phrase into the full possession of the theological domain which is our Christian heritage. Polity, discipline, theological formulæ, wrought out under the guidance of the Spirit, and in the course of the providential development of the Church, not accepted as traditions, not studied as classroom exercises, but worked at as problems whose solution has immediate and vital connection with the well being of the cause of Christ, what could supply a greater stimulus to the strongest effort of thoughtful men? And if the Christian Japanese have seemed somewhat unmindful of the extent and glory of our historic heritage, we may remember that Israel enjoyed the houses and vineyards which were the results of others' toil only as he won Canaan for himself, and at the cost of his own blood.

The intellectual stimulus inseparable from work in Japan may be seen in the high place the Christians have taken among the very leading men of the land. In the Diet, in the University, on the press, among the most influential literary men, in every prominent walk of life, the Christians more than hold their own. The intellectual influence of our religion extends beyond its formal bounds, and is strongly felt even by its avowed foes.

Intellectually the victory is not complete, but enough high walls have fallen to give confidence to the host that the God of Truth still helps the Church, and that His Spirit guides into all the riches of His wisdom and knowledge.

In some institutions where there is not a sufficient number of volunteers to form a Volunteer Band, a class for the study of missions has been started, composed of all who are enough interested in the study of missions to agree to attend regularly a weekly meeting for systematic study. The plan of conducting these meetings has been much the same as that adopted by regular Volunteer Bands, some definite course of study on missions being taken up.—*The Student Volunteer.*



REV. JOHN L. NEVIUS, D. D.

REV. F. F. ELLINWOOD, D. D.

Dr. Nevius was born in Ovid, New York, March 4th, 1829. He was graduated from Union College and from Princeton Theological Seminary. In 1853 he was married to Miss Helen Coan, also of Ovid, New York, and with her he sailed in the same year from Boston for China as a missionary of the Presbyterian Board. His first years of labor were spent in the Central China Mission and at the Ningpo and Hangchow stations. In 1861 he visited Chefoo on a tour of inspection, and he must be regarded as one of the founders of the Shantung Mission.

My acquaintance with John L. Nevius be-

gan in the Theological Seminary at Princeton. He had already resolved upon the missionary work, but he put on no airs of martyrdom in consequence of his purpose. There was no brighter or mere sunny spirit in the halls or on the campus; there was no more consistent and earnest Christian in our whole circle. He was full of life and vigor, physically, socially, intellectually and spiritually. The same communicable magnetism extended over everything that he attempted, whether in athletics and the hilarity of our recreations, in the hard, close work of the recitation room, or in the earnest prayer and spiritual quickening of the religious conference. The prophecy of an earnest and successful missionary life was clearly stamped upon his joyous

and breezy, yet thoroughly consistent, student life in the seminary.

When Dr. and Mrs. Nevius sailed for China, ocean voyaging was no holiday affair. They went on board a sailing ship at Boston and for weary months, with poor accommodations and poor fare they were tossed upon the pathless sea. But they were well mated in their heroic spirit as well as in oneness of soul and of consecrated purpose. Both had decidedly intellectual taste and ability; both have made valuable contributions to the permanent literature of missions, and yet there has never been any shrinking from the plodding, hard work of the missionary life.

There are several salient points of interest and of high example in the life of Dr. Nevius. Among them may be mentioned his thorough and abiding *consecration* to the work of his Divine Master. I knew him in his youth, and had also frequent and protracted interviews during his last visit homeward in 1891-1892, and I could discover no abatement in the thoroughness of his great purpose or in the spiritual tone of his life. Another element which he exemplified in high degree was the *manliness* which all Christian service, and especially that of the missionary, demands. He was a prince among men. Of only medium stature, but solid and substantial in appearance, with a face at once strong, and yet full of benevolence and of joyousness, he inspired respect with all classes. He left no criticism on the lips of officers or fellow passengers on his ocean voyages, but always left the steamer with the warm friendship of every class, even the sailors. He had that rare tact which captivated everybody, and thus he always scored a victory for the truth and the cause which he represented. Dr. Nevius possessed that *generosity of spirit* which won the affection of all fellow missionaries. This was shown in the great Missionary Conference in Shanghai in 1890, at which, out of about four hundred, representing all missions in the Chinese Empire, he was chosen as one of two co-ordinate Presidents to conduct the sessions, extending through many days. Dr. and Mrs. Nevius owned their own home in Chefoo, where their doors of hospitality were always

opened, and the fact that missionaries of many societies availed themselves of that hospitality was an index of the warm esteem in which their host and hostess were held.

Dr. Nevius presented a high example to all other missionaries in the assiduity and success with which he conquered the native language. No mere smattering could satisfy his purpose. I well remember a triumph which was given to him at Chefoo, in the autumn of 1874, when I happened to be on a visit to the Shantung Mission. An English Court was in session for the trial of an Englishman who had murdered a Chinaman. The one-sided and unjust management of similar cases by the English courts, always discriminating against the native in the favor of their own race, had created a wide-spread indignation among natives of Chefoo and the surrounding country, and it was necessary to secure the most accurate interpretation of testimony from Chinese sources. The Court had its experts and the Custom Service also proffered its best interpreters. But at last these were set aside, and the Court requested Dr. Nevius to act. He gave the blunt and fearless testimony of some of the large and stalwart Chinese peasants, with a literalness that made the English judges wince. It required no little moral courage in the presence of the stately wigs and ermine, and the gathering of the proud-spirited Englishmen to give literally the testimony which showed the intense Chinese indignation toward the arrogance and injustice of an alien British Court; but this was done, and with an accuracy which none dared to question. As a vindication of the thorough scholarship of some of our ablest missionaries the whole scene was one of triumph.

Dr. Nevius always manifested a deep *sympathy for the people* among whom he labored. No man ever won the hearts of the natives of all grades more fully than he. His whole life was a rebuke to those who never quite succeed in coming down from the stilts of a higher cultus into a heartfelt and assuring sympathy with the inferior race among whom they labor. He had a warm place in the hearts not only of all native Christians,

but he also had the respect of the heathen wherever he was known.

A dozen years ago a famine swept over portions of the Shantung Province, carrying off two or three millions of people. Generous amounts were contributed for the relief of the thousands of sufferers by Christians and philanthropists in this country, also by foreign and native merchants in the Chinese ports. But the men who were to actually venture into the desolated districts where famine and pestilence went hand in hand, and where life was endangered by the uncontrollable hunger and misery of the starving, were found only among the missionaries, and in this work Dr. Nevius had a large part. Taking with him a large amount of money, in Chinese cash, altogether amounting to one or two wagon loads, he rented a small house in the very midst of the worst suffering and danger. Protected only by the care of his Heavenly Father and the respect of the people, he spent some weeks in such moderate and yet adequate distribution as preserved some thousands of people from perishing, until a new crop of grain could be gathered. His work was thoroughly systematized, and such was the respect accorded him that no act of violence or of theft was committed. A grand object-lesson setting forth the benevolence of the Christian faith was presented to the people, and after the famine was over Dr. Nevius followed up the good impressions with evangelistic labors, and the result was seen in some three or four hundred converts gathered to the fold of Christ.

He took a large part in what is known as the *itinerating work* of the Shantung mission. He would have had better reason than most men for remaining at home, owing to the delicacy and repeated illnesses of his wife, but it was the joint wish of the two that his work should not be restricted on that account. Again and again with a large wheel-barrow of his own invention, packed and balanced with his needed supply of books and personal comforts, and propelled by a mule ahead and a trusty Chinaman behind, he traversed wide districts of the Shantung Province, visiting, like Paul, the churches which he had planted, comforting the saints, and inviting all men to

the blessed Way of Life. All over the Province he was known and loved.

Dr. Nevius had a deep *sympathy for the poverty* of the people. He never lost sight of the fact that the mission work is a spiritual and not a humanitarian enterprise, and yet with admirable poise of judgment he showed, as did his Divine Master, an interest in the wants and woes of the people. Many portions of wants and Shantung are more or less barren; the lines of agriculture are exceedingly restricted. He had learned that most of the fruits that are produced in the United States, but of which there were comparatively few in China, might be successfully raised in the Shantung Province, to the infinite relief of the poor people. He therefore had planted in his own grounds improved fruit trees, from which scions could be taken for engrafting the poor specimens of pears and apples known in Shantung. And he sent out through the surrounding region an offer to supply these scions gratis to any who would pledge themselves to extend the same privilege to others. This, together with his encouragement in the planting of seeds for the production of thousands of trees, has raised up a promising industry in Shantung.

But the time had come for the Master to call this noble and devoted missionary to his rest. He had reached the age of sixty-four. The robust health which he had enjoyed for most of his life had begun to flag. Even before his return last year from his visit to America he showed signs of failure. Still he kept up his work. On the 19th of October, while he was engaged in completing his arrangements for attendance on the mission meeting at Wei Hien, two hundred miles distant, he suddenly fell to the floor and expired, without a struggle and apparently without a pang. So sudden was his translation to the rest above, that his friends who quickly gathered about him could only say that "He was not, for God took him." He has left a stricken wife to whom he was all that a husband could be, and he has been called away from a mission of which he had been a pioneer and a counsellor for more than thirty years. The Presbyterian Board and the whole Church to which he belonged have met an irreparable loss.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: on the Pearl River, 90 miles from Hong Kong; occupied, 1845; missionary laborers—Rev. Messrs. H. V. Noyes, B. C. Henry, D. D., A. A. Fulton, O. F. Wisner, and their wives; John G. Kerr, M. D., J. M. Swan, M. D., and their wives; Miss M. H. Fulton, M. D., Miss E. M. Butler, Miss M. W. Niles, M. D., Miss Hattie Noyes, Miss Hattie Lewis and Miss Ruth C. Bliss, M. D.; 2 ordained natives, 23 unordained evangelists, 19 native assistants, 44 teachers, and 15 Bible-women.

LIENCHOW: 200 miles northwest of Canton by water; occupied, 1890; missionary laborers—Rev. W. H. Lingle, E. C. Machle, M. D., and wife, and Miss Louise Johnson.

KANG HAU: 100 miles northwest of Canton; occupied, 1892; missionary laborers—Rev. E. W. Thwing and wife, Rev. C. W. Swan, Mrs. C. W. Swan, M. D., and Miss Gertrude Thwing.

YEUNG KONG: 150 miles southwest of Canton; occupied, 1892; missionary laborers—Rev. J. C. Thomson, M. D., and wife, Rev. Andrew Beattie and wife, and David A. Beattie, M. D., and wife.

In this country: John G. Kerr, M. D., and wife, Rev. O. F. Wisner and wife, Rev. J. C. Thomson, M. D., and wife.

HAINAN MISSION.

HAINAN: an island on the southeast coast; occupied 1885; established as a mission, 1893.

KIUNGCHOW: missionary laborers—Rev. J. C. Melrose, H. M. McCandliss, M. D., Charles S. Terrill, M. D., and Rev. P. W. McClintock, and their wives.

NODOA: missionary laborers—Mr. C. C. Jeremiasen and wife, Rev. F. P. Gilman and wife, and Rev. Alfred E. Street.

In this country: H. M. McCandliss, M. D., and wife.

CENTRAL CHINA MISSION.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied 1844; missionary laborers—Rev. Messrs. W. J. McKee, V. F. Partch, and their wives; Miss Annie R. Morton, and Miss Edwina Cuning-

ham; 9 ordained natives, 6 licentiates, 7 teachers, 16 Bible-women.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied 1850; missionary laborers—Rev. Messrs. J. M. W. Farnham, D. D., J. N. B. Smith, D. D., George F. Fitch, John A. Silaby, Mr. Gilbert McIntosh, and their wives; Miss Mary Posey, and Miss Mary E. Cogdal; 4 ordained natives, 2 licentiates, 2 Bible-women, and 23 teachers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied 1859; missionary laborers—Rev. Messrs. J. H. Judson, J. C. Garritt, E. L. Mattox, and their wives; 2 ordained natives, 4 licentiates, 2 Bible-women, and 5 teachers.

SUCHOW: 70 miles from Shanghai; occupied 1871; missionary laborers—Rev. Messrs. J. N. Hayes, D. N. Lyon, Joseph Bailie, and their wives, and Rev. W. N. Crozier; 2 licentiates, 2 Bible-women, and 5 teachers.

NANKING: on the Yang-tse-Kiang River, 90 miles from its mouth; occupied 1876; missionary laborers—Rev. Messrs. Charles Leaman, W. J. Drummond, T. W. Houston, and their wives; Miss Mary Lattimore, and Mrs. R. E. Abbey; 1 Bible-woman, and 3 teachers.

In this country: Rev. Messrs. V. F. Partch, W. J. McKee, and their wives.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles northwest of Chefoo; occupied 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D. D., C. R. Mills, D. D., W. M. Hayes, S. B. Groves, and their wives; W. F. Seymour, M. D., Mrs. E. G. Ritchie, and Miss M. A. Snodgrass; 2 ordained natives, 1 licentiate, and 15 teachers.

CHEFOO: the chief foreign port of Shantung; occupied 1862; missionary laborers—Rev. Messrs. Hunter Corbett, D. D., George S. Hays, George Cornwall, and their wives; Rev. F. W. Jackson, Jr., and Mrs. John L. Nevius; 27 licentiates, 44 helpers, and 5 Bible-women.

CHINANFU: capital of the Shantung Province, 390 miles south of Peking; occupied 1872; missionary laborers—Rev. Messrs. John Murray, W. B. Hamilton, L. J. Davies, and their wives; Rev. Gilbert Reid, and J. B. Neal, M. D., and wife; Miss S. A. Poindexter, M. D.; 3 helpers, and 1 Bible-woman.

WEI HIEN: 150 miles southwest from Tungchow; occupied 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger, R. M. Mateer, F. H. Chalfant, J. A. Fitch, and their wives; W. R. Faries, M. D., and wife; Miss Emma F. Boughton, Miss Mary Brown, M. D., Miss Fanny E. Wight, Mrs. M. M. Crosette, and Miss Rebecca Y. Miller; 4 ordained natives, 1 licentiate, 51 teachers, and 3 Bible women.

ICHOWFU: 150 miles southwest from Chefoo; occupied 1891; missionary laborers—Rev. Messrs. W. P. Chalfant, C. A. Killie, W. O. Elterich, and their

wives; C. F. Johnson, M. D., and wife, and Miss A. M. Larsen, M. D.; 5 native assistants.

CHININGCHOW: 150 miles southwest from Chinan-fu; occupied 1892; missionary laborers—Rev. Messrs. J. H. Laughlin, William Lane, and their wives; J. L. Van Schoick, M. D., and wife; Rev. R. H. Bent; Miss Emma Anderson, and Miss H. B. Donaldson, M. D.

In this country: Rev. C. R. Mills, D. D., and wife; Rev. Gilbert Reid, Rev. Messrs. J. A. Leyenberger, W. P. Chalfant and W. M. Hayes and their wives.

PEKING MISSION.

PEKING: the capital of the country; occupied 1863; missionary laborers—Rev. Messrs. John Wherry, D. D., A. M. Cunningham, and their wives; B. C. Atterbury, M. D., Robert Coltnan, Jr., M. D., and their wives; Rev. J. W. Lowrie, G. Y. Taylor, M. D.; Mrs. Reuben Lowrie; Rev. Messrs. F. E. Sincos, C. H. Fenn, J. A. Miller, and their wives; Miss Grace Newton, Miss Marion E. Sinclair, M. D., Miss M. B. Ritchie, and Miss Jennie McKillican.

PAOTINGFU: occupied 1893; missionary laborers—Rev. J. L. Whiting and wife.

In this country: Mrs. J. L. Whiting, Mrs. Reuben Lowrie, Rev. J. W. Lowrie, and Mrs. John Wherry.

There were received last year upon confession of faith in the Canton Mission (including Hainan), 187; in the Central China Mission, 121; in the Shantung Mission, 515; in the Peking Mission, 39; making a total of 862 additions to the Church in all our missions.

The total statistics of our Presbyterian Missions in China for the past year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6,081; number added on confession of faith, 862; number of schools, 203; total of pupils, 4,078; pupils in Sabbath-schools, 2,910.

In **THE CHURCH AT HOME AND ABROAD** for January, 1894, will be found interesting articles referring to the work in China. The appeal from native converts in Hainan for religious privileges is pathetic and irresistible. It will be found on page 29, duly signed by ten unpronounceable names, with the assurance that "all agree" emphatically repeated at the end. Another article in the same number (page 30) tells a marvelous story of the power of the Gospel in a Chinese heart. Other articles bearing upon our Chinese work will be found in the number of the magazine for February, 1893. The Annual Report of the Board for 1893, pp. 29-69, gives many exceedingly interesting and stimulating facts with reference to our broad and varied work in China. The Report on China is separately printed, and copies may be procured by addressing Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

The new Hainan Mission is stirring the Board and the Church with earnest appeals for enlarged facilities. Our Church has "fresh fields and pastures new" in this virgin soil of Hainan. That great island off the southern coast of China, if we mistake not, is to become a glorious trophy of our Presbyterian Missions. For information concerning it consult **THE CHURCH AT HOME AND ABROAD** for February 1893, page 101, for December 1893, page 460, and January 1894, page 23.

The work among the Hakkas has been developed during the past year by the establishment of a station at Kang Hau, about 200 miles northwest of Canton, in a region where this class of people abound. Rev. E. W. Thwing and wife, and Miss Gertrude Thwing are at present located at this station. The Hakkas would be an interesting subject for someone to take up at a Monthly Concert. Information may be found in **THE CHURCH AT HOME AND ABROAD** for February 1892, page 126. Mission property has been secured there, and a house built. The people are friendly, and we shall hope for a harvest from among these Chinese Highlanders.

The Province of Hunan is one of the most fanatical in China. The station at Lienchow, in the extreme northwesterly section of the Canton Mission, is on the borders of Hunan, and our work is pushing northward into that Province. It is a work attended with much difficulty, and is liable to serious and unexpected opposition, as the following incident will show. At Lam Mo, where work has been opened, our religious service was invaded one Sabbath morning by a mob of twenty men, led by the son of the official of the town. Our native helper was seized and beaten, and taken off to be imprisoned. He effected his escape, however, while on his way to prison. The Christians re-assembled, and a native brother re-opened the service. They were again attacked, and their leader beaten and taken to prison, where he received two hundred blows with the bamboo, but was immovable in his loyalty to the Christian faith, and flatly refused to worship the idols into whose presence he was brought. A subsequent appeal to the authorities secured promise of protection, whereupon seven persons requested baptism, and, after examination, five of them were received. The celebration of the Lord's Supper which followed was attended by a large audience, who would not under ordinary circumstances have been present.

Flourishing boarding-schools for both boys and girls are established at Canton, the former with 100 pupils, and the latter with 190. In both schools adult pupils are received, with a view to religious instruction and training. In the girls' seminary these training classes of adults are for the education of teachers and Bible-readers, and there is also a medical class under the instruction of Miss Mary W. Niles, M. D. The facilities for practical instruction in connection with the hospital are very val-

uable. A thoroughly competent native woman, who has been educated medically, assists Dr. Niles in this department. The class numbered eight during the past year. We are sure that our readers will be interested in a picture of one of these medical classes which is given on another page. These women have a thorough preparation, both religious and medical, and there is every prospect that a future of great usefulness is before them.

There is also a medical class connected with the hospital work, of sixteen men, under the care of Dr. J. M. Swan.

Let us run over the remarkable work which has been done during the past year by our medical missionaries at Canton. Do we realize what it all means, and what a wonder is this record which comes to us from year to year in a mere paragraph of statistics in the Canton report? The hospital at Canton is the property of the Medical Missionary Society in China, and the current annual expenses are met by local subscriptions from the foreign community of Canton and the Chinese officials, while Doctors Swan and Niles, and since her return Dr. Mary H. Fulton, of our Mission, have free scope for evangelistic, medical, and surgical service at the hospital. Picture the significance of such figures as these: Out-patients at the hospital last year, 17,346 males and 6,325 females; making a total of 23,671. In-patients, 1,074 males and 453 females; making a total of 1,527; surgical operations, 1,697 performed upon men, and 811 upon women; making a total of 2,508; special medical visits outside of hospital by Dr. Swan, 100, and by Dr. Niles, 279; surgical operations at home by Dr. Niles, 116; visits in homes by Dr. Niles' assistants, 94. The above represents the strictly medical and surgical service of the past year. To this must be added the religious and evangelistic ministry among the patients. Morning and evening prayers are held, and special religious instruction is given by native evangelists who visit the bedsides of the patients. There were twenty applicants for baptism during the year. Of these sixteen were accepted, eleven of whom were women. Many have listened with interested hearts, and have gone out to their homes with the seeds of truth planted in their souls. Care has been taken to give information of these patients to the missionary in whose district their homes are situated, so that impressions may be followed up and permanent results secured.

The blessing of those that "sow beside all waters" has been realized in a unique way, and by a modern method, in our Canton Mission during the past year, by means of a Gospel boat manned by medical missionaries, which has been plying up and down the rivers in its ministry of love and healing. It has been under the direction of Rev. A. A. Fulton, with a native physician in attendance. It is supported by four of the Christian Endeavor Societies in the United States, and 7,940 patients were reached by it in the past year, and 6,500 tracts distributed. Con-

sult THE CHURCH AT HOME AND ABROAD for October, 1893, page 271.

The mission press at Shanghai printed last year 42,418,457 pages. Of this number 27,879,600 were pages of Scripture. The total number of books and tracts issued during the year was 995,496. The printed page is a power in China. It accompanies the missionary wherever he goes, and where he is as yet unable to go, as the Press Report significantly says,—"these tireless, fearless, faithful messengers still advance to the regions beyond."

The Medical work at Peking is another magnificent feature of our Chinese missions. It is under the charge of Doctors B. C. Atterbury, Robert Colman, G. Y. Taylor, and Miss Marion E. Sinclair, M. D., aided by Miss Jennie McKillican. It is conducted at the An Ting Hospital, the Woman's Hospital, the Pipe Street Dispensary, and also through medical tours. The total, so far as cold statistics can represent the work, is as follows:—Out-patients, 29,990; in-patients, 247; surgical operations, 889; visits at homes, 530; in all, 31,656 cases.

The Shantung Presbytery stands high upon the roll of our Church. There were admitted to the churches within its bounds, in 1891, 760 communicants; a record which was surpassed by only nine presbyteries in this country during that year. We give upon page 123 a photograph of its members. The lamented Dr. Nevius stands in the centre in the second row, and immediately on his right, towards the left hand as we look at the picture, stands the Chinese Moderator for that year.

The story of the attack upon our missionaries at Ichowfu is told in THE CHURCH AT HOME AND ABROAD for November, 1893, page 381, and the sequel is recorded in the January number of this year, page 27.

A full sketch of the City of Peking, China, accompanied by a valuable map showing the different sections of the city, will be found in *Harpers' Weekly* for August 27, 1892.

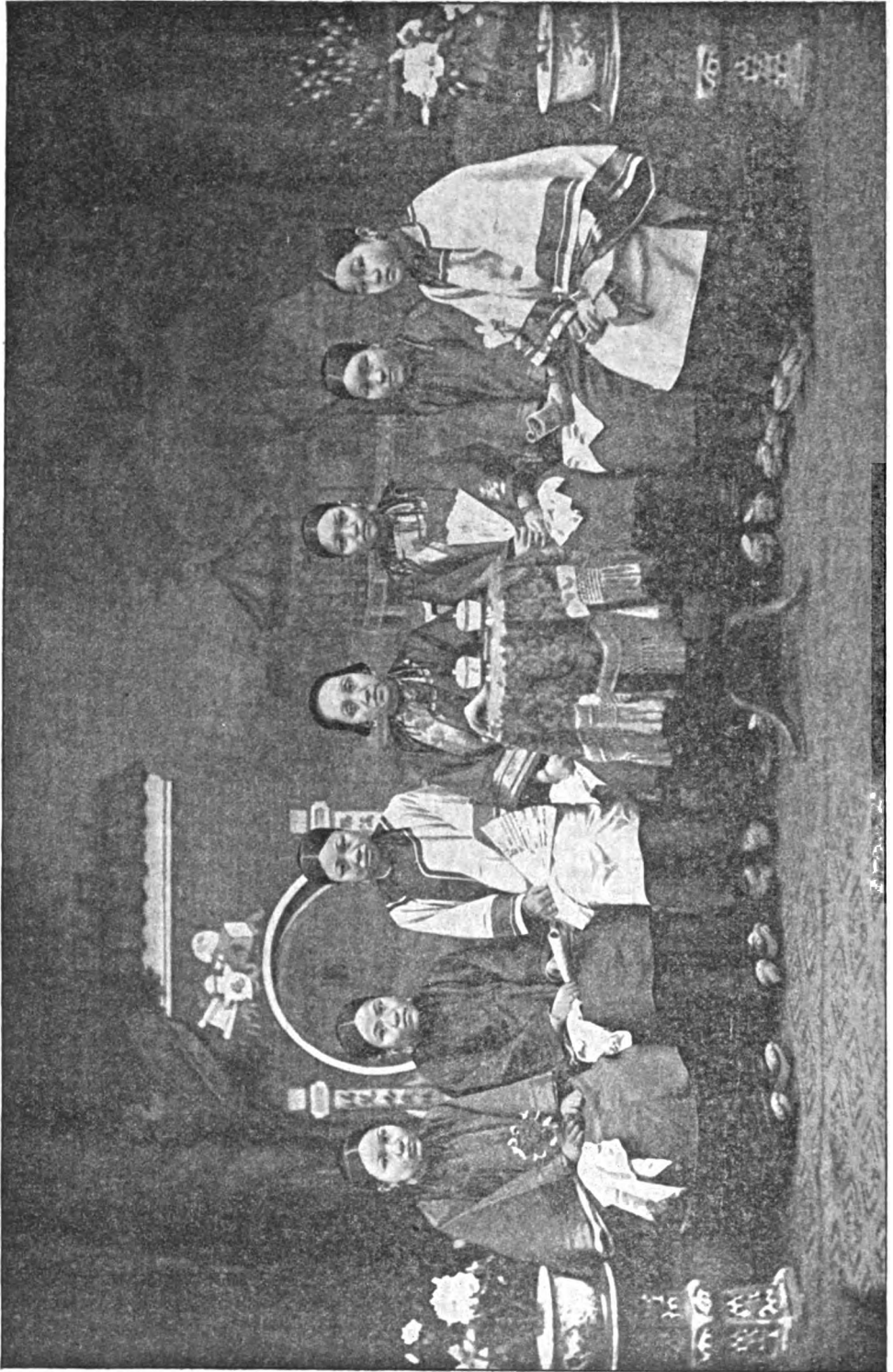
THE MISSION FIELD OF PEKING.

REV. J. WALTER LOWRIE.

The city of Peking is in some respects the most interesting mission field in the world, though it must be acknowledged to be one of the most difficult.

A CITY OF MANDATES.

It is the real heart of that wonderful political system which rules either directly or indirectly four hundred millions of people, and which has remained practically unchanged for at least two thousand years.



MEDICAL CLASS OF WOMEN, CANTON SEMINARY.

This system, for simplicity, despatch and economy, challenges a comparison with any other, past or present, on the face of the earth. If it could be pervaded more thoroughly by the leaven of common honesty, it would seem as likely to stand forever as any yet devised by man. Its agents, however, from the petty police justice to the mighty viceroy, are, with some exceptions, flagrant bribe-takers, although the system under which they work is so admirable.

The monarchy, so far as there is absolute monarchy in a country so largely democratic, resides within the lofty walls of the inner or "Forbidden City" of Peking. The mandates from that prison-like enclosure inspire with awe both potentates and people, from the confines of Turkestan to the shores of Korea.

What affects Peking affects immediately Eastern and Central Asia. Little, however, can really affect her which is not brought into actual contact with her, represented before her very eyes, and uttered in her very ears.

The power that rules China does not travel nor does it consult the daily newspaper. It still hugs the delusion that Peking is the providentially located hub of the world, and that the more remote the people of the earth are from her the more untutored they must be, and the more deplorable their condition.

It is therefore a great field for the Christian activity of such men as have not received the "spirit of fear, but of power and of love, and of a sound mind."

It is suggestive of the possibilities attending their work that, when His Majesty, the Emperor, recently began the study of English, and his lords were seeking for him a suitable text book, they should obtain a bright, new primer from little Frances Taft, daughter of a missionary of the Methodist Church in the city.

A CENTER OF INTELLECTUAL ACTIVITY.

The ambitious native student can win a national reputation only by a visit to Peking and a successful competitive examination there in the niceties of Chinese prose-writing and rhyme-making. It is the

location of a veritable Chinese Sorbonne, with its doctors committed to the propagation of a system of learning as strange, proud, contracted, fettered, and, withal, laborious as the world has seen. These are men who rate fair handwriting far above a knowledge of geography, and skillful rhyming above mathematical attainment. Some of them still assert that the earth is flat, and believe that the sun is eclipsed by being swallowed by a dog in the sky; also that dried scorpions are a potent medicine, and that a needle thrust four inches into the abdomen is the standard remedy for Asiatic cholera.

Yet for common sense and practical utility their work is more admirable than was that of the mediæval school-men. There is more hope also than there seemed to be in the case of those unfortunate scholars that their crude methods and mind starving themes will be exchanged for those which a people's Bible and inductive science have made possible in the Christian lands of to day.

But the mind of China (and not even in Germany are there men more willing to study) will never be truly liberated until the proclamation issues from Peking, prescribing new methods of study, new ideals of education, and opening other fields of effort than merely a political career in which an education may be a practical boon. There must come a Reformation in China. Confucianism, like Rome, will sooner or later have had its day, being "weighed in the balances and found wanting." Unnumbered influences are at work, many of them almost unnoticed throughout the land, and none play a more effective part in breaking down the present system of education in China than those found in her capital.

THE HOME OF THE RULING DYNASTY.

Peking is the present home, not only of royalty, but of the ruling, though alien, race of Manchus, whose chief families occupy princely residences within her walls. These Manchus have proved themselves one of the most sagacious and liberal-minded conquering peoples that history records. They are less idolatrous than the Chinese, less enslaved to the past, more magnanimous to their women,

and more open to Western fellowship. They lack that silent doggedness, characteristic of the Chinaman, which, like the law of gravitation, may be forcibly resisted, but is never suspended. As far as these people dare manifest friendship for foreigners, they do so. Three from among them are elders in the Presbyterian churches of the city, and others are prominent workers in other Christian societies.

If the destinies of China are to remain in their control for a generation or more to come, it is most important that Christian truth and institutions should be presented to them in all their beauty and power, and nowhere can this be done so effectively as in the capital.



EMPEROR OF CHINA.*

A SCENE OF ROYAL WORSHIP.

Peking is the seat of that heathen worship which, perhaps, approaches more nearly than all others to the worship of Jehovah. I refer to the worship rendered by the Emperor at the Temple of Heaven on behalf of his subjects at the time of the winter solstice. It overshadows all the inane ceremonies and vain repetitions of the Buddhists; it puts the imperial veto upon the agnosticism of the savants; it voices the most general and fundamental religious sentiment of the Chinese people, who, while they dare not worship Heaven before that chaste and august altar, do cherish as their most ineradicable belief the reverent conviction that Heaven ordains the earthly lot of the humblest Chinaman. It would seem but a step from such a conviction to the worship of "Our Father" who is in

Heaven, a step which sooner or later China will take, and one of the potent influences towards that glorious end is the object lesson in devout invocation of the living God, repeated Sabbath by Sabbath from Christian pulpits within easy reach of that venerable altar of Heaven.

A PLACE OF TRIBUTE.

Finally, Peking is the rendezvous of representative men, tribute bearers and commissioners from the adjacent countries, which own China's protectorate, if not her sovereignty—Thibetans, Mongolians, Koreans and others. These do not often, indeed, meet the missionary preacher, but there are some signal instances of the missionary physician relieving their bodily ills and acquiring an influence over them.

A FIELD FOR MEN OF GOD.

A field like this cries aloud for chosen men, men of affairs, men who can command the attention of the thoughtful and the busy, men who, having found a Timothy, or Titus, are able to train him, men who, equipped with the best that Western culture can afford, count it "but loss for the excellency of the knowledge of Christ Jesus" their Lord, men who can impart some spiritual gift, and, withal, men who have a good measure of the "patience of Christ," and who, having the care of all the churches, will not faint under it, who are willing to work by the calendar of eternity, whereon "a thousand years" are but "as one day," who, not having witnessed the conversion of China, but seeing it afar off, are persuaded of it, and will die, if need be, in calm, steady, unflinching confidence that God will bring it to pass.

THE SHANTUNG MISSION—ITS PROGRESS AND PROMISE.

REV. GILBERT REID, CHINANFU.

In reckoning the progress of missionary effort, it will be seen first as overcoming opposition, and then in securing adherents. One sows and another reaps, but all rejoice together. From 1807, when Robert Morrison entered China as the lone representative of Protestant Christianity, down to 1849, Canton and Macao were the only places

* By permission, from the *Quarterly Register*, Detroit, Mich.

where foreigners could reside in that country. The limitations defined were restrictive and there was practically as yet no entrance to China. From 1842 to 1860 there were five places where foreigners could reside; and so the entrance to China, with its 1800 cities, was so restricted, that missionary effort could only be tested by the first indication, that of overcoming opposition. From 1860 down to the present time has been the new era of open China, but in every place outside of the recognized treaty-ports, now numbering twenty-two, there has been at first the same preliminary steps to be taken—securing the right of residence with freedom to travel, the removal of suspicion and prejudice, and, in brief, the simple establishment of the missionary organization.

After all this can come the second stage of progress, that of securing followers. These now number in China over 50,000 communicants and 150,000 adherents. Statistics indicate the second stage, but not the first; and as already historically defined, the second stage has been necessarily short. What the churches need are facts, but facts are not statistics.

THE OPENING OF SHANTUNG.

When China began to be opened up more fully in 1860, attention was drawn to the province of Shantung, with its population of 27,000,000, and the home of China's celebrated sages, Confucius and Mencius, with their leading disciples. The progress has been great, both as seen in the preliminary stages, and in the subsequent and more encouraging period. Remember the decades, '62, '72, '82, '92, and these are the dates for the mission stations, first Chefoo, second Chinanfu, then Wei-Hien, and finally Chiningchow. Then take off one from the first date and the last, '61 and '91, and you have the dates for the opening of the earliest station of all, Tungchow, and the sixth station. Ichowfu.

We have in round numbers sixty Presbyterian missionaries in Shantung Province, including men and women, the communicants number over 4,000, and the adherents over 10,000. In the province there are

altogether nine different societies represented, with sixteen stations, over 180 missionaries, over 9,000 communicants, and 25,000 adherents. As the work of these different societies is practically carried on, each in its own section of the country, so as to maintain the comity of missions, and secure the economy of forces and a speedy occupation of the whole territory by organized work from central stations, the outlook is even more cheering than the simple enumeration of laborers would indicate. From a strategic point of view, the field is now ready for action, and the forces can be marshalled with promptness and unanimity for the greater conflicts of coming days.

In conversation with a successful missionary of another denomination, and from another part of the Chinese Empire, these words struck our attention. He said: "I make my best talks on the work of your Shantung mission. You have such a fine system of country itineration, which the societies in our part of China have not as fully developed." This certainly represents one of the main features of the Shantung work, the extension of out-stations among the villages, and very largely through unpaid native agency, but under the direction and supervision of paid workers, either the foreign missionary, the native pastor, or the unordained but useful helpers, preachers and evangelists.

CENTRAL STATIONS ESTABLISHED.

Along with the steady growth of this outlying work, already well known to the home constituency, there has been a decided improvement in the vigor and activity of the work at the centres, from which the other work should naturally radiate. These centres are the stations where the missionary families reside. Here all the phases of missionary organization and Christian service ought to be systematically and comprehensively illustrated, showing forth not merely the ministerial element at home but the full Church life. Hence schools of different grades, dispensaries, hospitals, the preparation of a literature, preaching halls, lectures, and charitable undertakings, are all in place at these central headquarters. Thus

organized, larger streams of Gospel power, beneficence and piety, will flow forth to all the regions around. We rejoice, therefore, that during the year three lady physicians have gone out to the Shantung mission for the stations respectively of Ichowfu, Chinanfu and Chiningchow, that a male physician has reinforced the oldest station of Tungchow, and that for the same station a lady has come to take charge as soon as possible, of the girls' school, which thus far has stood at the head of that branch of education in the province. Seeing that recruits have been asked, not on the basis of the foreigner himself, preaching to all the unevangelized, but on the economical basis of supplying the demands of the organized work at the central stations, and without conflict or even competition with other denominations at the same places or in the same work, the aid rendered by the Board at this opportune time is a part of the cheering news from Shantung.

PROGRESS ALONG ALL LINES.

The growth at these central stations is especially cheering because of the right which is now so peaceably granted by the Chinese authorities to really establish these stations with all their diversified elements of beneficent activity. Ichowfu, the leading city in the southern part of the province, reported during the year a sudden ebullition of Chinese hostility in the attack on Rev. Mr. Killie, but it also reported, and that, too, very promptly, the hearty protection and open favor of the Chinese authorities. Chinanfu, which for years, as the capital of the province, resisted efforts to secure property and so to establish the work, at last yielded in 1891, and then followed in 1892 the building of a part of the McIlvaine Memorial Hospital. The year 1893 witnessed also the building of the Memorial School for Boys. The officials have shown repeated signs of friendliness with a determination to prevent all further disturbances. Chiningchow, which saw the missionaries driven out in 1890, the settlement of the difficulties in 1891, and the re-establishment of the station in 1892, now has a force of 10 men and women, with a constant display of friendliness from both officials and people. All these things show how firmly

the stations at these important cities are now rooted, not only in the peculiar political environment, but in the respect of the people. All is ready. Let us now forth to the conflict, with the ever-present support and sustaining prayers of the Church and the blessing of divine grace which knows no limits!

THE INFLUENCE OF GOVERNMENT LEGISLATION.

The treatment shewn the Chinese Government, or the Chinese already in the United States, by our own Government, will certainly have some effect on missionary work in China. The present condition of the legislation is as follows: at the extra session of Congress a bill, known as the McCreary Bill, and receiving the endorsement of the Administration, was passed, and has become a law. It allows six months more time for Chinese laborers to register, and withdraws proceedings against those already arrested. Two months have already passed, and no one knows whether the registration will be observed or not. The new bill so defines "merchant" that some of them will also come under the head of "laborer" by failing to show the necessary qualifications for a merchant. It also requires a photograph as means of identification. The bill is far from satisfactory to the Chinese Government. In all probability a new case on the new law will be carried to the Supreme Court. The Secretary of State is also trying his hand at a treaty, which is what is needed.

NATIVE PASTORS IN CENTRAL CHINA.

REV. W. J. MCKEE, NINGPO.

While the foreign missionary is regarded with interest by the Church, the native worker should not be overlooked. He does a service which the missionary can never do, and the work of the missionary becomes more effective when done in company with and through his native colleague. Our native pastors in Central China are interesting men and their life and service are worthy of attention. There are several aspects of a native pastor's life which may be mentioned.

I. HIS TRAINING AND QUALIFICATIONS.

As a general rule he is a graduate of the mission boarding-school, where he has stud-

ied the Scriptures, catechisms, evidences of Christianity, arithmetic, geography, astronomy, natural philosophy, and the Chinese classics.

Then he serves a couple of years in teaching a day school in which most of the pupils have been gathered from heathen families, and he is expected to exert a Christian influence over his pupils and their parents, whom he visits. If so far satisfactory as to gifts and piety, he is received under the care of the Presbytery and enters the training class conducted by the foreign missionaries, where for two or three years he studies Scripture interpretation, theology, Church history and the art of preaching, part of each year being given to evangelistic work. After being licensed by Presbytery he may be assigned to a preaching station with a parish numbering thousands upon thousands of people, or he may be sent on long preaching tours to "the regions beyond."

In his probationary career he is also quite likely to have acted as stated supply of a church, and served as an elder in a church session. It will thus be seen that our candidate, though ignorant of Hebrew and Greek, Latin and English, has had such a training as few of our pastors at home have received.

II. HIS WORK.

His work is preaching to the heathen, preaching to Christians, and otherwise caring for the spiritual and temporal interests of his flock. The pastor still finds preaching to the heathen a large part of his work. They are all about him. They come to the chapel. He finds them in shops and streets, and the members of his parish live among heathen neighbors. He is often appalled as he looks upon the multitudes of his countrymen without a Saviour. I have heard from him such pointed and powerful appeals as seemed irresistible—the story of the prodigal son, for example, told so vividly and applied so practically as to hold the hearers spell-bound.

In preaching to Christians the pastor must be wide awake if he would keep his hearers so, for most of them are farmers, artisans and tradesmen not accustomed to following a connected discourse unless it pertains to *cash* or some other material thing.

The sermons of the average pastor are usually thoroughly prepared and well arranged, and are edifying even to advanced Christians. Thorough preparation in his case does not necessarily imply that he gives much time to it; for the proverbially wonderful memory of his race enables him to retain the results of reading and thinking, and have his material always at hand ready for use. He is well grounded in Scripture truth, and by the aid of his Oriental imagination he is enabled to mould the truth in such fresh expressions and vivid illustrations as make it striking and interesting.

In caring for the spiritual interests of his flock, the pastor must, of course, reprove, rebuke, and exhort, and sometimes Church discipline is necessary. He must baptize infants, perform marriage ceremonies (generally without other fee than a good dinner), must bury the dead, comfort the afflicted, and visit the sick. In cases of persecution or of quarrels, the pastor must bear the larger share of the burden in settling the matter. If the pastor does not magnify his own office, his members magnify it for him. Does a member want a wife for his son or a husband for his daughter, it is not uncommon to ask the pastor's assistance. He is also expected to use every effort to secure employment for the unemployed. If one wishes to borrow money he is quite likely to apply to his pastor to assist him in getting it. Nor is the flock of the Chinese pastor confined to one city or town. There are groups of Christians ten to twenty miles away who are members of his church, and for these he must provide Sunday services and administer the ordinances at stated times.

III. HIS TRIALS AND JOYS.

His office is far from a sinecure, and, like pastors in every land, he has his trials. There are the coldness and unfaithfulness of some of his church members, the ingratitude and dissatisfaction of some, the failure of some to pay what they have promised toward the pastor's salary, church quarrels, and often he mourns over the apparent unfruitfulness of his labors.

Yet he is not left without comforts and joys. In nearly every church there are shin-

ing lights, true helpers of the pastors and zealous workers for God. When death strikes one of these "shining marks" it is a grief to the pastor thus to give up one whom he feels he cannot spare, yet the triumphant, peaceful death in so many cases, is great compensation. Just such a case recently occurred in Ningpo. An intelligent farmer, who had been a Christian but two or three years, had grown rapidly in grace. The members of his family had one by one followed him into the Kingdom. On the morning of his death he was singing praises when suddenly, as was supposed, he passed away from earth. But after a time he revived, and related to his friends how he had tasted the bliss and seen the beauties and glories of Heaven. After a few moments, he exclaimed, "My Father is calling again and I must go," and he went to be with his Saviour forever.

Nor is the faithful pastor left entirely without results from his labors. There are nearly always some enquirers, and some of these give good evidence of being "good ground" hearers and true believers. Sometimes a special interest breaks out in a neighborhood, and quite a goodly number of enquirers come forward to rejoice the hearts of pastor and people. Then there are the children and other unsaved members of Christian families who from time to time come out on the Lord's side.

IV. HIS RELATIONS TO THE FOREIGN MISSIONARY.

Believing as we do in the parity of the ministry, the missionary is not supposed to exercise authority over the native pastor. The relation is properly that of mutual sympathy and helpfulness, the missionary manifesting in every possible way his sympathy with both pastor and members, giving counsel if need be, encouraging the pastor in his work and the people in their faith. Often the missionary and pastor consult together as to plans for carrying on the work. Together they go out, encouraging the flock and seeking the lost. Together in prayer they bring themselves, their work and their trials to the throne of grace. The missionary should be able to say to all the native workers, in the words of the apostle, "Ourselves your *servants* for Jesus' sake." The native worker

must increase, while the foreign missionary must decrease. China is to be evangelized by the Chinese. Let greater honor, then, be paid to this noble army of workers and let more prayer ascend for them. It is yet a very small army, and when we pray the Lord to thrust forth laborers into His harvest, let us be sure also to include native laborers.

Yet while we thus magnify the importance of native pastors and evangelists, let us not stop our ears to the loud, continued cry for more foreign missionaries. The Chinese workers will still need the help of the foreign missionaries for many years in doing evangelistic work, and especially for training such workers as I have described. In our Central China mission there are by no means sufficient foreign missionaries to carry on these two forms of work. Young men who wish to study for the ministry, have been kept back on this account, and the evangelistic work is greatly limited, to the grief of both native and foreign workers.

SECRETS OF SUCCESS IN SHANTUNG.

REV. W. M. HAYES, TUNGCHOW.

Mission progress in Shantung has hitherto been a grand exemplification of the evangelistic record: "The common people heard him gladly." There are now over eight thousand Christians in the province, but among them "not many wise after the flesh, not many mighty, not many noble" are included. The Christians as a body consist of neither the higher nor lower classes, but are of "the common people."

THE WISDOM OF THE PIONEERS.

The progress of the Gospel among them is due partly to their superior character. Shantung is the home of the sages, and its inhabitants retain many of their virtues. While far below the Christian standard, it is safe to affirm that the average heathen population of North China is the best that the pagan world affords. The success of the Presbyterian Mission is also due in great part to the good sense of the leading veterans, one of whom, Dr. Nevius, has only lately been called to his reward. Content to follow the leading of the Spirit, they did not attempt to force the

work, and when results were not apparent in the districts adjacent to their homes, they passed on to the regions beyond, and there reaped an abundant harvest. Those long journeys, when there were hundreds of thousands of heathen near by, probably did not at the time seem good economy to all, but now in stations and Christians scattered far and wide we can see its wisdom and purpose. The plan of Paul, or rather of the Holy Spirit, was the best. Christianity, instead of being limited to a small part, is permeating the whole province.

this article must be limited, is also the first in the order of time. The methods employed in it vary with the missionary and the people whom he addresses, the one thing essential being to secure an attentive audience and impress the truth upon the minds of the hearers. It matters not whether they be the rabble on the street, some men by the wayside, or the curious callers at the inn. Sometimes, when other methods fail, taking out one's watch, winding it and *very* patiently ascertaining the time, will gather an audience, who having first been entertained by the wonders



THE PRESBYTERY OF SHANTUNG.

The foundations of the Church in Shantung were laid in the evangelistic work, and to this some theorists would yet limit mission effort, but just as in the early Church there were "sent some evangelists, and some pastors and teachers," while to others were given "gifts of healing," so now on the mission field we have four distinct departments of work, the evangelistic, the pastoral, the educational, and the medical.

PREACHING THE TRUTH WITH POINT AND PARABLE.

The first of these, and the one to which

of the watch, are then willing to listen to the wonders of the Gospel message. A small magnifying glass has also served the same good purpose. Imitating the great apostle to the Gentiles, it is sometimes necessary for the missionary to employ craft and catch them with guile.

As our Saviour often drew His illustrations from His immediate surroundings, so the missionary often finds that nothing so interests his audience and fixes their attention as illustrations from objects close at hand.

Coming to the villages where strawbraid is the chief export, a short conversation on the importance of adhering closely to the pattern, in order to produce an acceptable article, leads readily to the necessity of following a faultless pattern ourselves if we would be acceptable to the Heavenly Father.

Often the idols themselves are made the introduction. Entering a country hamlet, the writer once stopped to look inside a small shrine just outside the village, and was surprised to find it empty. Enquiring of several old women who came out to see the stranger, he was told that the villagers had lately clubbed together and bought a good soapstone idol, but neglecting to lock the shrine door it had been stolen. Proceeding on the assumption that a god who couldn't protect himself was not likely to prove of any great protection to others, a proposition to which they readily assented, they were pointed to Him, who was their only true protector, though they knew Him not.

Among scholars a quotation from the Classics often serves to clinch an argument, although sometimes it does more harm than good; for example, when finishing his discourse, a missionary introduced a quotation from the *Analec*t, when two scholars standing at the edge of the crowd at once turned away saying, "Humph! after all his talk, he finally has to come back to Confucius."

LINE UPON LINE.

The great object in all these itinerant addresses is to leave some truth in the mind which will not soon be forgotten, and in doing so, strive not to give needless offence. It is much easier to leave an impression on their minds than to leave one that will win men to Christ. Itinerant work now extends over the greater part of the province, though many places receive but scant attention. Much of it is done by native assistants, their salaries varying from \$1.75 to \$4.00 per month. It is, of course, impossible always to avoid employing men who engage in the work from pecuniary motives, but even when that element is present, it is hardly fair to say that Christ is preached only in pretense.

GOOD GROUND FOR THE SOWER.

Some of these men are skillful laborers, and not content with merely sowing the seed, they come again and again to watch its growth and water it with their prayers. Like the Seventy, their plan is to go forth two by two, and experience will here again testify to the wisdom of this method. Carrying their bedding on their shoulders, or sleeping at night with only their clothing for a covering, these heralds of the cross go from village to village spreading the knowledge of Christ. While much of the seed falls on stony ground, and still more by the wayside, yet the roll of converts shows that some has fallen on the good ground. The judicious use of these men is the most rapid means of spreading a knowledge of the truth throughout the Empire.

Each church moreover is an evangelistic center for its own neighborhood, and the members, if not suffered to grow lukewarm, demonstrate the truth that oftentimes the best way of leavening the whole lump is to keep the leaven already there warm and in working order.

WOMAN'S WORK FOR WOMAN.

It is fitting that special mention should be made of the very efficient evangelistic efforts of some of the ladies whose freedom from home cares allows them to engage in this service, and who are not afraid to endure hardship. The homes of the native Christians afford them a place to meet their heathen sisters, and thus many of the younger women, who are debarred by Chinese etiquette from listening on the street to the missionary himself or the native assistant, can hear of Christ without molestation.

Of such ladies, strong and fearless, there is great need in the mission field.

We cannot yet say that we have here the fulfillment of that scripture, so beautifully rendered in the Revised Version:

The LORD giveth the word—

The women that publish the tidings are a great host;

But is it not legitimate now, to pray for that very fulfillment?

Letters.

CHINA.

FIELDS WHITE TO THE HARVEST.

REV. JOHN MURRAY, *Chinanfu*.—Immediately after my winter class in Genesis was dismissed, I took a short trip with Dr. Van Schoick to Chiningchow. He went on business, and I went for a change and to see the place and work in that station.

The last part of March, all of April, May and until June 10, with the exception of a very few days in the city, I have been out in the country engaged in itineration work.

I have received into Church fellowship 20, and all but one by baptism; inquirers, new and old, enrolled, and applicants for baptism, 65. I have also had the care of several country schools.

The 20 persons received live in 12 different villages. The inquirers are from 21 different villages. This shows how much travel is needed and how the work is spreading. Some of these villages are fifty miles apart. It is the result of former work that for years seemed to bear little fruit.

There is little opposition and a much better reception among outsiders than in former years; yet the people seem hardly touched. I refer to that part of the field in which I am engaged.

FRUITS OF GRACE.

One old man who passed a most satisfactory examination, lives in the sandy district north of the city, where there is no church nor any Christian influence for many miles. He heard of the Gospel thirteen years ago, before the Yellow River floods devastated his section of the country. Two years ago, I stopped in his village, trying to hire a donkey to pull my barrow, and while waiting I spoke to the people who crowded around. I noticed an old man unusually interested, and gave him a sheet upon which was printed a prayer, also a Gospel and a tract. Two months afterwards, he voluntarily came to my class and stayed a few days. He appeared hungry and athirst for the truth. Last year he studied in my class for a month, and now he seems full of Christian enthusiasm, and not ashamed to bear witness to the truth wherever he may be.

Another, a boy of fifteen years, surprised us with his answers on the subject of prayer. His father stated that the first time he knew of his son's real interest in the Christian doctrine was when he heard him telling his old grandmother

of the Saviour and heard him frequently praying with her. She had never been to a Christian service, and now through this boy she has been led to ask for baptism.

Another man who used to sell among other things in his little shop the paper and false money used in idolatrous worship, does not believe in those things now. He asked if it was right to sell them, because his business depended on it. He then promised to sell out his present stock and not buy any more.

Another man, sixty years old, was beaten and even bitten by some of his neighbors out of hatred for the cause he was interested in. This was only four days before his baptism. His son, although not interested in the truth, was very angry and wanted to go to court about it. The old man refused to do this, submitted to the persecution as being unavoidable, and walked eight li to be examined and baptized. This was the beginning of a little work springing in that village, and ten or more persons are now attending worship. They are all members of a very flourishing sect, and that is the reason of the opposition which was raised against the first baptism.

CONVENIENCE vs. CONSCIENCE.

Another, a young man who had been treated for a bone trouble that would have caused his death but for Dr. Van Schoick's medical skill, and who was well advanced in his elementary study of the doctrine and had even led in public prayer, when asked about being baptized, excused himself on the ground that, since his leg was better, arrangements were being made for his future marriage, and as the family of the bride were opposed to Christianity, he thought it would be better to defer his baptism till after the marriage. Both the helper and I reminded him of the Parable of the Supper. He had never thought of the matter in that light, and asked the helper if it would do to propose baptism now, but the helper thought I would be unwilling, since the young man had preferred to attend to his affairs first and the command of the Lord afterwards. The young man felt extremely mortified and downcast when the others were received to the communion.

The godless Englishman or Scotchman, is a powerful anti-missionary force. He is a Christian in the eyes of the heathen. If he drinks and swears and lies, and lives the life of an unconverted, nominal Christian, his course is looked upon as the natural outcome of the faith in which he has been reared.—*The Independent*.

HOME MISSIONS.

NOTES.

Three years ago we had in Joplin, Mo., one little Home Mission church. Now we have three churches. The first has 165 members, is strong and growing stronger, the second has completed a new building, the finest church building in the city, and has a flourishing mission in the south part of the city,—the third has about 35 members, a large Sabbath-school and an active Christian Endeavor society. There is also a mission at Tuckahoe in the suburbs.

A beautiful life that drew to a close out West is thus described by a surviving friend:

His early Sunday morning song
Kept singing Monday all day long,
And Tuesday, with his morning prayer,
His song still floated on the air;
And Wednesday reading of the word,
He sang the song of Christ, the Lord;
Thursday the echoes of the strain
Of love and duty would remain;
Friday and Saturday each day
He sung, and read, and knelt to pray.
And so from week to week was given
His praises to the Lord in Heaven.

It was not one week set apart,
But daily it was in his heart;
When at the end of each refrain
He prayed for strength to so remain.

The Christian Endeavor Societies are quickening the life and improving the methods of work in the Church of to-day; but they are doing more, they are training for the Church of the future, members who will be able to work as well as worship; Sabbath-school teachers who will have something to teach; elders who will be able to conduct prayer-meeting and to help the pastor, and deacons who will know how to pray and when to stop.

This is a season of spiritual refreshing. Conversions are reported from all parts of the country. Even the exceptional populations share the blessing. At Wheelock, Indian Territory, all but one of the twenty-six girls

in Miss Ashley's department are now church members, six having made profession of faith a few days ago. In Alaska one boy under conviction, woke and prayed at midnight. The next morning he told his teacher that he was "*the sinnerest boy in school.*" He made profession with several others.

The report of Rev. John P. Williamson, D. D., made at the annual mission meeting of the Sioux Indian Presbyterian and Congregational Churches, September 23, 1893, shows that these churches raised during the past year for work among the unevangelized Sioux Indians \$1,811.10.

These offerings are given to be disbursed by the "Native Missionary Society" which supports several evangelists (generally ordained native preachers) in the needy regions. The Society had a balance in their treasury, September 1892, of \$813.04, so they had available funds this year \$2,624.14. Of this amount the Yankton Agency Church, with a membership of one hundred and eighty, gave \$225.71. They spent \$1,553.85, leaving a present balance of \$1,070.29. If our own churches gave as these really poor Indians give for missions, our treasuries would not be in distress.

Eight of the girls in the Home Industrial School at Asheville, N. C., have recently united with the church. These girls are active in the students' prayer-meeting and the burden of their prayer is that they may be useful.

The shorter catechism is the most popular study in the school, and Miss Stephenson says: "We have none that gives better mental training." Not more than five minutes a day is given to this study, and yet ten of the girls have recited the entire catechism perfectly during the present quarter.

Captain Ray, the U. S. Indian agent on the Shoshone reservation, has been trying to sup-

press the practice of polygamy among his Indians. But his authority is scarcely equal to the influence of the Mormon priests that have been among them. Plenty-Bear, chief of the Arapahoes, said that he would die before he would give up his wives. The Indian police refused to obey Captain Ray's orders for his arrest. The Shoshone chief, Washakie, is guarded by the warriors of his tribe, who are determined that he shall not be disturbed in his marital miscellaneousness. These chiefs are probably bishops in the Mormon church as many other Indian chiefs are.

Rev. L. F. Jones of Alaska, bears positive testimony to the power of the Gospel among the natives of that land. He says:—"I affirm that true religion does take hold of the Indian and improve his morals and manners." He tells of several Alaskans who "were given to drunkenness, rioting and sensuality," being transformed by the power of the Gospel into sober, orderly and pure minded Christians, observing the Sabbath and enjoying the means of grace.

One woman who had been addicted to drink became so thoroughly regenerated that she passed safely through a double ordeal. She found, near her house, two bottles of whiskey that had been concealed by some one for use at a more convenient season. She not only resisted the temptation to drink their contents but declined an offer of four dollars apiece for them, but brought them to the missionary that they might be destroyed. The bottles were broken and the whiskey poured upon the ground to her manifest delight.

"One thing," says Dr. Dorchester, "is becoming too conspicuous in the Indian school service—disgraceful scrambles for pupils, a species of piracy. The Government schools are protected by stringent regulations against the encroachments of the contract schools in respect to gathering pupils; but the contract schools are left entirely at the mercy of the government schools. Superintendent Rich at Phoenix, during last summer's vacation, gathered into his school almost all of Superintendent Billman's more

advanced pupils. Out of one advanced class of sixteen, fourteen failed to return, nearly all going to Phoenix, others to Sacaton. Mr. Billman was obliged to fill their places by fresh children from the tepees."

Our Indian school at Tucson, Arizona, is in every way a model. An intelligent visitor says of it: "The school is very attractive and its attraction is chiefly in the spirit of the superintendent and the teachers, a kindly wholesome atmosphere. Some schools have more spectacular exercises, but this school attracts by its genuine Christian, intelligent and kindly influence. Even discipline is administered in such a way as to strengthen the hold on the pupils. The Indians have unbounded faith in Superintendent Billman. He is a wise and careful man—always particular to fulfill his promises. He gives the Indians good counsel and helps them in many practical ways."

Every loyal Christian will applaud the following statement of Rabbi Silverman of Temple Emanuel, New York. He said: "As far as Jews are concerned I emphatically declare that we firmly oppose any measure tending in the least degree to give the state the right officially to recognize and to subsidize a particular religion."

Our little church at Pennsylvania Run, Ky., has had a glorious awakening. Twenty-four have been received, nearly doubling the membership. Similar reports come from many parts of the country.

The Rev. J. F. Carson, pastor of the Central Church, Brooklyn, says: "An essential characteristic of Christianity is its care for the poor. Heathenism did not care for its poor. Athens had an altar to pity, and that was the nearest approach to philanthropy in religion."

Gentle reader, we do not ask you to pity the poor missionaries. A heathen might do that much. We ask you, if you are a Christian, to care for them.

Our Mexican Missionary, Rev. Gabino Rendon, has been greatly blessed in his work at San Pablo, Colorado. A church has recently been organized by a committee consisting of Rev. T. C. Kirkwood, D. D., Rev. F. M. Gilchrist, Mr. Rendon, the pastor, and elder Guillermo Garcia. Twelve persons were received on profession and six by letter. The congregation is growing and many are turning from the darkness of superstition to the light of the Gospel.

A pastor in Ohio bears this testimony to the value of the Y. P. S. C. E. in his church: "It has worked little wonders through God's grace in drawing out diffident young people to speak and pray. A higher degree of spirituality and a warmer life pervade the church."

Another pastor says: "It would have been impossible for the church to have met its financial obligations without the Y. P. S. C. E."

"Any attempt to solve the Indian question without considering the White factor which enters so largely into it is a mistake," says Mr. Fait of Anadarko, I. T. This view is held by many others who are watching with alarm the intermingling of low, ignorant Whites among the Indians. The tendency of race amalgamation is at present to degrade rather than to elevate. The only hope for both is in the mission school and church.

Many are inquiring as to the present attitude of the Government toward Indian education, now that it is proposed gradually to discontinue the contract schools. The best statement of the present aim is found in the following action taken at a joint Conference of the Board of Indian Commissioners, and the representatives of religious and benevolent societies engaged in educational and missionary work among the Indians, held at Washington, D. C., a year ago.

The progress made during the past four years in the education of the Indians into citizenship, makes the present administration memorable in Indian history. During these years a definite policy, intelligently pursued, has already resulted in carrying nearly twenty thousand In-

dians out of tribal relations into those of the responsible citizen. The burden of this work, with the development of a school system for Indian youth, has rested on the intelligence and the tireless persistence of Commissioner Morgan, and his adherence to civil service principles. To him we are glad to give the fullest credit, supported, as he has been, by the good will of the President.

The following subjects now give the friends of the Indian special concern, and call for faithful attention, and we commend them earnestly to the incoming Administration:

1. If it be impossible to extend civil service rules to Presidential appointments in the Indian service, yet the selection and retention of agents and inspectors, and also of special Indian agents and allotting agents, ought to be left free from partisan dictation, and only those persons appointed who are creditable examples of white civilization, and whose character is itself a pledge that they will use their office to promote the welfare of the Indians among whom they labor.

2. The Government is now committed to the education of all Indian youth, and this education should be obligatory. It is humiliating that ignorant or bad men should be allowed to thwart the purpose of the Government. While persuasion will usually be sufficient to fill the schools, an exercise of force should not be withheld whenever it may become necessary, in order to prevent interference with the execution of the law on the subject of obligatory education.

3. In the transition incident to the development of a public school system by the Government, religious and benevolent societies, so far from withdrawing their interest in the Indians, should increase their efforts, remembering that it is their special function to develop character, as well as intelligence; to give higher education and moral fibre to those who shall be the leaders of these people, and by intimate contact in the home and the church to mould the children who come out of the schools into Christian citizens.

4. Indians should be brought to self-support as rapidly as possible, and to that end, not only should the issue of rations soon be discontinued, but meantime, where practicable, funds due Indians should be paid them in cash, rather than in supplies.

5. The full success of the Indian service requires greater unity of management and concentration of responsibilities. The appointment, or nomination of all employees, from the agent to the lowest official, should be committed to the

Bureau, which is responsible for the administration.

6. The adjudication of an enormous amount of depredation claims brought against the Indians, before a court in which they have no standing and where they cannot be heard, is unjust to the Indians, and should not be made a lien on trust funds in the hands of the United States Government, created and held for the benefit of the Indians.

Resolved: That a committee be appointed by the Chair to convey to the President-elect a copy of this action, and to present to him personally an expression of our earnest desire that he will appoint such Commissioner of Indian Affairs as will carry on the Indian Office in the spirit and along the lines herein suggested, so that even greater progress may be made during his term of office

Let it be remembered that there remain but two months of the fiscal year and that the Board is far in arrears. Brethren let us not allow the work to get ahead of us. It is easier to make a special effort to close the year with all accounts square than it is to carry a debt over into another year.

Don't wait for the legacies that you have read about. They have not come to hand and will not for some time. Some of them are in litigation. Meanwhile what are the poor missionaries to do?

Don't leave these living men to die while you are waiting for the legacies of dead men to pay their salaries.

"For the scripture saith, thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire."

HOME MISSION APPOINTMENTS.

G. Le Fevre, Ancram Lead Mines,	N. Y.	D. Volz, Chicago, 1st German,	Ills.
F. A. Valentine, West Fayette,	"	C. Slack, Arlington,	"
W. Sangree, Fairville,	"	T. Stephenson, Keithsburg,	"
C. Doench, New York City, 2d German,	"	W. B. McKee, Pleasant Ridge,	Mich.
H. P. Faust, New York City, Hebrew Mission,	"	W. M. Wilson, Chandler, 1st and station,	"
H. W. H. Watkins, Hornby,	"	W. P. Gibson, Evart,	"
J. J. Crane, Heuvelton,	"	J. H. Fleming, Erie and La Salle,	"
R. A. Hunter, Kennett Square,	Pa.	J. P. Mills, Elk Rapids, 1st and Yuba,	"
C. C. Walker, Glen Riddle,	"	J. R. Bennett, Port Hope and Sand Beach,	"
H. G. Williams, Milledgeville,	"	T. Middlemis, Alpena,	"
J. Mitchell, Duryea and Taylor,	"	B. Hunter, Taymouth,	"
G. G. Smith, Newton, Bethel and station,	"	P. E. Nichol, Bay City Memorial,	Wis.
J. A. Marshall,	"	J. Kohout, Cobb Bohemian,	"
J. E. Franklin, Wilmington, East Lake Mission,	Del.	A. Ebersole, Middleton,	"
T. C. Potter, Crescent City,	Fla.	D. Anderson, Monroe,	"
W. A. Ervin, Wartburg and Kismet,	Tenn.	H. A. Winter, Madison and Middleton German,	Minn.
J. N. Ervin, Dayton, 1st,	Ky.	J. Blauw, Duluth, 1st Norwegian and stations,	"
E. M. Page, Waverly,	Ohio.	J. R. Jones, Lanesboro and Richland Prairie,	"
W. V. Chapin, Solon,	"	D. H. Hood, Island Lake,	"
J. A. Gaillard, Streetsboro,	"	L. P. Paulson, Minneapolis, 1st Norwegian,	"
G. R. Berry, Maumee, 1st,	"	M. R. Meyers, Royaltown and station,	"
H. B. Miller, Doylestown and Marshallville,	Ills.	L. V. Nash, Utica,	"
M. M. Crissman, Moreland,	"	C. D. Darling, St. Paul Park and South St. Paul,	"
		J. H. F. Blue, Buffalo and Tower City,	N. D.
		J. S. Boyd, Hillsboro and Kelson,	"
		W. C. Whisland, Colgate,	"
		J. Laing, Townner and Rugby,	"
		R. J. Creswell, Edinburgh and stations,	"
		S. Millett, Andover and Pierpont,	S. D.
		W. H. Jennings, Laverne, Bethel and Elk Creek,	"
		E. L. Dresser, Flandreau, 2d,	"
		M. Bowman, St. Lawrence and Beulah,	"
		G. A. White, Artesian and Forestburg,	"
		E. S. Evans, Parkston and Union Centre,	"
		L. T. Iobe, Kimball,	"
		J. G. Alkman, Mt. Ayr,	Iowa.
		R. Beer, Garden Grove and Le Roy,	"
		R. L. Adams, Jacksonville and Medora,	"
		J. M. Wiggins, Derby,	"
		P. Gorton, Wilson Grove and Dayton,	"
		J. C. Bantly, Unity,	"
		R. Edgar, Atalissa,	"
		L. McIntyre, Mt. Pleasant,	"
		J. Liesveld, Campbell, Hanover and Mt. Pleasant,	Neb.
		German,	"
		B. F. Sharp, Gresham,	"
		C. H. Churchhill, Stuart, 1st, and stations,	"
		G. P. Beard, Blair and station,	"
		E. Smits, Craig and station,	"
		C. K. Elliott, Washington and Pacific,	Mo.
		W. J. Lee, D.D., St. Louis, McCausland Avenue,	"
		L. Abels, St. Louis, 2d German,	"
		E. J. Brown, Conway Springs and Peotone,	Kan.
		W. Schiller, Cleburne, Bohemian,	"
		H. B. Johnson, Emerson, Macksville and St. John,	"
		A. H. Parks, Pastor at Large,	"
		L. I. Drake, D.D., Humboldt,	"
		D. R. Hindman, Bow Creek, Long Island and Logan,	"
		J. M. Batchelder, Osborne,	"
		J. W. Bailey, D.D., Roseville and Pleasant Ridge,	"
		E. Hamilton, Chickasha, Rush Springs, and stations,	I. T.
		D. Smallwood, Girty Springs and Station, (Catechist.)	"
		C. Manus, Catechist and Interpreter,	O. T.
		C. S. Vincent, Wotonga and Stations,	Tex.
		V. Pazdral, General Missionary to Bohemians,	"
		F. McAfee, Lampasas and Stephenville,	"
		C. S. Newhall, Baird, 1st,	Ariz.
		P. Q. Gonzales, Florence and vicinity (Spanish),	"
		J. Y. Perea, Pajarito and stations,	N. M.
		G. Stroth, Del Norte,	Col.
		D. E. Dueninck, Manhattan, 1st and 2d Holland,	Mont.
		R. H. Parker, Cosmopolis,	Wash.
		M. G. Mann, Nisqually, Chehalis, Mud Bay and vicinity,	"
		J. M. Pamment, Puyallup, Indian,	"
		J. H. Cornwall, Enterprise and Joseph,	Oreg.
		J. A. Townsend, Independence Calvary,	"
		O. C. Weller, Goldendale, Klickitat, 1st, and Centreville,	"
		A. G. Boyd, Newberg,	"
		J. R. N. Bell, Baker City,	"
		R. Ennis, Jacksonville and Phoenix,	Cal.
		A. M. Merwin, Superintendent of Spanish work,	"
		J. N. Elliott, El Monte,	"
		A. J. Compton, Inglewood,	"
		H. J. Furneaux, Pacific Beach, 1st, and Pt. Loma,	"
		J. Hemphill, Santa Maria,	"
		F. S. Thomas, Oakland, Prospect Hill,	"
		F. S. Witter, Elko, Wells, Starr Valley, Carlin and vicinity,	Nev.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE INDIANS.

Elias Boudinot, in "A Star in the West," published in 1816, furnishes the names of nearly three hundred tribes of Indians then known in this country. He gives it as his judgment that in addition to these there must have been several hundreds of tribes of which the whites had no knowledge. He estimates the number of warriors at 600,000 and the Indian population at from 2,000,000 to 5,000,000. Whether his data justified his conclusions or whether his information was reliable it is not easy, if indeed possible, now to determine. But it is a well known fact that the Indians, by oppression, by wars, by diseases, by the use of ardent spirits, by the vices of idleness enforced by ejection from their hunting grounds, and by all the misfortunes which have attended the constant encroachments of the whites, have been greatly reduced in numbers and have degenerated in their moral character and lost their courage as warriors and skill as hunters. In 1850 the number was reported as 400,000. It is certain, according to the census of 1890 which is more reliable, that their aggregate number was at that time but about 256,000. President Cleveland in his recent message to Congress puts the present number at 248,000. Taking the lowest number which Mr. Boudinot allows, 2,000,000, and then making every reasonable abatement on account of possible and probable inaccuracy in his estimate, still the reduction in numbers has been most appalling. Most of the present number reported as Indians are, in fact, whites and persons of mixed blood. Their entire

population now, including 100,000 in the British possessions, is but little more than half the estimated number of warriors alone a century ago. The destructive processes of the present have evidently prevailed ever since the white man, gained the ascendancy over the Indians. The statements of a magazine writer a century ago aptly present the facts of to-day, showing that there has been at least "*a century of dishonor.*" He said: "The rights of the savage have seldom been deeply appreciated by the white man. In peace he is the dupe of mercenary rapacity; in war he is regarded as a ferocious animal, whose death is a question of mere precaution and convenience. Man is cruelly wasteful of life when his own safety is endangered and he is sheltered by impunity, and little mercy is to be expected from him who feels the sting of the reptile and is conscious of the power to destroy."

DOUBLY WRONGED.

"It has been the lot of the unfortunate aborigines of this country to be doubly wronged by the white man. First, driven from their native soil by the sword of the invader, and then darkly slandered by the pen of the historian. The former has treated them like beasts of the forest; the latter has written volumes to justify him in his outrages. The former found it easier to exterminate than to civilize, the latter to abuse than to discriminate. The hideous appellations of 'savage' and 'pagan' were sufficient to sanction the deadly hostilities of both; and the poor wanderers of the forest were persecuted and dishonored, not because they were guilty, but because they were ignorant."

The same prejudices seem to exist, in common circulation, at the present day. We form our opinions of the Indian character from the miserable hordes that infest our frontiers. These, however, are degenerate beings enfeebled by the vices of society without being benefited by its arts of living. Society has advanced upon them like a many-headed monster, breathing every variety of misery. Before it went pestilence, famine and the sword, and in its train came the slow but exterminating curse of the trader. What the former did not sweep

away, the latter has gradually blighted. It has increased their wants without increasing their means of gratification. It has enervated their strength, multiplied their diseases, blasted the powers of their minds and superinduced on their original barbarity the low vices of civilization. Their spirits are debased by conscious inferiority, and their native courage completely daunted by the superior knowledge of their enlightened neighbors. They loiter like vagrants through the settlements among habitations supplied with artificial comforts which only render them sensible of the comparative wretchedness of their own condition. The forest which once furnished them with ample means of subsistence has been leveled to the ground, and waving fields of grain have sprung up in its place; the whole wilderness blossoms like a garden, but they feel like the reptiles that infest it.

THEIR PRIMITIVE STATE.

How different was their case while yet the undisputed lords of the land. Their wants were few, and the means of gratifying them were within their reach. They saw every one around them sharing the same lot, enduring the same hardships, which were therefore not hardships, living in the same or like cabins, feeding on the same food, clothed in the same rude garments.

Such were the Indians in their primitive simplicity. They resemble those wild plants that thrive best in the shades of the forest, but shrivel in the hand of civilization and perish beneath the influence of the sun. But their native forest has fallen and they cannot return to it. They must perish or become acclimatized to civilization. The experiment has been tried, and they have constantly perished under the influence of a grasping covetousness.

WHAT THEY NEED.

They must have the gentler power of a nourishing gospel. This experiment has also been tried and the most assuring results have followed. The process must, of necessity, be slow, for they have no hereditary intelligence to be reawakened. If there ever was a state of civilization in their ancestry it is too remote to reappear even under the most

favorable conditions. In this respect they differ materially from the Mexicans, the Mormons and the mountain whites. Among these classes the work is that of restoring to a state from which they or their fathers have fallen, but with the Indians it is to be a work of race regeneration, and there is no help in heredity. They must be educated away from ancestry rather than back to ancestry. It is the slow process of planting the seed and nourishing the germ of an entirely new life. It is not the breaking up of "fallow ground," it is rather the reduction of virgin soil.

HELPFUL TRAITS.

But there are traits in the Indian character that are peculiarly helpful. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims early implanted in his mind. The moral laws that govern him are but few, but then he conforms to them all. The white man has his laws of morals, religion and manners, but generally violate them all.

The Indian is accused of faithlessness in his friendships, treachery in his dealing with the white man and susceptibility to sudden provocation. But we must remember that the friendship of the whites to the poor Indians has generally been cold, distrustful, oppressive and insulting. In their intercourse with the whites they are seldom treated with confidence, and are generally subject to injury and fraudulent dealing. Thus instructed by the example of a superior race and thus disciplined into retaliation, they but exhibit the passions common to all races.

BRIGHT GLEAMS.

Notwithstanding the obloquy with which popular prejudice has shadowed their reputation, there are bright gleams which occasionally break through, showing elements of sturdy character. Their unbending pride, their scorn of danger and their loftiness of spirit reveal in them the possibilities of a noble manhood. The achievements of many of them, who are but partially trained in the vocations of civilized life, promise greater results in the future and afford abundant warrant for sustained and increased effort in their behalf.

THE ROMAN CATHOLIC CHURCH AS SEEN BY A CITY PASTOR.

REV. JESSE F. FORBES, NEW YORK.

Nearly opposite my residence is an immense church edifice, the home of the largest Roman Catholic Communion in America. Seven times every Sabbath mass is celebrated, beginning at five o'clock in the morning. At each of these services the large auditorium is well filled, and at the more elaborate ritual of eleven o'clock it is crowded. As one sees these audiences, he can believe the statement that this church has more than twenty thousand communicants. A careful canvass, recently made, found nineteen hundred and seventy-two families in a section containing forty acres. Thirteen hundred and sixty-nine of these families belong to the Roman Catholic Communion. Amidst such a population I have labored for the past eight years. I have seen something of the spirit and know the temper of this church, where its numerical preponderance is so great as to enable it to work along its chosen lines without the restraining force of a public opinion opposing its methods. The government of New York City is dominated by the Romanists, and they are favored in every possible way. Do their methods threaten American liberty? Did Lafayette speak the truth when he said "If the liberties of the American people are ever destroyed they will fall by the hands of the Romish clergy?" In what ways do Romanists menace the Protestant Church and the fundamental institutions of the United States of America?

1. *They menace our Public Schools.* This opposition is general and well known, but it is especially virulent and active at the present time. We doubt not there are some—we hope that there are many—intelligent, freedom-loving, patriotic Roman Catholic citizens, some of whom are priests, who rightly appreciate and truly love the American system of public education. But what can they, as subjects of the pope, do to sustain this system in view of the forty-seventh papal Encyclical.

"Public schools open to all children for the education of the young should be under the control of the Church, and should not be sub-

jected to the civil power, nor made to conform to the opinions of the age." Rome has set herself to the task of "shivering our school system to pieces." The Spellissey School bill, prepared for the New York Assembly, and similar measures introduced in Maryland and New Jersey, look toward this end. They ask an apportionment of the school funds, and a certain sum for every child educated in a parochial school. Were this granted it would prove a death blow to our public schools. If the Catholics have their share of money raised by taxation for education, why not the Jews, the Unitarians, the Episcopalians? Every denomination could claim an equal right, and the present method of education would end. The Romish Church desires this. The utterances of Father Satolli assert parochial education to be the coming policy of his church. One of the leading Roman Catholic papers says:

The enemies of Catholic Education who permitted themselves to be deceived and deluded by the utterly baseless hope that the great Ecclesiastic who represents, in the United States, the august and beloved Head of the Universal Church, could possibly be in favor of any other educational system, will be most grievously disappointed and chagrined on reading his magnificent address to the faculty and students of Gonzaga College. His noble utterances on Thanksgiving day in the Capital City of the Union will give a new impetus to the cause of Catholic Education, and encourage the faithful to still greater efforts for the extension and promotion of the Parochial School system all over the republic, in city and country.

The issue is sharply joined. Free schools are one of the corner stones of American liberty. They amalgamate the people. They prevent class distinctions and racial differences. Educate the children side by side and they will grow together to love one flag, to obey a common law, to reverence religious liberty. It is almost our only hope of Americanizing the millions of foreigners whom every decade brings to our shores. The children, taught the spirit of American institutions in school, become missionaries in their homes. Parents cannot help their influence. It is the leaven that permeates many a foreign household, and in our great

cities it is the sole point of contact with our American life. A Roman Catholic proverb declares "Ignorance to be the mother of devotion." Many of the young people, educated in our common schools, leave the Romish communion, because enlightenment reveals the errors of Papal teaching. The far-sighted Papal ecclesiastics see their danger from this source and are seeking to overthrow our school system, or at least to educate their children in institutions under their control. The issue of the contest will be life or death to the Romish church in America.

2. *The Romanist menaces American liberty in that he voluntarily submits himself to foreign domination.* The United States emphasizes the freedom of the individual. Under our laws every citizen is free to do as he pleases, provided his liberty does not infringe upon the rights of others. Romanism is absolutism. It denies liberty of conscience and the right of private judgment. Loyola extinguished individual will in his Society of Jesus. With the Jesuit, the organization is supreme, the individual nothing. This spirit pervades the Roman Catholic communion. Every good Catholic is bound to obey the supreme Pontiff in matters civil as well as ecclesiastical. A Papal encyclical says, "The Pope and the priests ought to have dominion over the temporal affairs. The Romish church and her ecclesiastics have a right to immunity from civil law. In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail." Such teaching is subversive of American liberty. Ours is a government "for the people and by the people." The people rule themselves. Self-government is possible only as each citizen is at liberty to act as he may decide is for the best good of all. To surrender conscience into another's keeping, to promise primary allegiance to a foreign potentate is wholly at variance with republican institutions. Were this the choice of a majority, American institutions would be doomed. I do not anticipate this. America will never go to Canossa, but it is well to be on our guard and to see clearly the danger of foreign domination. Many Roman

Catholics claim to be, and are, loyal citizens. In so far, however, as they subordinate their religion to their patriotism they are departing from the teachings of their church. Would that every loyal citizen of this country might ponder the following sentences in which Cardinal Manning represents the Pope as asserting his claim to obedience: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the fields and of the prince that sits upon the throne; of the household that lives in the shade of privacy and the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong." Does any thoughtful man need argument to convince him that wherever these principles are believed by the great mass of the citizens government by the people has come to an end; or that the holding of them by several millions is a menace to the free institutions of any country where they live?

8. *Rome perils the United States in withholding the Bible from her Communion.* A recent Papal Encyclical exhorts the priests to study the Bible, but says nothing of the common people. It is a gain to humanity for Rome to allow even her priests to study the Bible for the "entrance of God's Word giveth light." I know the Bible is not found in many Roman Catholic families in this neighborhood and where there is a copy in the house it is seldom read, because forbidden by the priest. It has been my privilege to welcome to the membership of the Presbyterian Church several Roman Catholics and they contribute their conversion to a knowledge of the Bible which had previously been a sealed book. One young lady, a member of our Church was subjected to severe persecution from her Roman Catholic friends, especially her own mother. At last she was driven from home and forbidden to visit the family. In a few months her mother became sick and the daughter was recalled to nurse the invalid. When the mother recovered as the result of months of patient nursing she again drove her long-suf-

fering child from her home. The question was not her attendance upon Protestant services, but reading her Bible quietly in her own room. This the mother would not permit, as forbidden by the priest under whose direction and upon whose insistence she was acting. An open Bible is the palladium of civil liberty. Queen Victoria calls it "the secret of her country's greatness." Far more is this true of the United States. "Terras irradiant" might well be chosen as the motto for this land. The rays of Divine truth enlighten the world. Presbyterianism, born at Geneva, was the pioneer in civil liberty. Those whom Christ has made free are not in bondage to any man. Close the Bible to the common people, teach them to look to the priests for salvation! This would blot out the light from the heaven of civil as well as religious liberty. It would make the United States like Spain and other countries dominated for centuries by Papal power. It should not, it must not be true in the United States.

What is the remedy? Violent and bitter assaults upon this church are unwise. They simply strengthen by uniting the Catholics against the common enemy. To antagonize error alone is to repel the straying one. You banish darkness by admitting light. To do this we must maintain our common school system and so improve the standard as to make the instruction superior to that afforded in the parochial school. Most thoughtful Roman Catholic parents admit this as true of the public schools to-day. Let us increase their efficiency in every possible way. Put the school fund out of danger by an amendment to our constitution prohibiting any expenditure of public money for sectarian purposes. More than all let us seek to bring before them the Gospel plan of salvation through the Lord Jesus Christ alone. The common people always hear of Jesus gladly, Dogmatic discussions do not convert souls. The truth as it is in Jesus is a power. Mission stations like the McAll mission in France do great good in the midst of crowded Roman Catholic populations. A goodly number of Catholics are regular attendants upon the ser-

vices of a Gospel mission located only a single block from the church referred to at the commencement of this article. They are willing to listen to and also sing the "Old, old story of Jesus and His love." An upright Christian life has rare attractive power. If the Protestants let their light shine, the Catholics will take knowledge that they have been with Jesus. The light is breaking among them. Many Catholics love our common schools, are loyal to American institutions, and are becoming more and more anxious to know the Scriptures. May God hasten the day when this great Church shall shake off its ecclesiastical hierarchy, forsake its errors and taking the truth as it is in Jesus, stand shoulder to shoulder with the Christians of all denominations in extending the knowledge of Christ throughout the whole earth.

BOHEMIANS IN KANSAS.

WILLIAM SCHILLER.

It was my desire to work this summer on an original field. Such a field I found in the Bohemian settlement in Riley and Marshall Counties, Kansas, about nine miles south of Blue Rapids. The oldest Bohemian settlers came there more than 25 years ago, the rest soon followed. There are now in the settlement about 60 Bohemian families. About one-half of them belonged to the Reformed Church in Bohemia and Moravia; but from the time they set foot on the soil of America, they did not hear the Word of God preached in their own tongue, and the older ones of them cannot even now understand English. It can easily be imagined what influence this forsaken condition had on them. Many years ago, they tell me, that they used to gather together for prayer, reading of the Word of God and printed sermons, and for the singing of religious hymns. That was when they used to "sit and weep remembering Zion," Ps. cxxxvii, 1. But they soon forgot the heavenly, and devoted more care to the earthly things. Some became unbelievers, others inclined to rationalism and like ideas, while the greater part became indifferent, so that only in a very few families the knowledge of the Gospel did not entirely die out,

As soon as I came to the field I understood the sad condition of the Lord's vineyard, but trusting in God, I fearlessly set to work and to-day I thank the Lord for what has been accomplished with His help. The first Sunday about 40 persons assembled in the school-house. The next Sabbath more than double the number came. My average attendance during the summer was 80 persons, and sometimes it grew to 100. With joy I noticed that the interest was growing and the Heavenly Father was opening the way to the hearts of many. Our services were also attended by Catholics and people of various ideas. The children who were sadly neglected, and in many cases absolutely ignorant of religious things, I gathered regularly every Sabbath afternoon into the Sabbath-school.

It was an inspiring occasion for all, when Rev. V. Pisek, of New York, visited us. A large multitude gathered into the school-house. Twelve mature children, which twice a week I taught in the fundamental Christian truth, confessed their faith and were received into the church. Some children were baptized and the Lord's Supper was celebrated by about 60 communicants. Also three Catholic women left their church and joined themselves to and rejoiced with us.

More than twenty families are connected with the church, the total membership being about fifty or sixty.

Letters.

PENNSYLVANIA.

HOPEFUL WORK FOR ITALIANS.

REV. W. W. McNAIR, *Audensried*:—While we were anxiously waiting for a minister from the Free Church of Italy, Mr. Maugeri, of Princeton Theological Seminary, was with us. Early in August Rev. David Acquarone came from Milan, Italy, highly recommended by Dr. McDougel, of Florence, and others, a young man about 30 years of age, and of several successful years' experience as an evangelist. He promises well. He was received on probation after a very satisfactory examination by the Presbytery of Lehigh.

The work is becoming well established at Hazleton under Mr. Acquarone's care. He

has two services every Sunday and a Sunday-school Sunday afternoons and a prayer meeting every Saturday evening, when several Italians lead in prayer and speak for Christ. The regular audiences are not large but are increasing, and we have a devoted band of about 20 consistent Christians, whose influence is being felt more and more widely. We are able to sustain all these services in our church at Hazleton, because our "Mission Day and Night School" teacher, Mr. Angelo Peruzzi, spends his Saturday afternoons and Sundays here at Honey Brook (near Audensried) and at Latimer, dividing each Sunday between the two places, visiting from house to house and holding religious services.

Mr. Acquarone now has charge of the whole work, and sometimes takes charge of these outside services, while Mr. Peruzzi takes his place in Hazleton. An association of ladies at Hazleton is taking charge of Mr. Peruzzi's support. One of the fruits of our work here is Mr. Vincent Seraphini, a member of my church, who was received under the care of Presbytery in September as a candidate for the ministry and who is doing well at Bloomfield Theological Seminary, and who lately has won to Christ several of his countrymen at Bloomfield. We have about thirty in our Day and Night Mission School at Hazleton, and these children and men are thus brought under most favorable influences, and some of the boys and girls give good proof of being Christians, even leading in prayer, etc. We are reaching little by little the surrounding towns. We wish to do all we can to strengthen our work at Hazleton, as the centre of this "Middle Coal Field" of the State. Our Italian adherents are learning to give out of their small earnings, the collections each Sunday, averaging about \$1.25. One important result of our Evangelical Italian Mission work is its beneficial influence upon the Italian Roman Catholic population. Another is its influence in evangelizing Italy, many having returned to Italy who have here in our missions received the Gospel and who will help to spread the light in their native land.

MICHIGAN.

REV. PETER E. NICHOL, *Bay City*:—We have completed our church building, and was dedicated on October 1, with a day of blessing and services that were full of the Spirit of God. In the morning we had an indebtedness on the whole property of \$2,700, in the evening there was only about \$500 which was not provided

for, which is not due for seven years. The subscriptions are to be paid in two years in semi-annual installments. This means self-denial on the part of some of our people, but I believe in every case the money was pledged judiciously as well as generously, and I don't think there will be much shrinkage. The property now is worth at least \$5,000. The church is very attractive and comfortable. The attendance is increasing. In the evening the church is full, sometimes crowded, that is the main audience room. We can open the lecture room at any time, which will seat about 150 more. The prayer meetings are increasing in numbers and power. There have been several conversions during the last quarter. Ten united at the last communion, September 10, seven on profession. We expect from ten to fifteen more in two weeks. The Christian Endeavor Society numbers fifty, most of whom are active members. We have received during the year twenty-six new members. I have administered the sacrament of baptism to fourteen children and two adults, and ordained two elders. The total membership of the congregation is now eighty. The church was organized two years ago with twenty-one members.

NEW MEXICO.

MISS SUE M. ZUVER, *Penasco*:—We have just been passing through a series of feasts for the "Saints," which has made my average attendance much smaller. But I am glad to write you that the "Saints' Feasts" are nearly all over, and we can have rest a short time. December 9 was the feast day for Saint Antonio (Penasco's Saint). I attended mass in the morning. The church was *packed* full, mostly women, while the men and boys were outside visiting and firing off shot guns, which was a part of the service. After mass the day was spent in feasting, drinking and horse-racing. The principal object of the horse-racing was to discover who could be the most successful in tearing a limb from a live chicken, which is a game very much indulged in on the Sabbath and feast days here.

UTAH.

REV. N. E. CLEMENSON, *Richfield*:—In the midst of adversity we have never had greater cause for thanksgiving and hope. Of course the financial stress and distress of the past summer and fall reached us and is still upon us, making everything in a business way very dull, and depriving the people of the ordinary markets and prices for their produce. But not-

withstanding this unprecedented financial stringency and business depression our people are cheerful and hopeful. I have their promise that our contributions to the Boards shall not be less than last year, the best year in our history, but on the contrary we propose to make a little advance if possible. I am at present authorized to send you \$10, with the promise that by the end of March next \$10 more will be sent you.

Our school is in fine condition and in the hands of able and consecrated teachers. The school has become popular this year. It is visited by the teachers of our district and academy schools, and by many others who come from the adjacent towns to "see how the thing is done," and who go away singing the praises of the Presbyterians! This is a new thing under the sun.

Our Sabbath-school is also in good condition. It was never so large and interesting as at present. And this is true of the mid-week prayer-meeting. The meetings were never so well attended, especially by young people, as during the past two months. And I think at the Sabbath services the Gospel has never received so candid and thoughtful a hearing as it is receiving now. The people who attend the meetings come to *hear*, and to profit by what they hear.

REV. THEODORE LEE, *Spanish Fork*:—We were in quarantine three weeks, measured by the calendar, but years when measured by our experience. Within that short time five of our household were in the grip of that terrible disease. Within one week three were buried from our little home. Two of these were our own children and one a little girl staying with us. One was my little boy, nearly four years of age, the pride and joy of our home. The other was twin sister to our Theodore whom we buried a year ago. She was a beautiful child and so dear to our hearts. You may imagine how hard it was for me to take up the work again, to prepare my sermons in the room where our two little ones died in my arms, and to preach before their empty places in the chapel. The mission work moves slowly this year, but I am glad to say it moves. The diphtheria scare, the fall work which has been unusual this year and the election just passed, have all tended to keep the children from the school and all from Sabbath school and church. Still there are hopeful signs and it would not surprise me if this should prove one of the most fruitful years of missionary work in Spanish Fork.

WISCONSIN.

REV. W. J. TURNER, *Horicon*.—At our recent communion ten adults were added to the Horicon Church on profession. The Y. P. S. C. E. and the Sabbath-school have grown steadily in interest and numbers, and the Catechism is taught once a week to a class of twenty at Mayville. We are reaching the Germans through their children and many infidel homes are opened to the pastor and his wife. I feel that this very important field must be kept strong and sure for the Lord Jesus Christ. The congregations at Minnesota Junction and Burnett have been large all the quarter. Six from Minnesota Junction have united with the Horicon Church. When I began preaching at Burnett there was no minister on the field, but the Free Baptists are now at work with a pastor, and also the Methodists. I believe that God wants us to have a church there, but I will not fight other churches to establish ours. Prayer meetings have been sustained at all four points during the week and will be until the roads are impassable.

COLORADO.

REV. GEORGE CRISSMAN, *South Denver*.—The morning attendance has increased 75 per cent. The evening attendance 100 per cent. The Sabbath-school shows a growth of 60 per cent, and an awakened interest and some increase of members in the Young People's Society of Christian Endeavor. The prayer meetings are held in the homes of the people for lack of a church home. The hall is available for Sabbath service alone, general use being made of it through the week. The prayer meetings have exhibited a growth of 200 per cent., and a deeper interest than any other branch of the work. Hopeful indications are growing out of this prayer centre, promising good spiritual results for the church. The membership shows an advance of 40 per cent. House to house visitation is vigorously kept up, averaging from 60 to 70 a month, resulting in the attendance of those who have been non-church-goers for years. The general lack of employment has caused great discouragement among many families who are much exercised about obtaining food and clothing as the winter comes on, and as yet no visible silver lining to the dark cloud overshadowing, but there is a feeling of trust in God which is hopeful.

MONTANA.

REV. E. J. LINDSEY, *Poplar*.—Since my last report the "Post," known as "Camp Poplar," has been abandoned. This lessens the attend-

ance at our meetings, as more than half of the whites have moved away, also the Indian company. During the winter we have "Day Schools" at each station. In them we teach all who come to read their language, and give religious instruction. I have a school two miles from the agency, and have been teaching there for two months. Have meetings there on Tuesday, Friday and Sabbath of each week. Not a few have learned to read Dakota some. I have a class of young men reading the Gospel according to Matthew. Singing is a prominent feature in our school. They love to sing our Dakota hymns. The leaven of the Kingdom is working, and in due season "we shall reap if we faint not."

My native helper is on the field at Deer Tail, and at his work. With my permission he took a vacation, and went across the Missouri to hunt venison. He has returned refreshed, has been preparing the log buildings for winter and will commence his day school next Monday. The interest is growing on his field.

Wolf Point station is now occupied by Richard King and wife. Mr. King is a licentiate of Dakota Presbytery. Mrs. King, formerly Miss Rockwell of Sisseton Mission school, needs no introduction to you from me. They are entering energetically on their labors in that important field. Richard King is supported by the "Native Missionary Society" among the Dakotas. Mrs. King may apply to the Home Board for additional support as a Bible woman, which support she deserves.

To-morrow is our quarterly communion Sabbath. In the morning I shall administer the sacrament at Deer Tail, ten miles away, in the evening here at Poplar, and on Monday evening at Wolf Point, twenty-two miles away. The members of our little church are scattered, and as some understand one language and some another, I go to them and speak to them in a language which they can understand. From the table of our blessed Lord we shall enter upon the winter's work, and we look for not only the financial support but also for the *prayers* of God's dear children.

IOWA.

REV. S. ALEXANDER, *Council Bluffs*.—An old gentleman, 87 years old, whom we received into the church nearly a year ago, had had no identification with any church for nearly fifty years, the period of his living in this country after he came from England. He seldom, if ever, went to church, but by my being called to

officiate at a funeral in the family I obtained access to him, and he thereby to Christ and into the church. He is a free contributor to our church's needs and has a good influence.

On a certain Sabbath last summer I received his daughter and her daughter by letter into our church, and baptized the grand daughter's children at the same service, thus the *four generations* being present and identified with God's house.

OKLAHOMA TERRITORY.

REV. S. V. FAIT, *Anadarko*:—I am sure any one well acquainted with this reservation, realizes that the "Indian Question" is a small one as compared with the question, what shall be done with the poor whites of this Indian country? The Indian question in time will solve itself. The Indian is doomed. He will be absorbed. He is passing away. In a little while he will not be an Indian. Many of the Indian children now are half-breeds. Within the next ten years half the Indian children on this reservation will, in all probability, have white blood in their veins.

The white people drifting in and intermarrying among the Indians, are of the most desperately wicked and shiftless sort. But one thing the Church must understand, these people are here to stay. The government cannot drive them out, even if it so desired. The government may issue orders from time to time, as it has done in the past. That will scare a few, but the effects of such orders can only be temporary.

During the quarter I visited the Cheyenne country, near Cloud Chief, in County H. Religiously, this beautiful country has been sadly neglected. In Cloud Chief, which is but a small village, there is some preaching, but in the surrounding country there are hundreds of homes that never see a minister, except a few roving men of questionable character who come once and are gone, and perhaps when heard of again are something else. A minister who would be willing to itinerate could do good work; or a well-qualified Sabbath-school missionary, with books and tracts could reach the people; but the people are scattered over too much territory to have a settled ministry yet.

There are plenty of young people, but they are the most helpless I ever saw. They live in dug outs, log huts, and everything except a house. What this country needs is industrial schools. These people must be taught to work

and to know how to work. I mean the white people. If our men are not watched, they go about their work like little children.

Four of our children have professed their faith in Christ and their love for Him. This, in my case, would give me great joy, but I am especially grateful for the privilege of reporting so soon the conversion of the three little white girls about whom I wrote you so frequently last Spring. Their exposure out in the woods where I found them was very great and was fast breaking the health, especially of the oldest. For eight years they had not lived in a house, and most of the time simply in a wagon.

INDIAN TERRITORY.

MISS LAURA V. SMITH, *Anadarko*:—One of the greatest pleasures we have is day by day seeing the great improvement in each child physically, morally and, we are grateful to be able to say, spiritually. They all seem fully to appreciate the refining, Christian home they have here. We earnestly desire and pray that in each child we may be able to see the fruits of our work. We have two children (a boy and a girl) under five years of age. The little girl we have trained to be a perfect little lady. She is an Indian and very smart. We all pet her very much, but she is such a sweet child no one could resist her. She is very affectionate and always like a sunbeam. She has a sweet clear voice and sings like a little bird. I teach music in the class room and she can sing every note correctly. One of my little Indian boys, when he discovered he had learned the word *my*, was so perfectly delighted, he jumped up and said in a very loud tone, "Miss Smith, may be so pretty soon we learn heap." Each new word is a perfect delight to him. He is learning rapidly. He has the greatest love for the Bible and Gospel songs. I open and close school with prayer. One day he was so impatient for the prayer, he came to me before school closed and said, "Miss Smith, can't we pray to the Lord now?" He had not been out of camp two months. I think this enough to encourage the faintest heart. Half of the children are under ten years of age. They are so interested in school. They play school and teach each other. I find everything I teach them they can bring out in their play. It is beautiful to see their devotion to each other. We never hear a cross word. We teach them to love each other as sisters and brothers.



"LOG COLLEGE."

EDUCATION.

AN EDUCATED MINISTRY, A FUNDAMENTAL CHARACTERISTIC OF OUR CHURCH.

We present in the present number, according to our promise, a picture of the famous "Log College," which was founded by the Rev. William Tennent in 1727, at a spot about eighteen miles north of Philadelphia, on the old "York Road," the highway between the two great cities of this section of our land. It marks the beginning of our work in the way of providing a well-educated ministry for the Church. It is the token and evidence of the deep-seated feeling in the minds and hearts of the wise men of that day that those who undertake to be the leaders of the people and the ambassadors of the Most High have need of the most careful preparation possible for their responsible undertaking. It was a rude structure which

the College had for its home, and the means of instruction were not as ample as later times furnished; but it was the best that could be done at the beginning. Its characteristics of sound "orthodoxy, and evangelical spirit, glowing zeal, and abundant labor," have impressed themselves upon its distinguished pupils, and upon those noble institutions which may be fairly regarded as its children.

Our candidates for the ministry ought to be familiar with the names and character of such men as GILBERT TENNENT, co-laborer with Whitefield, and first pastor of the Second Church of Philadelphia; SAMUEL BLAIR, famous for the extraordinary revivals attending his ministry at Fagg's Manor, Pa., and for the school which he founded in that place, in which was educated SAMUEL DAVIES, who became President of the College of New

Jersey; SAMUEL FINLEY, the founder of Nottingham Academy in Maryland, and later President of the same college in which Davies labored with such promise of usefulness but for so short a time. These men, and a number of others almost as distinguished as they, were the sons of the old "Log College."

The Rev. Thomas Murphy, D.D., the honored pastor of the Frankford Presbyterian Church, Philadelphia, has rendered an important service in the preparing and publishing of his "Presbytery of the Log College." The book is adorned with a picture of the college as its frontispiece. This picture is of peculiar interest. It enables us to see the look of the old cradle of Presbyterian learning and mother of colleges; and it rises out of the mists of the past as a glad surprise, for it was not thought that any representation of the historic building was in existence. How it was discovered may be briefly stated by quoting from Dr. Murphy's book a few lines written by the discoverer, Dr. W. S. Steen, a member of Calvary Presbyterian Church, San Francisco, Cal.:

I do hereby certify that the accompanying engraving is an exact reproduction of "a picture of the first college building in this country for the education of young men for the ministry of the Presbyterian Church in Eastern Pennsylvania, and which was constructed of logs," which I very frequently saw in the Bible of a pious miner of the Yuba mines of California, and which he had received as an heirloom from a grandfather whose ancestral home was in that region of the State.

W. S. STEEN, San Francisco, Cal.

William Tennent died in 1746. The College of New Jersey was opened that same year for the reception of pupils. The "Log College" had done its pioneer work; and it disappears from view as the newer and better equipped institution on the heights of Princeton rises to take its place, the heir of its principles, the forwarder of its plans, the realization of its brightest hopes. Some of the most famous sons of the old college took a prominent part in the organization of the new; and learning in happy fellowship with religion, and the training of young men for the Holy Ministry, became characteristic

features of the College of New Jersey at its very beginning.

A QUESTION FOR COLLEGE-BRED MEN TO SETTLE.

A great responsibility rests upon the young men who have had the special advantages which have been prepared for them with so much thought and toil and expense and prayer. Men who have the true Christian spirit will readily recognize this. They know that they are to give account to God for all that His providence has put into their hands: not only for the money they may handle, but for such gifts as a college education, far more precious than thousands of silver and gold. As the primary thought in the work of the "Log College" was the training of men for the Holy Ministry, and as the same thought inspired those who set up the walls of the College of New Jersey, and of many other colleges of our land, it is natural that the first question which a thoughtful student will ask himself, as he draws near the end of his course, should be: Ought I not to use talent and education in the work of preaching the Gospel? Many men have suffered much distress of mind in the effort to answer this question. There is one thing however which every man can do, and ought to do. *He can offer his services.* God is calling for volunteers. He is calling *now*. Let all our young men volunteer! It is not too much to say that every high-spirited Christian man in our colleges, who at all understands the situation, *will* volunteer. All will not be accepted. God will make a selection. He has other work for some of His servants to do. But when God calls aloud, as He is calling now: "Whom shall I send, and who will go for us?" let every man whose heart beats in love and loyalty to Jesus Christ answer promptly and cheerily: "Here am I, send me!"

"Send me, Lord, where thou wilt send me;
Only do thou guide my way,
Let thy grace through life attend me;
Gladly then will I obey.
Let me do thy will or bear it:
I would know no will but thine.
Shouldst thou take my life, or spare it,
I that life to thee resign."

OUR PICTURE OF JOHN WITHERSPOON, D.D., LL. D.

The statue of this illustrious scholar, patriot, statesman, divine, stands in Fairmount Park, Philadelphia, and is under the care of the Presbyterian Historical Society. It is to the honored President of that Society, the Rev. Wm. C. Cattell, D. D., LL. D., that we are indebted for the use of this picture, taken from a photograph made for the Society. Witherspoon was sixth in the honored line of Presidents of the College of New Jersey. His name is affixed to the Declaration of Independence; and his stirring words, when that document was spread before Congress, and there was wavering, hesitation and debate, are said to have been largely instrumental in securing the adoption and signing of the ever-memorable paper. He spent six years in Congress as the representative of New Jersey, and many of the important state-papers of that period were written by his facile pen. The Theological Seminary was not yet established; and Dr. Witherspoon, while presiding over the College, found time to fill the chair of Professor of Divinity in that institution. He was also pastor of the village church.

A GREETING TO THE ELDERSHIP.

One of the highly esteemed and hard-working elders of our Church gently chides the Corresponding Secretary because he did not expressly name the eldership in the "New Year's Greeting," which he recently sent out. The Secretary would be the last man in the world to slight the eldership. He has magnified their office through all of his ministry. He intends to magnify it to the very end. He knows that the elders are the leaders of the people in every good work, and he has diligently sought out the names of many to whom he might mail his "Greeting." He now sends a special message in this paragraph to every one of them. This noble body of men can be of unspeakable service in the way of recruiting for the army of Christ. They know the young men of promise in the churches, and have opportunities to set before their minds the call for volunteers. And, when it comes to the matter of caring for the recruits, and securing the necessary funds for

their training and equipment for service, we turn as naturally to the eldership as we turn, when we want instruction in morals and religion, to the clergy. The Secretary does not need to ask whether he may depend upon their co-operation. He is assured of it already.



A WORD ABOUT EDUCATION COMMITTEES.

What a treasure a faithful chairman of such a committee is, the men in the Rooms in Philadelphia know full well. The students under our care know it too. What are his characteristics? He takes a personal interest in the candidates under the care of the Presbytery. He gets their application for a scholarship before the Board at one of the

very first meetings in the fall. He uses the Forms provided by the Board for that purpose.

He sees to it that every question is fully answered. If he has not the necessary information he takes prompt measures to get it. He makes himself acquainted with the rules of the Board, and takes the greatest care not to encourage a young man to leave home and give up his business on the mere supposition that the Board will be able to furnish aid. If the case is an exceptional one he takes care in the very first letter to furnish full information in order that the Board may be able to form an intelligent judgment. He knows that imperfect information will make further correspondence necessary, and that may mean serious delay, and perhaps suffering for the candidate. He is not so unreasonable as to find fault if the Board cannot see its way clear to comply with the request made. He gives the worthy gentlemen composing that body, who give so many precious hours, snatched from important business and professional cares, gratuitously and lovingly to the consideration of these cases, credit for intelligence, tender sympathy, and conscientiousness. If he thinks that they have made a mistake (and they often do make mistakes) he tries to induce them to reconsider the matter; and, if his cause is just, he probably succeeds, and gets what he wants. We have just such men now acting as Chairmen of Education Committees, and it is a great pleasure to deal with them. If there are any of the other kind we are not intending to say anything about it at present. We will say, however, that there are some first-rate men at this work who have most unintentionally caused much embarrassment to the candidates, simply because they are new to the task, and have not learned precisely what was necessary to secure prompt attention to the men under their care. The men at the office are very partial to *veterans*; and they venture to ask that the Presbyteries will not adopt the plan of "rotation in office" in the case of Education Committees. Brethren, when you have a good man at a work like this, on which so largely the comfort and happy progress of your candidates depend, and so largely our comfort

and peace at the office, pray do not make a change unnecessarily. Entrust your candidates to men experienced in the work of tenderly and promptly caring for them, and keep these experienced men at their posts as long as possible.

COLLEGE AND SEMINARY NOTES.

The GERMAN THEOLOGICAL SCHOOL OF NEW-ARK, N. J., announces a new departure. It proposes to add a fourth year to the course of instruction. This is to be known as the "Pastoral Year." The instruction is to be of a thoroughly practical character, and to include actual work in New York City auxiliary to that of the German Presbyterian pastors of the metropolis.

It is stated that the Trustees of WABASH COLLEGE have added a new course of study to the curriculum. It is to be called the "Literary-Philosophical." The degrees to be had by pursuing this course will be:—Bachelor of Philosophy, Master of Philosophy, and Doctor of Philosophy. There is also to be a Summer School; and the standard of admission to the Freshman Class is to be raised.

It is delightful to get good tidings of the increasing numbers that are attending the Theological Seminaries of the Southern Presbyterian Church. UNION SEMINARY, at Hampden Sidney, Va., has seventy students; COLUMBIA has between forty and fifty; at LOUISVILLE there are twenty-six; and at the Divinity School at CLARKSVILLE, TENN, there are thirty-three.

YALE COLLEGE is rejoicing in an increase of one hundred thousand dollars to its endowment. Five thousand dollars of this amount goes to the Divinity School.

The Board has met with a serious loss by the death of J. Duncan Brooks, the courteous clerk, whose efficient work at the office for a number of years has made him a prime favorite with all who have had dealings with him. He was the son of Rev. P. H. Brooks, and himself a true Christian gentleman. It will be no easy task to fill his place.

MINISTERIAL RELIEF.

The following extracts are from the article written by the secretary of the Board for the special edition of the *Christian Steward*, the January number of which was exclusively devoted to a presentation of the work of all the Boards of the Church.

THE WARDS OF THE CHURCH.

"*It lies deservedly near the heart of the Church,*" says the report of the last General Assembly's Standing Committee upon Ministerial Relief in Washington, in speaking of this Board. The statement cannot be doubted. The aim of the Board is to keep from want and suffering the missionaries and pastors of our Church who have not been able, out of their small stipends, to make adequate provision for their support in sickness and old age. It also aims to make some provision for the minister's widow left dependent, and for his helpless orphans. It lies therefore "*near the heart of the Church.*"

Not only are the claims of the worn-out ministers never disputed, but when the tender and sacred work of this Board, in caring for them and their dependent families, is properly brought before the people they respond with their gifts—promptly, gladly and generously.

"*Three thousand five hundred and eighty-one churches made no contribution to this Board during the last year,*" says the report of the same Standing Committee to the assembly in Washington last May. But the Committee are constrained to add: "Surely it cannot be that more than one-half of our churches have no interest in a cause whose appeal to us is emphasized by the most sacred and tender consideration that can gather about any case of beneficence." No. Ask the pastor of any one of these 3581 churches which last year took up no collection for the Board of Relief, and he will hasten to give some other explanation than "a want of interest" in this work. Too well

does he know of the homes of his suffering brethren where, to sickness or to the burden of helpless old age, there would have been added hard and bitter want had it not been for the remittance from this Board! Possibly his reason for not presenting the cause to his people may be the one suggested by the Assembly's committee—"We suspect that many of our churches have allowed this cause to pass by without consideration, because they believed it would be cared for by large contributions and that the small gifts of feeble churches would not be missed." This is not a very creditable reason for the omission to take up the collection, as the pastor will himself probably admit, for he knows, and the elders in his session know (to quote once more from the report of the Assembly's Committee)—"that every church owes it to itself to remember the Board of Relief."

A GENERAL EXPLANATION.

But many of these delinquent churches—*was yours one of them?*—are without a pastor. To be sure, the session of every vacant church should see to it that the claims of the disabled minister be not overlooked; but alas! the worn-out minister is easily lost sight of in this age of strenuous activities in the Church as well as in secular life. The people know about the work of the great mission boards, for the glorious advance upon ever-widening fields at home and abroad is constantly before their eyes. They know also about the other boards in which the beneficent activities of the Church are centered for the pressing, urgent work of the living present. But the pastor or missionary, laid aside from his sacred work by sickness in the years of his strength and usefulness, has fallen out of sight. The half century of consecrated toil and self-denial in the ministry is a thing of the past. The patriarch has ended his life's work. The ambassadors for

Christ in their sickness or old age, have disappeared from the view of the Church—too often with little or no means of support in their bare and comfortless homes.

The practical question therefore is, and it is one of the utmost importance:—How can the agency established by the Church for the care of the worn out ministers be kept before the people so that it may receive a proportionate share of their contributions to the benevolent agencies of the Church?

The Board of Ministerial Relief has no field secretary or paid agents to visit the churches and keep its tender and sacred work before the people. Nor has it such auxiliary help as the "women's boards" which, in the great mission work of the Church, keep the people informed as to the work and the workmen, and by a thorough canvass of the congregation afford every one an opportunity of contributing to their support. The Board of Relief must therefore depend upon the pastors and elders, not only to "take up a collection," but to adopt such measures to inform their people as to the aims of the Board and the needs of its Treasury, as will be sure to make the collection fairly represent the willingness and ability of the congregation to give. This involves much more than preaching upon the subject, as the Assembly has frequently enjoined upon every pastor to do. The "Circulars of Information" issued by the Board ought to be placed in every household throughout our Church, not once only, but year after year.

* * *

THE ANNUAL CIRCULAR OF THE BOARD.

The Board issues annually, for general use among the churches, a brief circular which they will gladly supply to all who may be willing to aid in its distribution. It does not attempt to cover the ground of the Administration of the Board, nor to present the statistics which are to be found in its annual reports to the General Assembly. Giving only a few of the most important figures in relation to its work, it aims to answer in the fewest possible words, the question:—Why do pastors and missionaries in protracted sickness or old age so often need the help which those

in the money-making occupations or professions manage to do without? And the answer to this question shows why the Church is bound in justice and equity to extend aid to such ministers; and therefore why the appropriations from this Board are not to be regarded as charity or alms, but as the payment of a just debt which the Church owes its worn out servants. If this brief circular were placed in the hands of every member of the congregation, or even if, on the day appointed for the Ministerial Relief Collection, its brief statements were read by the pastor or an elder to the congregation, (this will not take more than three minutes) can it be doubted that the response would be such as to enable the Board to do something like justice to the worn-out servants of the Church and their dependent families?

The Circular for the present year, April 1893-94, states that there were last year upon the roll of the Board 722 families (embracing over 2,000 persons) all of them recommended for aid by the Presbytery to which they belong. Yet it states that for the support of these 722 families recommended by the brethren upon the ground and familiar with all the facts—both of their need and of their service to the Church—"the entire contributions from churches, Sabbath-schools and individuals" last year did not amount to \$100,000!

Does not this statement emphasize the question with which the circular concludes:—"Can you not, during the present year, *increase* the contribution from your church?" It certainly has a startling emphasis for those who *gave nothing!*

"SHE HATH DONE WHAT SHE COULD."

Sarah Hosmer, a factory worker in Lowell, Mass., sent fifty dollars of her earnings to Persia to educate a young man for missionary work. The delight of doing good led her to repeat the sacrifice and gift until she had educated five young men. When more than sixty years of age, and living in an attic, she took in sewing until she had saved enough to educate the sixth missionary.—*The Golden Rule.*

FREEDMEN.

SWIFT MEMORIAL INSTITUTE.

"Swift Memorial Institute" is the name given to one of the educational institutions under the care of the Board of Missions for Freedmen, which is located at Rogersville, Tenn. As a new and commodious brick building is now in process of erection for the future use of the school, and much of the money to be spent at this point is being contributed by ladies' societies, churches and individuals, and more will be needed to put the new building in good running order than is now in sight, it may be well for the benefit of those who have given, as well as those who will yet give, to set plainly before our readers its past history, present condition and future prospects. This school is a rising claimant for the benefactions of the friends of Colored education in the South. Its location at Rogersville, Tenn., is a good one. The region round about has been strongly Presbyterian for many years, so that many of the Negroes have had an introduction to Presbyterian forms of worship and methods of work that is favorable to the growth of the work in that region. The work is under the care of a good man, Rev. W. H. Franklin, a colored minister who took his collegiate course at Maryville College, and his theological course at Lane Seminary. Mr. Franklin is himself a Tennessean, and has given ten years of good hard work to the education and evangelization of his own people in that State. He has won the respect and confidence of both black and white.

When I arrived at Rogersville I was somewhat surprised to note the prominence of our building in a little town of 1500 inhabitants. It is without doubt the most prominent building in the place; and residents inform me that when it is completed it will be the best building in the town. It stands on an eminence facing south, and on the opposite side of the town stands the Southern Presbyterian Female Seminary, for whites, facing

north. This latter building is larger than our building will be; but, the Swift Memorial, I am told, is superior in its construction. Indeed, our building, which is 116 feet long, 42 feet wide and 3 stories high, seemed at first glance almost obtrusive in its prominence; but, the selection of the site was not made designedly for the purpose of thrusting our work on the attention of the quiet and peaceable inhabitants of the town. It was almost, I may say, by accident; or at least without premeditated thought as to its prominence that this site was first obtained. Ten years ago, Mr. Franklin took charge of the work of preaching and teaching in Rogersville. At that time there was a small building on the north side of the town that belonged originally to the old Freedmen's Bureau of Washington, D. C. Mr. Franklin obtained possession of this building and started his school. People of his own race, I am told, who did not care to have a Presbyterian school just there, secured an injunction against his occupying the building, and he was compelled to vacate for a few weeks. Later on a decision was given in his favor and he returned to that place, only to find one morning, after he had successfully resumed his work, that the building had accidentally or otherwise taken fire in the night and disappeared in smoke. This compelled Mr. Franklin to seek other quarters, as he was determined to pursue his work in the face of all obstacles. He found some small buildings available, not far from the scene of his former labors, which he could secure at a reasonable price; and, in connection with aid from the Board, and some assistance from friends in the town, he secured the lot and the buildings, which were originally dwellings, but which he put in shape for school purposes. These humble buildings Mr. Franklin occupied for a number of years.

In 1887, when Rev. Dr. Swift, who had been for so many years President of the

Board of Missions for Freedom, died, a committee was appointed to select some school to be named after him in recognition of his interest in, and valuable services contributed to our work among the freedmen. Mr. Franklin's school was then a prosperous and growing parochial school, and the Board decided to give it the name of "Swift Memorial Institute." Several years elapsed before the Board felt justified in enlarging Mr. Franklin's work; but, recently in view of encouragement received from Ladies' Societies, and other sources, they determined to build an institution that would be worthy of our church, and a suitable memorial to the name of this honored man of God. The site on which these old buildings stood naturally become the site for the new building, and when at last it took the place of these humble structures, it stood forth, as I have said, as probably the most prominent building in the town.

The people of Rogersville, many of them no doubt were greatly surprised to see this building make its appearance; and, some criticisms were offered as might be natural under the circumstances, concerning its pronounced conspicuousness. All comment, however, on this point has about subsided, and many of the inhabitants of the town visit the building now in process of construction, admire its substantialness, and congratulate the colored people on their prospective possession of so fine an edifice for their school. The building is plain in its structure, and no extra money has been expended in mere ornamentation. When finished it will accommodate about fifty or sixty boarders; and these are to be exclusively, females. The school is a mixed school, and since the new building has been commenced the Public School Commissioners have voluntarily granted to Mr. Franklin the Public School Fund that had previously been granted to other colored teachers in the town. This they did, first because these other teachers had not done good work, and secondly, because they saw that Mr. Franklin's school could and would undoubtedly do better work, under better appointments, for the colored people. This arrangement gives Mr. Franklin one additional

teacher whose salary the Board is not required to pay; and leaves Mr. Franklin the privilege of naming the teacher subject to the approval of the Board. Under this present arrangement, of course, boys and girls will both attend the school; but there is no provision for the boarding of boys. Such as come to the town for educational advantages will board elsewhere; and under present arrangements at quite a distance from the main building. The whole town is naturally unusually interested in watching the progress of Mr. Franklin's work. They have been surprised at his success, and as far as I heard expression they are gratified to know that he is being so generously supported by his friends in the North. Even the colored people of other denominations, who usually fight our schools when they are small, and patronize them after they find, later on, that they have come to stay, are now all enthusiastic over Mr. Franklin's work. What we have done and are now doing for colored education in Rogersville has led some of the inhabitants of the place to entertain exaggerated notions of what we are going to do; and I found the impression on some minds was that the present building was but half of what is yet to be done at that point. One man, who had furnished material for the present building, asked me when we expected to begin the boys' building, and seemed somewhat surprised, and possibly disappointed, to hear that we had no plans at present for any such addition. If this ever comes it will be some years hence. At present we will do well if we can, without financial embarrassment, put Swift Memorial Institute in good running order. It is the only important extension work that we were not obliged to stop when the panic of last summer made money so scarce. We were enabled, with difficulty, but successfully, to meet the payment that came due exactly when the panic made its appearance. Since then things have been easier and the work has progressed without interruption.

We are spending about \$15,000 on the building; but that does not take into account the furnishing of the rooms; or the apparatus necessary for heating; or other expenses connected with the water supply. Our

experience in establishing an educational institution of this kind is that before Mr. Franklin is thoroughly equipped for his work in Rogersville, on the scale on which it has been projected, the amount expended will not fall far short of \$20,000. If generous friends, interested in our work among the colored people, are looking for a place where their money will be likely to do the most good, I do not hesitate to suggest to them the "Swift Memorial Institute" at Rogersville, Tenn., as one of the places. Contributions to furnish rooms or toward scholarships for girls, which cost about \$45.00 per year, are greatly needed at that place. The school will be "As a City that is set upon a hill," and I trust, in years to come, will be as prominent a factor in the important work of elevating the Negroes as it is now a prominent structure in the quiet town in which it stands.

The arrangement of the building is simple

and practical. The lower story is for kitchen, dining-room, laundry, etc. The second story is devoted to class-rooms, offices, chapel, etc., and the third story is set apart for dormitories,—containing fourteen rooms, each of which is expected to accommodate four students, as a rule. The rooms are all light and airy; and the whole building will be a credit to the friends of the work who have contributed to its construction, to the honor of the Board and the church that inspired its erection; and at the same time it will stand as evidence of the faithful and indefatigable labors of Mr. Franklin—who by his past services drew attention to this point as a suitable place in which to rear an institution that would honor the name and perpetuate the memory of the services of Rev. Eliot E. Swift, D. D., in the cause of Negro Education.

EDWARD P. COWAN,

Corresponding Secretary.

PUBLICATION AND SABBATH-SCHOOL WORK.

SCOPE OF SABBATH-SCHOOL MISSION WORK.

The range of work included within the benevolent operations of this Board is far greater than is likely at first sight to strike the casual reader. The primary aim is to establish Sabbath-schools in places destitute of the means of grace, and in connection with this to visit and strengthen weak schools. In following up this practical purpose the work divides and subdivides into a number and variety of subsidiary aims calling for a judicious adjustment of means to ends, a constant study of the drift and character of our ever-changing population, a wise selection of agents and methods of work, and thorough and systematic oversight of everything relating to the movement. To establish a Sabbath-school means first, the discovery or selection of a locality and a careful and conscientious house-to-house visitation. The missionary must have the spirit of an explorer and a body able to bear the fatigue of long tramps on foot often in wild and uninviting

places. He distributes Bibles and good literature, selling and giving away at discretion. Here are three distinct aims, and as yet the Sabbath-school in a given locality is not a reality and may never become such.

The field chosen, then comes a demand for a new order of faculties and new methods of work. The explorer, evangelist and colporteur becomes a promoter and organizer. People of differing prejudices have to be brought together and enthused in a common cause. Not only must there be created a machinery of motion, but power must be put into it. Public meetings must be addressed, public spirit aroused, and workers enlisted.

The conditions of the work vary in different States. In the vast prairie, mountain, and mining regions of the West and Northwest, people of different nationalities are found. Sometimes it becomes necessary to approach them with special agencies. One of the largest Bohemian churches in the country is a direct outcome of Sabbath-school

mission work. The work among the colored population in the South is carried on by educated men of color. The mountain white population of the South forms a peculiar and most interesting field.

In one sense the work done through the agency of this Board is thoroughly denominational, inasmuch as it is entirely under the control of the several Presbyteries. In each Presbytery there is a standing committee on publication and Sabbath-school work, to which is committed the duty of corresponding with the Sabbath-school missionaries employed within its bounds, and no missionary is employed without the consent of the Presbytery. There are synodical Sabbath-school missionaries with the oversight of the work within the bounds of the synods. The general superintendence of the entire work is under the direct control of the General Assembly. But experience has shown the wisdom of allowing the missionaries to exercise their own judgment to a great extent in deciding whether any particular school shall be organized as a Presbyterian school or otherwise. There are very many cases in which the attempt to make a school avowedly Presbyterian from the start would be to defeat the movement. On the other hand the willingness of our missionaries to place denominational preferences in the background when the people for any reasons object to the denominational mark is doing much to bring our church into favor where it has heretofore been scarcely known.

In addition to the missionaries permanently employed, now 69 in number, the Board commissions about an equal number of student missionaries during the four vacation months of the year to labor in different fields under the general direction of the permanent missionaries. Here and there some criticisms have been offered in regard to this particular policy on the ground that the student work lacks stability, that many little schools have organized which soon disappear from view. Due consideration has been given to these criticisms, but the overwhelming testimony is in favor of the policy in question, after making all allowances for drawbacks and discouragements incidental thereto.

The superintendence of this work involves not only a wise choice of missionary agents, but a constant supervision and direction both of the men and their work. The monthly reports of each missionary cover every detail of daily occupation, and are carefully scrutinized by the chairman of his Presbyterial Committee and by his synodical superintendent before transmission to the department. The correspondence of the superintendent with the missionaries is of growing importance and interest.

The statistics of the work are furnished by the missionaries to the department on blank forms prepared with great care and are methodically arranged and tabulated. These statistics cover every important feature of the work, and include a thorough census taken every year of the schools organized the year preceding, showing their condition, if alive, their denominational standing, and other facts of interest. A record is also kept of churches growing out of Sabbath-schools organized by our missionaries.

To all the foregoing features of this work must be added that of grants of Sabbath-school literature and supplies and correspondence relating thereto.

To keep this machinery going a steady supply of money is needed. Two-thirds of the net profits of the Board of Publication are annually passed over to the department of Sabbath-school work. Last year this source produced about \$25,700. The expenditures of the department aggregated about \$120,000, and were substantially covered by the receipts, about \$92,000 coming in from churches, Sabbath-schools and individual contributions, and the rest from interest on investments. In view of the new work constantly opening before the Board the General Assembly of last year recommended the churches to raise \$200,000 for the current year. It is certain that this higher sum will not be reached this year, but it is not too much to ask for or to expect in the near future.

To keep the Sabbath-school work of the Board fairly before the churches, Sabbath-schools, Endeavor societies and individuals is a service which demands no little thought and labor. It is not merely the raising of

money that is to be considered, but the duty of informing and educating our people as well as the public at large in the aims and advantages of the work. Our respective Church newspapers have earned the thanks of the Board by the freeness with which they have opened their columns to its communications, some having on two occasions last year given an entire page to articles bearing on our work. In addition to a liberal use of the printed page the department carries on a large correspondence. It prepares special exercises for Children's Day and programmes and suggestions for Rallying Day and a united movement in October for gathering neglected children into our schools. It also circulates among contributing Sabbath-schools special quarterly missionary letters from all sections of the field.

In this brief survey we have not taken into account what may be termed the educational features of our Sabbath school work, the improvement of Sabbath-schools, the preparation of graded lessons, the initiation and fostering of special departments of enterprise, such as the Home Department and Book Institutes and Normal classes and Convention Work. All these matters receive careful attention, but a further consideration of them in these pages must be postponed till a future number.

It will thus be seen that the range of Sabbath-school mission work is wide and comprehensive and that it demands and deserves the employment of no mean measures. It is, as now organized, the youngest child of the Church, and up to the present time its work may have been regarded as somewhat experimental. That stage is now passed. It is no longer an experimental work. As an arm of Christian warfare it has fairly established its claim to recognition. It has won the generous and thorough endorsement of our Board of Home Missions with its entire staff of administrative and executive officers in the office or on the field. It is the advanced skirmishing line and light brigade of the church militant, and not only in this land but in other nations and on every foreign mission field it is felt to be indispensable to the progress of evangelization and the planting of churches.

RALLYING DAY AND THE UNITED MOVEMENT.

Acting under the recommendation of the General Assembly the Sabbath-school and the Missionary Department in September issued circulars to superintendents throughout our Church asking them to observe Sabbath, September 24th, as a "rallying day" for teachers and scholars, and as the beginning of a united movement during October for the canvassing of districts adjacent to schools, and the ingathering of children. Leaflets explanatory of the movement, visitors' books and cards of welcome were also prepared and widely circulated. A number of original articles bearing on the subject were collected and published in our Church newspapers, together with a finely executed engraving serving as a general title for the collection. As the result of these efforts there is reason to believe that rallying day was very generally observed throughout our Church, followed by special visitation for the increase of the Sabbath-school membership, and that the movement has been greatly blessed.

FREE LIBRARIES.

The following letter, acknowledging the reception of one of our Free Libraries, was recently received from Missouri:

"The library so kindly given by the Board of Publication to the Lathrop Presbyterian Sabbath-school, arrived in good shape, and the scholars, teachers, and officers, are alike delighted with it.

"In accordance with the unanimous vote of the school, I hereby tender to the Board our sincere thanks. Already the gift has resulted in a considerable increase in attendance—a Sunday-school library being an innovation in this portion of the country—and I trust that much permanent good may, through the providence of God, finally result from this donation. May God bless you, and the Board which you represent.

The half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win: old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age.—*Archbishop Ireland.*

CHURCH ERECTION.

TWELVE NEW CHURCHES EVERY DAY.

A few days ago a note of enquiry was sent to our office, in which it was said that it had been recently stated in Boston by a well-known preacher, himself independent of all denominational connections, that \$30,000,000 were spent in the West each year building unnecessary churches.

This statement set us upon the examination of such facts and statistics within our reach as bore upon the question, with the following results:

1. There were in 1891 6,351 church edifices in the Presbyterian Church, and the present number may be estimated at 7,000.

2. Their value ascertained in 1891 was \$68,801,894, and may be estimated at the present time as \$70,000,000.

3. Of these about one-third in number and about one-seventh in value are west of the Mississippi.

4. The average value of Presbyterian church edifices throughout the country is about \$10,000, and of those west of the Mississippi about \$4,000.

5. In the year ending April 1, 1898, this Board aided in building 154 church edifices, of which about two-thirds—say 100—were west of the Mississippi, and of these latter the average cost was about \$2,500.

6. Of churches built without the aid of the Board we have no statistics, but as an average of two hundred new churches are organized every year in the Presbyterian Church, and many old churches (certainly as many as one in every thirty) are rebuilding, it may be safely estimated that in the Presbyterian Church alone four hundred church edifices are built each year, about one-half of which are west of the Mississippi.

7. Estimating the average value of these edifices at \$10,000, and of those west of the Mississippi at \$5,000, there is expended annually in the Presbyterian Church alone \$4,000,000 for church edifices, of which one-

quarter, or \$1,000,000 is used west of the Mississippi.

But the Presbyterian Church is only one of the several branches of Christ's Church in this country, and its work does not constitute more than one-twelfth of the work accomplished by the combined forces of the Protestant Christian host in this land. Therefore, it may be safely said that not less than four thousand and eight hundred church edifices for Protestant Christians are erected each year, and of these about one-half, or two thousand and four hundred, west of the Mississippi. The money expended annually in this work is doubtless between forty and fifty millions of dollars, and it is safe to say that every day in the year more than *twelve new churches are completed in this country and dedicated to the worship of the Triune God.*

SEVERAL CONCLUSIONS ARE EVIDENT.

1. The figures and estimates give no ground for the extravagant statement above quoted that \$30,000,000 are annually spent unnecessarily in building churches at the West. On the contrary, accepting the most enthusiastic notions in regard to the sweeping away of all denominational lines and consolidating the congregations in every village, not even the most Utopian or even millennial view could dispense with more than one-quarter of the churches now organized. Upon the whole we are inclined to think that the speaker, if he made any statement at all, was misquoted and that his figures were \$3,000,000.

2. Such facts as we have cited are a most eloquent answer to the not infrequent cry of skeptics and assailants of our faith that the Christian religion is losing its hold upon the modern mind. An influence that is constantly widening and growing and every year calling for a larger expenditure than the year before, and finding moreover a cheerful response to its call, is not losing its hold upon the minds

of even the men of the closing decade of the nineteenth century. Notwithstanding the attacks from without and the imperfect faith and the too languid service of those within, the Church of Christ in this country is still to-day, as Dr. Carroll in his book "*The Religious Forces of the United States*," asserts, "*the mightiest, most pervasive, most persistent and most beneficent force in our civilization.*"

A REQUEST FROM PRAGUE.

We think the following letter may interest our readers, both as giving a hint in regard to the progress of evangelical religion in a great foreign city and also as a suggestion of the way in which lines of help and influence may reach far beyond their expected limits.

194 VINOHRADY, PRAGUE, Dec. 7, 1898

REV. ERSKINE N. WHITE, New York.

Dear Doctor:—From the appended extract of report you will kindly notice what kind of work we are engaged in in this great and historical city of Prague. One of our greatest needs is a proper church building. This will require a great cost and at the same time it is sure to present very serious difficulties of a technical and artistic nature, the secured lot being closely surrounded by big private dwellings of a very prosaic character, somewhat similar to your tenement buildings in New York.

Having seen book No. 5 of your designs for churches, etc., I think that the complete series of that excellent publication would prove very suggestive and helpful, and, therefore, I now take the liberty of asking, whether you could forward me a copy of those designs (i. e. book 1-5) and how much money, in that case, I should send you.

Of course, I know quite well, that I have no right whatever to ask such a favor and to cause you any trouble; but, perhaps, you might still be able to grant it to a fellow-worker, though a complete stranger to you.

Very truly yours,

L. B. KASPAR.

A GRIEVOUS FAULT.

Why is it a Christian man will make a subscription to the Church, or to some benevolent cause, and then be utterly indifferent as to the time of payment, or, indeed, as to whether he pays it at all? Here is a case: A church was dedicated, at which time a subscription was taken to pay the debt. It was distinctly stated that the money should be paid within six

months. On this condition the subscriptions were made. At the end of the six months not half the money had been paid. There was no special reason for the failure, no financial disaster, hard times or prevailing sickness. There were few persons in the whole number whose circumstances had so changed that they could not meet their obligations. But they had not done so. They had made no real effort to pay, and were indifferent about it. They did not seem to regard the obligation as at all binding. It was a promise to the Church, and they could keep it or not as might seem convenient. And this was the only reason why the subscriptions were not paid.

There is need of a sweeping revival in this line. An evangelist in this field would be a great blessing—one who could secure the result. The support of the Church is one of the first and most important duties of the Christian. A subscription to the Church, or to any benevolent cause, should be as sacred as a bond. Just as much effort should be made to meet an obligation of this kind as to meet a note in the bank. This is the very essence of religion—of godliness. A revival in downright righteousness, of the Decalogue type, would be the best kind for the world. The Church would have greatly increased power after its effects had become fully established. The millennium would be greatly hastened thereby,—*Pittsburg Advocate*.

BROKEN BOW, NEBRASKA.

I am requested by our Board of Trustees to tender to you, and the Board of Church Election, our most earnest thanks for the generous grant of \$500 and the further loan of \$500 in aid of our new church.

We are pleased to say that the entire building is paid for, so that now we have a handsome church free from debt. This will be an immense advantage in our work for the Master.

Again expressing our deep gratitude, I remain on behalf of the Trustees.

ACKNOWLEDGEMENT.

In accordance with an accompanying request this Board acknowledges gratefully a contribution of \$2.00 from F and F.

Kind friends of our work frequently wish to give without publication of their names. We would be glad however if they would give us name and address so that their contributions can be promptly acknowledged. The names so given will never be published.

A REVIVAL IN TWO LANGUAGES.

REV. JAMES B. RODGERS.

It was an experience entirely new to some of those who were revived, though it has doubtless had many equals since the day of that many-tongued revival in Jerusalem when Peter and his companions were the preachers.

The Rev. George Grubb and his three companions make up an English mission party which has visited Ceylon, Australia, Tasmania and New Zealand, and has been wonderfully honored of God to the conversion of many souls.

They were led to make a visit to the English colonies at the river Platte. On their way south a number of our missionaries persuaded them to stop for a time on the return trip to England and hold meetings for the English-speaking people of Rio de Janeiro.

Mr. Grubb is a clergyman of the Church of England and his party in a sense make Keswick (the English Northfield) their headquarters.

Knowing that the Lord gives good and overflowing measure at such meetings, we, whose work and sympathies bind us more closely to the Brazilian churches, resolved to secure a portion of the blessing. Under the leadership of Mr. Maxwell Wright, an English evangelist who has worked much in Brazil, the Brazilian churches organized preparatory meetings for prayer. The Brazilian Christians united in earnest prayer for the salvation of the English and American strangers within their gates.

Union prayer meetings were held in the three largest churches, once a week for three weeks, and our churches and hearts were bound together very closely as we prayed for the blessing of God upon the *mission for foreigners* in our city.

Then for the ten days that the party were in Rio both Portuguese and English meetings were held. Mr. Grubb preached to the Brazilian congregation at 7 o'clock each evening and after the sermon left the meeting with one of his companions or with Mr. Wright and hurried off to the English 8 o'clock meeting in another part of the city. It was marvelous how Mr. Grubb's earnestness and fire

was translated through interpreters to the people. The sermon was broken into short sentences. Each sentence was translated to the audience before the next one was uttered. The entire audience of five to six hundred people could see the gestures, hear the words and feel the earnestness of the preacher without understanding a word of the sermon until the interpreter had spoken. Yet the blessing received was great.

One evening a group of Syrians, some ten or twelve in number, were present. They had been induced to come by a fellow-countryman of theirs, who was a member of the church in Tripoli, Syria, and who knew Mr. March and Mr. Nelson, our missionaries.

The attendance at the English meetings was small but they were excellent in their spirit and power. The Portuguese meetings were well attended and were greatly blessed.

On Sunday, August 6, meetings were held for young men only and for children, which were well attended.

On Monday a union meeting of all the churches, both English and Portuguese, was held in the Methodist church. Though the church is a mile or more from the centre of the city it was crowded to the doors with people. Mr. Grubb preached in English and his words were interpreted by Mr. Wright. Once or twice, when he recounted some amusing incident, it was curious to note the double smile of appreciation as the point was grasped by those who understood English and afterwards by the Brazilians. The interest was intense all through and the closing prayers were truly from the hearts of the whole congregation. The hymns were sung in the two languages, which added to their earnestness if not to their intelligibility. It was confusing to those who understood both languages and one would unconsciously sing "*Dia feliz, Dia feliz* (Happy day) when Jesus washed my sins away," and then "God be with you till we meet again," meant just as much when it closed with the words *ati nos encontrarmes*.

Mr. Grubb then asked each one who had been blessed in any way by the mission to thank God. Forty voices responded at once, "*En te dou gracias, Oh Deus*," "I thank thee, O God," and then hundreds spoke all together.

In their flight heavenward both praise and thanksgiving were translated into the language of heaven and were understood before God's throne. The meeting closed with the long meter doxology in two tongues.

It was a blessed experience for us all, for one's vision of spiritual things dulls easily in this country. Compelled to hurry away shortly after these meetings closed I have been unable to note the individual results, but am sure that many can say with the pastor of the Presbyterian church, formerly a priest of the Church of Rome, "If the blessing my soul has received were the only result of their coming, it would have paid."

A HANDSOME ACTION.

BY THE PRESBYTERY OF AUSTIN [NORTH].

[Denominational comity has a happy exemplification in a recent ecclesiastical transfer, which is pleasantly acknowledged in the following from the *Christian Observer*, Louisville, Ky.]

From Texas we have news of a happy action on the part of the Presbytery of Austin of the Northern General Assembly. In that town there have been two Presbyterian churches; one in connection with the Northern General Assembly, now reporting ten members; the other, in connection with our Assembly, and reporting ninety-six members. The Presbytery of Austin (Northern) has ordered the transfer of the church property at Georgetown to the church in our connection, of which Rev. M. C. Hutton is pastor. Mr. Hutton's account of it is as follows:

"The Georgetown church is rejoicing that it will soon be in possession of the church property belonging to the Northern branch of the Presbyterian Church. Judge T. P. Hughes and Dr. W. P. Fleming, ruling elders of our church, went to Austin, in company with Mr. C. A. D. Clamp, the only remaining elder in the Northern branch of the Presbyterian Church here, to attend a meeting of the Presbytery of Austin (North). All the members, including Mr. Clamp, having agreed to the transfer of the property to us, the Presbytery unanimously and heartily ordered the Trustees to convey the property to our church as soon as we shall have paid a \$1,000 mortgage, loaned from the Church Erection Fund, together with an honor debt of \$500 borrowed from the same fund.

We desire publicly to acknowledge the kind-

ness of our brethren for this. The property includes a half block of land near the Public Square, on which is erected a stone church building, and a neat little parsonage. Altogether it is worth from three to four thousand dollars."

In this we all rejoice. The continued maintenance of little churches, side by side, in small places where there is room for but one Presbyterian church, is a source of injury to the work. The action of this Presbytery of Austin, in turning over the property and the work in Georgetown, to the care of the stronger organization, and thus securing unity of effort there, will be appreciated through our entire Church.

Book Notices.

AMONG THE PIMAS is a small volume of 136 pages, neatly bound in cloth, printed for the Ladies' Union Mission School Association, Albany, N. Y., 1893. It gives an interesting account of the Pima and Maricopa Indians and the mission among them, in six chapters: Mr. Cook's narrative of his journey to Arizona, with a sketch of his life; Biographical Sketch of Mrs. Anna M. Cook; Visit of Rev. Sheldon Jackson, D. D., at the Pima Agency, and Mr. Cook's commission as a missionary of the Presbyterian Church; The Pima Indians, their manners and customs, by Rev. I. T. Whittemore; The Ladies' Union Mission School Association and its connection with the mission to the Pimas; The Gila River Reservation, climate, soil, productions and ancient ruins. "An old missionary story"—the story of Spaulding and Whitman in Oregon—closes the volume. The scenes, incidents and experiences depicted in this book are aside from the beaten paths of even missionary experience, and acquaint the reader with a very interesting people. Rev. Isaac T. Whittemore, of Florence, Arizona, informs us that the book has been written at the request of Mrs. E. T. T. Martin, of Auburn, N. Y., and its publication provided for by her generosity. Those wishing copies can have them—at 50 cents a copy—by addressing Mr. Whittemore, or Rev. Chas. H. Cook, Sacaton, Arizona. The money thus sent will be devoted to aiding Mr. Cook in his work.

AN ALL-AROUND BOY.—*The Life and Letters of Ralph Robinson Green by his father.* Most of our readers know that the only son of Rev. Rufus S. Green, D. D., now President of Elmira College, was drowned in a swollen stream in Canada over which, with another youth, he was attempting to row in the summer of 1892.

What his father means by the title of his book is thus explained in its opening chapters: "A boy who was as fond of sports and games as any; a boy who studied as enthusiastically as he played; a boy who loved the truth and followed the right—not perfect—nevertheless a true boy, whom you would have liked had you known him."

Those who knew him best testify that Ralph was such a boy.

Published by Anson D. F. Randolph & Co., 182 Fifth Avenue, New York; beautifully printed and bound, with a good portrait and other illustrations.

FIFTY YEARS ON THE SKIRMISH LINE is the appropriate title of a volume just issued from the press of Fleming H. Revell Company, Chicago and New York. It is the autobiography of Rev. Elisha B. Sherwood, D. D. It narrates a long course of rich experience and happy ministry, chiefly in frontier fields, in New York, in Michigan and in Missouri, in which latter State he still "flourishes like a palm tree," and "brings forth fruit in old age." He has had much to do with Park College, in all its history, and is still President of its Board of Trustees. Price \$1.50.


MARY.—A nursery story for very little children by Mrs. Molesworth. Published by Macmillan & Co. New York. A simple story of nursery life in England, which little children will hear with interest and which very young readers will easily read for themselves. Price, \$1.00.

THE BOY JESUS AND OTHER SERMONS, by William M. Taylor, D. D., L. L. D., Pastor Emeritus of the Broadway Tabernacle, New York City.

This handsome volume of 301 pages, octavo, contains 23 sermons, of which the first gives its title to the book. They have been selected and prepared for publication by their author, since he has been "laid aside from the ministry of the pulpit," continuing thus "the ministry of the press." This book cannot fail of a hearty welcome from the lovers of faithful evangelical preaching.

A. C. Armstrong & Son, Publishers, New York.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

LAMBERT, AMOS BORDMAN, D. D., H. R.—Born at South Reading, Mass., June 6, 1810; graduated at University of New York, 1834; studied one year in Princeton, and graduated at Union Seminary in 1837; ordained by Presbytery of Troy, November 2, 1837; pastor Presbyterian church of Salem, N. Y., 1837-1865; pastor Hoosick Falls, 1866-1868; stated supply at South Hartford, N. Y., 1868-1878, and Rupert, Vt.,

1873-1884; died of cerebral paralysis November 29, 1893, at Salem, N. Y. Married in 1836 Sarah B., daughter of Dr. Alexander Gunn, pastor of the Bloomingdale Reformed church; and in 1867 Helen E., daughter of Hon. David Russell of Salem, N. Y., who survives him; also four children.

MEYER, SAMUEL S.—Born in Union county, Pa., November 9, 1856; graduated from Wittenburg Theological Seminary, O., 1884; began his ministry in the German Reformed Church; pastor of the Duncannon charge, Carlisle Classis; April 1889, received an appointment from the Board of Home Missions of the Presbyterian Church to labor on the Pacific coast, and took his letter from the Classis to the Presbytery of Olympia; supplied vacant churches in Oregon, and then removed to Eastern Washington; stated supply of churches at Cleveland, Dot, La Camas and Fourth Plain, 1889-1893. Died of typhoid fever, October 2, 1893, on a visit in Marysville, Pa.

Married January 24, 1888, Margaret Kauffman, who with one daughter and one son survives him.

NEWTON, JOHN.—Born in Western Pennsylvania, April 22, 1814; graduated from Amherst College; spent some years in teaching; ordained to the ministry, 1863, at Allegheny, Pa.; went to Florida in 1866; in California, 1861-1868; in Missouri, 1858, preaching at Hannibal and Birdseye; returned to Florida in 1869; taught and preached (1871-1874), at May Esther, a small place on the Gulf of Mexico, 20 to 30 miles from Pensacola. Being feeble and his hearing impaired, he resigned his charge 1884, and in 1889 removed to Pensacola, where his last days were spent. He died at the home of his daughter November 25, 1893. Mr. Newton was twice married. His last wife has been dead some twenty years. Two daughters and one son survive him.

WOOD, JOHN W.—Born in Utica, N. Y., May 12, 1813; graduated from Hamilton College and Auburn Theological Seminary; married in Utica, N. Y., Miss Marcia Alderman, ordained by the Presbytery of Rochester, August 1840; preached to the churches of Hopewell, Barry, Bergen, Wyoming, and Honeoye Falls, N. Y., and to the churches of Lewistown and Macomb in Illinois; retiring from the active work of the pastorate, between 1860 and 1865. Three sons and one daughter survive him, his wife having entered into rest ten years ago.

Thoughts on The Sabbath-school Lessons.

February 4.—*Beginning of the Hebrew Nation.*—Gen. xii: 1-9.

It is always interesting to trace history back to its beginnings. From the day when Abram and his household turned their faces toward the land of Canaan, with the promise, "I will make of thee a great nation" to rest upon, it was a long look forward to the glory and honor of the days of David and Solomon. But the promise, "thou shalt be a blessing," was a greater one than "I will make of thee a great nation." It was a great day for the Hebrew nation when kings and queens came from afar to do honor to their ruler, and to wonder at the prosperity of his realm; but it was a greater day when the infant Jesus lay in the manger at Bethlehem and that kingdom had begun into which shall be gathered "all nations and kindred and people and tongues."

February 11.—*God's Covenant with Abram.*—Gen. xvii: 1-9.

Thus ran the wonderful words: "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Here lay the heart and kernel of the whole. It is the heart of all the deepest experiences of the saints, from that day to this. It is the "blessing" which wraps up within it every other divine benefit, and makes our earthly homes to be blessings indeed. That God did bind Himself to act as God—their God—toward this man and his posterity; to bless them; to make them channels of blessing for mankind; to be all and do all for their advantage that a friendly, propitious God can do or be for His fallen human children; here was the magnificent and quite inexhaustible treasure of this amazing treaty. Dykes.

The promise to be a God to him and his seed could not have meant simply a covenant for his personal salvation; for this had been assured to him before, when "he believed God, and it was accounted to him for right-

eousness." Nor can it mean to be a covenant of natural blessings to his natural descendants, for in the covenant are included the household, embracing servants and all; while, on the other hand, many of his descendants, as the families of Ishmael and Esau, had no birthright in the covenant. The apostle Paul expresses it fully by declaring that in this covenant Abraham was "the heir of the world," and the representative of all who in all ages after should exercise the faith of Abraham. If so, then the covenant to be their God and to make them a blessing indicates a purpose especially to dwell among, and manifest himself to this peculiar body, and through it to manifest his grace to the nations. In short, here are all the elements of a definition of the visible church; and this is the beginning of that peculiar society as a separate visible body on earth. Nor is this charter ever to be annulled. It is "an everlasting covenant." And though the term everlasting may, at times, be used in a limited sense, such cannot be the case here; for its blessings are to reach to all generations of him who is the representative father of the faithful. Stuart Robinson, D. D.

February 18.—*God's Judgment on Sodom.*—Gen. xviii: 22-33.

The responsibility and the privilege of intercessory prayer, the responsibility of a godly life, are two thoughts that are suggested by the lesson of to-day. What would have been the result for Sodom if Abraham had urged his petition still farther we can never know; but God's willingness to listen to the voice of His servant pleading for the doomed city is an encouragement to all his children, burdened with anxiety for those who are walking the ways of sin, to come with the burden to Him who showed to Abraham that "His ear is not heavy that it cannot hear." What might have been the result for Sodom if a stronger influence for righteousness had gone forth from the household of that one who had "pitched his tent toward Sodom," we can never know, but there are possibilities within the reach of those who find themselves providentially in the midst of ungodly communities that make the responsibility of such influence a heavy and solemn one.

February 25.—*Trial of Abraham's Faith.*—Gen. xxii: 1-18.

It was not only a father's love that was put to the test when the command came, "Take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt offering." There were hopes centered in that son of Abraham's old age that reached out into the ages and to the remotest quarters of the earth. How was the covenant to be fulfilled which was established "with him for an everlasting covenant, and with his seed after him?" What was to become of the promises "In Isaac shall thy seed be called" and "I will make of thee a great nation" and "in thee shall all families of the earth be blessed?" But in the face of the command and of all that it involved, Abraham's faith and his obedience faltered not. "He that had received the promises offered up his only begotten son." The sacrifice was just as really *made* in spirit, as if, a little later, the raised hand had not been stayed. Only once in the world's history has God called for just such a test of a parent's faith. But are not some parents to-day called to just as complete renunciation of plans and hopes for their children, as the opportunity offers for sacrifice, not upon the altar of burnt-offering, but upon the altar of Christian service? Such sacrifices made in loving faith and obedience, have had their seal of acceptance, not in the giving back of the child, but in the salvation of souls and the advancement of Christ's kingdom on earth.

—The Belgian Missionary Church is composed of converts from Romanism. Though most of them are poor miners they have contributed during the year an average of more than ten francs for each adult to meet the expenses of the church.—*Quarterly Register.*

—Said the *New York Tribune*, commenting on the death of Anthony J. Drexel: Death has stripped many rich men of all their acquisitions. Throughout his life Mr. Drexel saved great sums of money by giving them away. He has carried priceless possessions into the other world.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt."

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN—WHEN TO BEGIN.

H. A. N.

In our last number, Rev. Dr. Brookes gave clear and scriptural answer to the question: *How to Begin.* He showed that one cannot begin to be a Christian, by leaving off his bad habits, nor by joining the church, nor by sincere efforts to "do the best he can," but that our Lord's word to Nicodemus is true for us all: *Ye must be born again.*

He showed that, in all our guilt and helplessness, needing the gracious power of the Holy Spirit to give us new birth—that is, to start a new life within us—we are not left in hopelessness; but that "*just there*, the Lord Jesus Christ meets us with the blessed proclamation," which Dr. Brookes recites in the very words of the Bible. Please get his article now, and read it again carefully, and turn in your Bible to the passages he cites, and mark them, —.

— Have you done so? — Then I am sure you will acknowledge what he says, that "what we are to do, in order to be saved, is so plainly revealed that "the wayfaring man, though a fool, need not err therein." Whoever does confess himself a guilty and condemned sinner, and does accept Jesus Christ with sincere and simple "trust in Him as able and willing to save, as we are, and now" — in that soul the new life does immediately begin, and from that instant that person does begin to live the new life. Truly Dr. Brookes says: "Thus the believer starts on his journey heavenward, the cross between him and judgment, the crown awaiting him, if he is faithful, at the coming of the Lord."

Has this new life thus begun in you? Have you begun thus to "walk in newness of life?" I presume that many of my readers—perhaps most of them—have thus begun. But not all. To those who have not, Dr. Brookes would say —. Does not the Lord Jesus say?" — "Now is your

time to begin." "Behold I stand at the door and knock."

What if you saw Jesus standing bodily just outside of your door, or without seeing him heard him knock, and knew it was *He* that knocked —. Would you open the door and ask him to come in? And would you mean to have him understand you as thankfully accepting his offered grace, and taking him as your Lord and Master? Would you, this very minute, love to do *just that*? Then He knows it, and is satisfied. You are His, and He is yours, and the new life *is begun* in you. "For as many as receive Him to them He gives the right to become children of God," Jno. i, 12.

The *new birth* means the beginning of a *new life*. It is not a perfect life. It is not a faultless life. It is not free from sinful defects, and failures and shortcomings. But it is a life in which steady growth and improvement are to be looked for and striven for with faithful, watchful, prayerful, constant endeavor. This new life may begin very early. I do not know how early. It is not certain that it has not begun in you because you are only twelve years old, nor if you are only seven, or five, or three years old, nor because you cannot remember when it began, any more than you can remember when you began to love your mother and to be obedient to her and to your father.

The question is not how young you are, but whether the kingdom of God is coming within you—the kingdom of "righteousness and peace, and joy in the Holy Ghost."

If you have begun to live the life of God you are growing unselfish, growing more fond of doing good, more careful not to do wrong, more truthful and obedient.

You will not be all nor any of these by simply resolving to be and trying to be. The kingdom of God must come within you. That kingdom or reign is not a great way off. It is at hand—*right here*. You have only to submit to it—to yield yourself to it—to open the door to its king, who stands "knocking, knocking, still there."

"Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes, so tender,
Of thy Saviour, waiting there."

"MUSCULAR CHRISTIANITY."

As we have seen the above phrase, in occasional use, it seems to be intended to indicate the application of Christian principle to the cultivation, training and use of muscular energy. It is opposed to the morbid view of Christianity once more or less prevalent which sought increase of piety by despising, neglecting and enfeebling the body. What we understand to be intended by *muscular Christianity*, we regard as *healthy Christianity*. If our bodies are "temples of the Holy Spirit," if we are to present them as "living sacrifices, holy and acceptable to God," we ought to make them as fair, as healthy, as thoroughly and powerfully *alive* as we can.

As reasonable means to this end, we hail all study and instruction in physiology, and all reasonable practice in athletic exercises, and rejoice in the increase of both these in schools and colleges, in homes, and in the plans and structures of Young Men's Christian Associations.

Among athletic exercises those best acquainted with them ascribe a high degree of excellence to ball playing, with the hands and with the feet—base-ball and foot-ball.

Of foot-ball President Patton is reported to have said on a recent conspicuous occasion:

"It is a brainy game, and they tell me that the reason we have not gained more victories in the past is because we did not put enough brains in our playing.

I think the time has come when college faculties and foot-ball men will have to consider this thing as a great problem in college statesmanship. They must deal with it, reform its abuses, cast aside its weaknesses and make a greater game than it is because, under proper conditions, and I say this in all seriousness, it is one of the moral agents in our colleges which we can not overestimate in importance."

That this favorite play has unhappily become connected with excesses and with disorderly and even immoral behavior, in recent years, is now painfully evident. The most thoughtful educators, the most considerate parents and the most sober-minded young men are seriously inquiring whether it can be so restored from the excesses into which it

has run, so detached from the vicious practices that have become associated with it, that it can be safely and usefully continued—whether it can be made truly healthy and helpful to physical, intellectual and moral culture—in short, whether it can be “mended” or must be “ended” among Christian young men. We desire to encourage our young men and their advisers to pursue this inquiry seriously, candidly and good-humoredly; and we think that all our friends should wait patiently for the result of such inquiry. Yet we would emphasize the words of Dr. Patton, “the sooner the problem is met and conquered the better for all concerned—the college, the players and the public.”

We find what seems to us a wholesome contribution to this truly Christian endeavor, in the following article in a recent issue of *The Independent*, and we gladly present it to our readers.

A FURTHER WORD ABOUT FOOTBALL.

REV. JAMES C. MACKENZIE, PH. D.,
Head Master of the Lawrenceville School.

Harm was unintentionally done by sincere friends of athletics and scholarship when, ten years ago in England, the great schools testified that athletics did not appear to injure scholarship. The schoolmasters were glad to speak with enthusiasm of the wholesome interest field sports and boating were exerting upon the moral and physical life of boys and young men. But more was inferred from this encouragement than was intended; and a recent canvass of these same schools elicits the almost unanimous opinion that “the spirit of athleticism needs controlling.” Dr. Hornby, of Eton, says that some years ago it was quite possible for a boy to attain the highest excellence in both athletics and scholarship, but gravely doubts whether it is so now:

“Athletics have become so developed and brought into a system, and I may almost say professional, that the time required for a very high excellence in them is a serious obstacle to a reading man or a studious boy

engaging in them with a view to athletic distinction.”

And the Head Master of Rugby, Dr. Percival, voices the conclusion of many American schoolmen when he says that “the great publicity given to athletics tends to give them an undue prominence in the minds of both boys and men.” This “undue prominence” of the “hippodrome athletics” compels parents, colleges and the public to call a halt in the recent developments of football. No young man can train and look forward to a game in New York City in the presence of 40,000 spectators, and be honest or faithful in his college work. Many of our “star” players play both football and baseball, so that the tension of the Thanksgiving game must be continued for the baseball season. How can a junior or a senior in one of our leading universities train, practice and play ball in this way, and have time, strength or thought for the work for which his parents send him to college? Legitimate, temperate athletics, manly struggles for the glory of his college under the auspices of his college, and under the approving gaze of the college world of students, professors and friends—this is unquestionably wholesome. If such supreme struggles as those of the Thanksgiving game are to take place, let them be between graduate students or professionals.

But the most serious objection to these hippodrome athletics is the unfair position to which scholarship is assigned as a result. A prominent professor in a leading college remarked after the last Thanksgiving game that if one of his students had discovered the law of gravitation, the performance in this day of athletics would be but lightly esteemed. The Stinnecke Prizemen, the Lynde Debaters, the De Forest Medalists, the Latin Salutatorians, the Valedictorians—when has any publication within or without the college walls thought it becoming to award a hundredth of the recognition to these real heroes so effusively given to a member of a victorious team? And so it is coming to pass that the “plain people” of Abraham Lincoln’s concern are being alienated from the colleges; they can see neither sense nor reward in the modern college hero-

isms, and the most valuable element of the colleges of the older time—the middle class of boys—are found in fewer numbers in our largest colleges, and the colleges themselves are deploring the absence of earnestness, the lowering of the intellectual tone, and the steady decrease—certainly in our foremost universities—of the number of young men who care to enter the ministry. These things, let us insist, are not due to football, or baseball, or boating, but to the virtual surrender of these noble sports to influences that care nothing for culture, and little for character. Some of the stanchest defenders of football to-day are men who, when in college, played only on academic grounds, and in the presence only of the real college world.

AN ANOMALY.

The anomalous thing, a game on Thanksgiving Day (note the proclamations by President and Governors!) in the glare of a crowd, half rabble and half genteel, whose apparent legitimate receipts are \$40,000, and whose illegitimate receipts are \$60,000 (and no one computes the gains and losses in the "straight" gambling), such a game was unknown to the men who admired or played football in the early part of the last decade, and who, since graduation, have been innocently advocating athletics as they are. There are a good many of us—fathers, teachers, and lovers of boys—who mourn the decadence of family reunions on Thanksgiving Day, those calm and helpful gatherings of the absent ones under the roof of the dear old home. All this must now give place to the great show which "our college" team is to give in some large city. The father may doubt the propriety of substituting the game for the family re-union; but just now he wishes to make his boy happy, and there is no room to doubt what will make his boy most happy. But not all boys attend the game, or spend the time before and after the game in the city, with their fathers. And these boys have really been forgotten by the public press that has so earnestly debated modern athletics during the past three months. Few of us pause to reflect upon the very large number of American boys that attend boarding schools in preparation

for college. There are not less than 20,000 boys under eighteen years of age in boarding schools within a half day's travel of New York City. It is the almost universal custom of the parents of these boys, in ignorance of the temptations to which they will be exposed, to grant them permission to spend the Thanksgiving recess of from three to five days in or near New York City, the chief if not the only purpose of the boys being to witness the great game. In their youth and inexperience they are filched by speculators in seats, they are exposed to the evils of city hotels, they witness the gambling, drinking, rowdiness and worse sins of their elders, and return to their schools physically and morally injured. The current of these evils is strong enough to bear along even good boys. It is to no purpose that the school remonstrates with parents, who insist that they can "trust" their sons, for persistent opposition by the school leads in due time to the selection of a school not so "suspicious" of boys. These schools are an integral part of the educational system of our country and have a fair claim upon the colleges for such influences as shall at least not harm the schools. These great games in the metropolis are perverting the ambition of our schoolboys, and in the end bring to the colleges freshmen whose contribution to the college world hastens the further decline of its moral and scholarly character.

APPEAL TO FACULTIES.

The time is ripe to appeal to the faculties and trustees of Yale and Princeton to abolish all games in our large cities, and on religious holidays. The public press and parents should bear in mind that agreements are made for these great games during the winter months, and that all proper influences should be exerted now to prevent the continuance of such Christianized heathenism as the Thanksgiving game. We have to do primarily with two of our noblest colleges—Yale and Princeton—whose patrons, professors and trustees are Christian people, and will not ignore proper appeals with regard to a matter which threatens the best interests of those young men who are to exert in the near future a controlling influence in the State and Church.

SOK-TAI—THE COURAGE OF HIS FAITH.

The Chinese military officer whose conversion was related in our December number had his faith and courage severely tested, as will be seen from a further extract from "*Christ or Confucius, Which?*"

On one occasion, at a united prayer-meeting of Christians and missionaries, this officer was asked to engage in prayer. There was a large crowd of heathen present as spectators, and amongst them some of the soldiers under his own command. These opened their eyes wide with astonishment when they saw one of their own officers taking a public part in this religious ceremony of the foreigners. On their return to the camp, they at once reported the matter to one of their officers, who made a formal complaint to the colonel. On the next day he sent an orderly to the officer, commanding him to appear at his quarters. When he entered his room, the commander, after addressing him in a very kind and polite manner, said: "I hear that you have become a member of the sect of the barbarians. Is that so?" The officer replied that he had been misinformed, for that such was not the case. "The fact of the matter is," he continued, "I have become a member of the Church of Jesus." "But how is it that such a promising officer as you are should have been so deluded as to give up your own belief, and adopt those of the men who are the enemies of China?" The officer then explained how he had been wounded in his engagement with the pirates; what agony he had endured, and how he had been treated by the foreign doctors. He also told him how he had been instructed in the knowledge of God, the very same God that their fathers in ancient times had worshipped; how as the character of God was revealed to him, his own sinfulness was impressed upon him, and how he had found in Jesus, the Saviour of the world, the true remedy for his distress of mind.

His superior officer listened to him very attentively, and then said: "if you want to

be good and serve God, why not do so in your own home, or in your quarters here? There is no reason why you should be constantly associating with the foreigners, and thus bringing disgrace upon yourself and your regiment. Do you really believe that the Chinese don't know how to be good, and that you have to get this knowledge from these strangers?"

The officer replied that he was very sorry that he must appear insensible to the kindness of his superior, but he could not promise to do as he had advised him. "Very well, then," he said, "be sure that you are prompt and faithful in the discharge of your duties, for on the very first occasion on which you fail in any of them, I shall report you to the general, and have you dismissed from the army."

This man's faith was not a common one. He must have had a profound conviction of the truth of Christianity to have thus disregarded the almost direct commands of his colonel. He had no influential friends to back him, for he was a poor man, and had come from a poor family. At present he was a rising man, and there was no reason why he should not attain to high position in the army, which in China invariably brings with it wealth and honor. Long years afterwards, indeed, one of his fellow officers, whose prospects were far less bright than his own, gradually rose in the army, and actually obtained the command of all the troops in the Amoy district. All these prospects he deliberately risked, rather than do anything that would interfere with his open profession of Christianity.

His faith was soon to be rewarded by a most signal deliverance from a great peril. He was ordered out with an expedition in search of pirates, that had been committing depredations on the coast. . . . They had not been out to sea long, before the pirate junks were discovered in the distance. Chase was at once made, and as the wind was fair, and the gunboats were fast sailers, they soon began to overhaul them. The one that Sok-tai commanded was well in advance of the rest, and the breeze was so strong that he found himself fast getting up with one of

the largest of the pirates. The commanding officer now determined to put into execution his plan for Sok-tai's destruction. He accordingly allowed his junk to get well ahead, until a considerable distance intervened between him and the rest of the squadron. As his vessel drew nearer the pirate, he discovered that she was too large for him to attack with any hope of success. Her decks were crowded with a crew of savage ruffians, who had forgotten what the word mercy meant, and who would fight to the bitter end rather than be captured. She was, indeed, already beginning to show fight, and the shot from her guns were whistling unpleasantly around. Sok-tai looked anxiously about for help from his consorts, but to his dismay he found that they were being purposely kept back. Whilst he was debating with himself what he should do, he saw the red flag hoisted on board the commanding officer's ship. This was an order for him to come to close quarters with the pirate and board her. He dared not disobey, for to do so would end in ruin to himself, whilst to carry out the command and attack such a crew of monsters, who were fighting for dear life, was attended with the greatest possible peril. He felt that there was none that could save him but God, and to Him he must appeal. Descending to his cabin, he knelt down, and cried: "O God, I am very weak. The enemy is in front of me, and the enemy is behind me. My only hope is in Thee. I know not what to do of myself. Deliver me, for the sake of Jesus Christ." Returning quickly to the deck, with his own hand he trained one of the largest of his guns against the pirate, when the shot carried away her tiller, and killed the helmsman. Immediately there was the greatest confusion on board. All control over the junk was lost, for there was nothing to steer her with, whilst the shot from the gunboat was making havoc amongst the pirates. A panic ensued, during which Sok-tai laid his junk along-side and boarded her. Some of the crew threw themselves into the sea, and were drowned; a large number were killed, and thirty-eight were taken alive, and subsequently beheaded.

REPORT TO COMMANDER.

After the action was over, Sok-tai went to make his report to the commander. When he appeared before him with the list of his prisoners, he found him standing on deck surrounded by his officers. As he drew near to him, he cried out, half in earnest, half in banter: "Your God certainly is the true God: to-day you owe your safety to Him." Sok-tai's heart was too full to reply. The thought of the great peril through which he had just passed, and the wonderful deliverance that God had given him, filled his mind, so he merely bowed and then retired.

TURNING POINT.

The answer to his prayer that day was one of the turning points in his life. It was not simply that he had been delivered from the pirates. He had had a vision of the Unseen, which was to qualify him for the great life-work to which God was calling him. Eighteen years ago he and I went together to commence work in a new region, where men had never heard of God. The people were notoriously bad. Opium smoking, and gambling, and other vices that follow in their train were rampant. The Gospel was preached there, and its divine power touched the hearts of opium smokers and gamblers, and in time, a church grew and multiplied under his teaching. What was the one great truth he was able to impress upon that church? It was the reality of God, and of the unseen world. There are some things that no language can tell. They have to be taught by a life. . . . Sok-tai had to preach truths which it takes even Christians long to fully believe. He had to tell of God, mingling in human life, planning for men, very human in His affections, listening to every cry of the heart to Him, and full of the intensest sympathy for all. How shall he get opium smokers and gamblers, who require to have the very word God explained to them, to understand this? His own life shall tell what human language cannot; and the unseen world, which opened its mysterious gates to him through the flash of the cannon and the tumult of deadly conflict, shall, through his profound faith in it, become a reality in their life.

HULL HOUSE, CHICAGO.

PROF. GRAHAM TAYLOR.*

Just four years ago two Christian young women were led to devote themselves to the social and spiritual elevation of one of the neediest, and most cosmopolitan districts of the thickly-populated parts of the west side of Chicago. Fifty-seven thousand people constitute their adopted ward. To the east of the centre which they chose for their place of residence ten thousand Italians crowd the space to the river. To the south the Germans occupy the main thoroughfares, the Polish and Russian Jews fill the side streets, and a mile southward forty thousand Bohemians constitute the third largest Bohemian city in the world. North and west are blocks of French-Canadian, Irish-American, Scotch and English population. In the midst of this heterogeneous, disorganized, neglected, and self-neglectful mass of people these two cultivated young college graduates confronted their great work, with only their culture, their Christian purpose, and themselves. Over against them they discovered inexpressibly dirty streets, inadequate school accommodations, bad street lighting, miserable paving, unpaved alleys, hundreds of frame tenement houses disconnected with the street sewers and many without water supply, unenforced factory legislation giving place to the worst forms of the "sweating system," which held undisputed possession of the health and lives of an army of women and hosts of little children under the legal working age, and two hundred and fifty saloons, or one to every twenty-eight voters. To offset these allied forces of evil, seven churches, two missions, and several Jewish "chevras," all of them small, except one large Roman Catholic church, feebly struggled for little more than their own existence. The public schools, supplemented by the Hebrew Manual Training School, were the only other uplifting agencies and centres of unity.

But very soon the humble home of Christian culture, refinement, simplicity, and good-will became a new social centre in the community. As Italian, Jewish, Protestant, and Catholic neighbors responded to the neighborly amenities advanced by the strangers, they found real friends, who not only gave but received friendship on equal terms. The better people of the neighborhood began to rally about these new-

found friends, and became allied to each other. The women united in the Women's Club, the Working-Mothers' Day Nursery and Kindergarten, the Working Girls' "Jane Club," in which nearly fifty of them live as one family, instead of occupying the dreary single rooms or the desolate boarding-houses whence most of them were gathered. The men were organized into the Men's Club, and around them grew the walls of a fine gymnasium and bathing-rooms, public hall, and game rooms. Men and women joined their efforts to secure home rule, cleaner streets, better lighting, more of their municipal rights, and better sanitary service. And the "Nineteenth Ward Improvement Club" has already earned its title. Together with the Men's Club and with the help of the whole constituency, they have triumphantly achieved their first political success in the election of one of their own members as the reform alderman of the ward.

In the progress of these movements the home and work of these settlers became the centre about which a rare and delightful interchange of personal intercourse and service has taken place. The settlement was obliged to enlarge its borders by the occupancy of the entire house known as the Hull House, from the name of its former owner and occupant, who was known only as the largest real estate holder in the district. Its ample accommodations now provide a more or less permanent residence for fourteen ladies. The men's settlement near by numbers at present seven residents. There is thus a working force of twenty-one self supporting residents more or less continuously at work on the field. They are supplemented by many friends who volunteer for evening work. More than forty educational classes are held each week in literature, language, art, science, physical culture, and the common branches. A branch of the public library has been established in the adjoining building erected for these educational uses. A choral society of two hundred voices is led by Mr. Tomlins, the best conductor in the city. Space forbids even the naming of the philanthropic enterprises successfully conducted from this busy hive of social industry. The play-ground for the children of the neighborhood should be mentioned as having taken the place of half a block of untenable tenements. The Coffee House not only furnishes an attractive substitute for the saloon, but supplies at very moderate prices wholesome, well-cooked food, which is also served at the noon hour in some of the large factories in the neigh-

* Part of an article in *The Hartford Seminary Record*, entitled "The Social Settlement and Its Suggestions to the Churches."

borhood. The co-operative fuel supply saves the poor much expense and suffering.

As a social centre, however, the movement is most remarkable. Not only do individual representatives of different nationalities, religions, social theories and classes meet and work together, but bodies of associated people affiliate there, as nowhere else. The labor unions not only seek the intelligent sympathy and fearlessly just counsel of these true and tried friends, but they have rendered the movement invaluable co-operation without which its rapid growth and success could not have been. Two social science clubs each week gather people of the most diverse views for the free discussion of social economics. Before these bodies some of the most distinguished men of the city and the nation appear, and visitors from abroad are beginning to make the Hull House one of the shrines of their American pilgrimage. With the City Missionary church near by the most cordial relations are maintained. Miss Addams, the head and founder of the Settlement, is an active and beloved member of that church. Other residents are attendants and participants in its work. Whatever distinctively religious work can be done in a community so predominantly Jewish and Roman Catholic, may best be undertaken in connection with the neighboring church. To have attempted a Protestant propaganda or rescue mission at the Settlement, would have been to frustrate the purpose to make a common social centre for the entire community. There Christianity could be lived out, as it could not be preached, and far more nearly to all the people than in any other way. But now that the Settlement has won the confidence and co-operation of the people of all creeds, the church will gain the larger hearing and constituency through the workers who are identified with both.

If the settlement movement, in its present form, proves to be only temporary and transitional, it will be of the most inestimably permanent value to society and the church in two particulars. It will emphasize the practicability and efficiency of a type of service imperatively demanded by the conditions of modern city life, and it will incite the churches both to establish this type of social ministry where it has not been attempted and to reinforce its development where it has obtained a struggling but successful hold upon the church and community. Christian families, groups of workers in Young Men's Christian Association and Brotherhood work will yet be moved more

largely to settle the city-centers for Christ's sake. The churches will become, as some of them already are, social settlements themselves, doing week-day service for humanity, sanctifying the secularities of life, being of, by, and for the people. When they do, the city problem will be solved.

While it may not be possible, under present conditions, for the church itself to become the social and civic centre of such heterogeneous communities as that which the Hull House is succeeding in unifying, it may create such centres even in such districts. It is clearly practicable, however, in neighborhoods where alien faiths do not so overwhelmingly preponderate, for the local church within its own edifice and by its own efforts to unite many more of the people in practical social co-operation with each other and with it, than can be enlisted in exclusively evangelistic work. All such co-operation for the betterment of the locality and its social conditions would not only create a larger constituency for the church, but would give it a vantage ground whence to apply the Gospel to individual life and agencies through which to reach out after non-church-going people that would be very effectively tributary to the most distinctively spiritual efforts.

The establishment of such centres as alone are adequate to gain and hold the city centres is conditioned upon Christian occupation and co-operation. To possess the promised land here, as elsewhere, we must occupy it personally. An old neighbor of the Hull Home in expressing his grateful wonder at the self sacrifice of its ministering women, also struck the key to the open secret of their success in exclaiming. "They live here with us." The church has only thus taken real possession of all its fields. Foreign missionary consecration is essential to city evangelization. Until we think as much of the people of our home cities whom we would save, and show it by being willing to live among them, the church cannot possess what she is unwilling to occupy. A people willing for Christ's sake to live where He needs them, is the ultimate solution of the problem of "saving the masses."

"Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant." Phil. 2:5, R. V.

See page 169.

Children's Church at Home And Abroad.

THE BOY JESUS.

In Luke's short account of the childhood of Jesus we read that he "waxed strong in spirit."

I like that old English word *wax*, which now we scarcely ever use in that sense, except when applying it to the moon growing larger and brighter from the slender crescent to the full round orb.

There was in Jesus a proper growth of healthy childhood, advancing toward healthy and strong manhood. How do you think of the boy of whom Luke thus speaks? Was there in Nazareth, think you, or in Galilee, a more resolute boy, a braver boy, than the carpenter's son? Do you believe that there ever had been a braver or more resolute boy in Rome, or in Sparta? He grew and waxed strong in spirit. There was the natural connection between healthy bodily growth and healthy mental growth, between the increase of bodily strength and increasing strength of spirit. He climbed the hills about Nazareth in boyish play, and plied the tools in Joseph's shop with patient, obedient industry. He fed temperately and heartily at Mary's frugal and wholesome table. He slept soundly under the roof of a home which we rightly think of as lowly, but never as squalid or untidy. He grew, and as his frame increased in size, and his limbs in vigor, his spirit waxed stronger and stronger day by day. It increased in energy, in courage, in fortitude. We cannot imagine him a boisterous, turbulent boy, ready to quarrel with other boys, or to make any offensive or tyrannical display of strength or prowess. He was gentlemanly. But it is just as impossible to conceive of his behaving in a weak and cowardly way. He was manly. Can you imagine him intimidated by any rough boy's threats, or any proud girl's sneers, so as to swerve from his own duty to human parents, to human neighbors, or to his divine Father?

In the next scene in the life of Jesus to which Luke admits us, at the temple "in the

midst of the doctors, hearing them and asking them questions," the strength of his spirit is as clearly shown as his gentleness, his manliness as much as his gentlemanliness. If his troubled mother's chiding could not ruffle his temper unto one unfilial word, so neither could his tender respect for that mother's natural solicitude shake or enfeeble his purpose to be "about his Father's business."

He knew that his own Father was not Joseph, but GOD. Joseph and Mary both knew this too, but they had not yet fully learned how to adjust their own minds to that wonderful truth. Luke says: "They understood not the saying which he spake to them," Luke ii. 20.

"In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills,

Once lived and roved the fairest child
That ever blessed the earth,
The happiest, the holiest
That e'er had human birth.

How beautiful his childhood was,
Harmless and undefiled!
O, dear to that young mother's heart
Was her pure, sinless child.

Kindly in all his deeds and words,
And gentle as a dove,
Obedient, affectionate,
His very soul was love.

O, is it not a blessed thought,
Children of human birth,
That once the Saviour was a child,
And lived upon the earth?"

To be like Jesus, you must not only be gentle and sweet-tempered, but *strong in spirit*, ready to undertake bravely any most difficult duty, ready to undergo any self-denial for the sake of doing good, resolute to resist all manner of persuasions to do wrong, for fun or for revenge or for any purpose whatever.

How can you become so?

1. Give yourself to Jesus and trust yourself to him *fully*.
2. Then constantly try to become like him, always praying the Holy Spirit to make you so by means of your constant trying.

He can make *you* gentle, obedient, truthful and fearless in right-doing. You will be none the less gentle and lovely by being *strong in spirit*.

A CRUEL TYRANT.

One of the children who have written to me lately answering some of the Bible questions which we have printed in *The Children's Church at Home and Abroad*, asked me to tell something in these pages of what happened when I was as young as he is now—"about twelve years." I wonder if he could guess how long ago that was. Perhaps he does not care about that. I was expecting to be a minister of the Gospel then, just as much as when I was twenty years old. I have a friend about my age who says that he does not remember when he did not expect to be a minister. He has three sons who are ministers now.

When I was twelve years old, my pastor was a man whom I looked up to with as much reverence and admiration as I ever felt for any man. He was very tall. He had a very musical voice, and wonderful black eyes that seemed to dazzle mine, when he looked into them, almost like a flash of sunlight. He was an uncommonly eloquent man. I should not be sure of this now merely because he seemed so to me when I was so young, if I did not know that my father thought him so, and other mature and wise men. After all, I am not so very sure now that a speaker who can send his words into the ears and eyes and heart of a boy, and make every nerve in him thrill and quiver, is not as great an orator as one who makes grown people "weep and melt and tremble."

I learned some of those eloquent words of my pastor, by heart, when they had been printed, and spoke them at school, and have recited them to myself hundreds of times. The following were his words:

How dreadful, alas! how omnipotent is the tyrant's sway over his miserable victims! Does he bid them scatter their property to the winds of heaven? It is joyfully done. Houses, lands and goods are resigned one by one to his merciless grasp. Does he demand the ruin of char-

acter—character of which all are so jealous—which is more precious than houses, lands or goods? It is thrown at the tyrant's feet, and the desolate, plundered group will sing his praises as he tramples it in the dust. Does he bid them do violence to every tie of natural affection, and break the hearts that love them with the strongest feelings of earth? They can obey him even in this. The profligate son can drink the cup that is filled with the heart's blood of his parents; the abandoned parent can wash his steps to the drunkard's dismal grave in the tears of his blushing children.

In another part of the same sermon, he drew this terrible word-picture of the tyrant's doings:

As we look into the mad-houses, the monster cries: "One third of these are mine!" As we survey the inmates of our prisons, he cries: "Two-thirds of these are mine." As we look at the paupers sustained by public charity, he cries: "These, almost all, are mine." And when we gaze in horror at the thirty thousand corpses with which his dungeon is annually replenished, he shouts exultingly: "Mine! mine! *all these are mine!*" When we tremblingly ask: "What have you done with their souls?"—he sneeringly answers: "*You'll know at the judgment.*"

I am sure that my twelve-year-old readers and those still younger understand all this as well as those who are oldest. You all know the name of that tyrant. When I used to listen to that eloquent preacher and others, in my boyhood, I thought that the fight against that monster would be finished, and he would be driven out of the world before I would be old enough to become a preacher. I think I felt about it much as boys of that age did, a good many years later, when their big brothers and uncles and fathers were going into the national armies to defend the flag of the Union, and they were not old enough to be soldiers.

But here I am writing to boys who were not born at that time, nor for many years afterwards—and is that tyrant driven out yet? Is he any less cruel now than he was then?

What shall we do about it? I will be glad to have any of you write to me—boys or girls—and tell me what *you* mean to do about it.

H. A. N.

Gleanings

At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—In a large sense, says Dr. W. E. Griffis, New Japan is the creation of missionary Christianity.

—A member of the Australian Church pays the salary of the Free Church missionary at Tiberias.

—To know the facts of modern missions is the necessary condition of intelligent interest.—*A. T. Pierson, D. D.*

—The Bridgman School for girls in Peking will no longer receive girls with bound feet.—*Missionary Herald.*

—The University of Chicago conferred its first degree of doctor of philosophy upon a Japanese.—*Golden Rule.*

—Eleven hundred Japanese young men have been converted in the last year on the Pacific coast.—*Bishop Goodsell.*

—Our gift to missions is too often hush money given to conscience, said a speaker at the Iowa Christian Endeavor Convention.

—This is the Fuji Yama text of the Bible, exclaimed a Japanese preacher as he read John iii. 16, "God so loved the world," etc.

—The time has come for the full mobilization of the army of the cross. An army in camp is good for nothing.—*D. J. Burrell, D. D.*

—"Something from everybody," and "a little each week," were mottoes for the churches suggested at the Reformed Missionary Conference.

—The Borahs, a sect of Mohammedans of Hindo origin, are said to have nine-tenths of the petty trade of Bombay in their hands.—*Indian Witness.*

—They are a noble race, vastly superior to anything you can imagine of a savage nation, said Samuel Marsden of the Maoris in New Zealand.

—The four hundred members of the M. E. Church in San Francisco maintain two of their number as missionaries to their own people in Honolulu.

—The Rhenish Missionary Society reported 3,000 converts from heathenism and Mohammedanism in Sumatra for 1892—more than in any previous year.

—The chief end for which the Church ought to exist, for which individual church members ought to live, said Alexander Duff, is the evangelization of the world.

—Systematic giving is a means of grace to the individual Christian in that it resists his self-love, strengthens his faith and enlarges his heart.—*Dr. E. P. Johnson.*

—The Crown Prince of Siam has written several stories for English children's magazines, and can write fluently in three European languages.—*Canada Presbyterian.*

—Said a woman in Benares who was trying to grasp the idea of One who could save from sin: "Oh, tell us again who He was, and tell us slowly, for we forget so soon."

—Said a Hindu priest, of the circulation of Christian literature in India: These books are entering our homes, saturating our minds, and sapping our faith.—*The Zenana.*

—The religious sentiment is exceptionally strong among the women of India. It has been said that they eat religiously, bathe religiously, and sin religiously.—*The Zenana.*

—The rise, progress, present condition and promise of Christian missions are among the most stupendous facts of modern times.—*Es-Judge Strong of the Supreme Court.*

—There are 8,000 or 10,000 Icelanders in Manitoba, says the *Canada Presbyterian*, and more are coming. They are industrious and moral, and will make good citizens.

—In spite of the dense human population of India, an unsubdued army of beasts, birds and reptiles successfully contends with man for the fruits of the earth.—*Indian Witness.*

—The Census Commissioner of India believes that the majority of the 94,373 native Christians who returned themselves as "Caste Christians" were Roman Catholics.—*Indian Witness.*

—Theodosius wrote the Gospel in words of gold—the women of to day in their missionary societies are doing a nobler work—writing it in letters of light upon darkened hearts.—*Belle P. Drury.*

—King Humbert visited the Waldensian Synod in session recently at Torre Pellice, Italy. It is believed to be the first time the King of Italy ever entered an evangelical church in that country.

—A consignment of idols from Japan has been received at New Brunswick, New Jersey. They are offered for sale in order to raise money to build a chapel for Christian worship.—*Christian Intelligencer.*

—There can be but one ultimate result of the Parliament of Religions, says Dr. W. E. Griffis—the manifestation of the truth that in Jesus Christ "are hid all the treasures of wisdom and knowledge."

—Among the Mangs, a low caste people of Indore, Central India, fifty heads of families have recently been baptized, representing an addition of 200 to the Christian community.—*Presbyterian Record*.

—There are 80,000 East Indians in Trinidad; and in that and neighboring islands and Demarara there are about 300,000, to which about 10,000 immigrants are added every year.—*Rev. F. J. Coffin of Trinidad*.

—One whose gifts dwindled as her fortune grew, was thus rebuked by a friend: When you had a penny pocket-book you had a guinea heart; but with the guinea pocket-book you have only a penny heart.

—An evangelistic or missionary church, said Alexander Duff, is a spiritually flourishing church. A church which drops the evangelistic or missionary character speedily lapses into superannuation and decay.

—The most potent truth of the Gospel for the transformation of character, said Mr. Hay at Keswick, is the very aspect of it to which the natural man is most hostile—the vicarious atonement of Jesus Christ.

—Says Dr. F. E. Clark: Wisely have the American Board Missionaries, like the Pilgrim Fathers, everywhere planted the school house side by side with the church. In these twin buildings lies the hope of India.

—The conversion of India's women would mean India for Christ. The family must be the rallying point in missionary work; it will then become a radiating centre which will flood the land with gospel light.—*The Zenana*.

—A Bible woman in Oroomiah recently refused to seek redress from the law for flagrant injustice and cruelty, because, as she said, "I know it will injure my work among the Moslems. I commit my cause to God. He will judge for me."

—The days for sentiment are passed. Students in our seminaries must consider the question in a practical way. They cannot afford to occupy the position 'Jones' did when he said, "Here am I, Lord, send 'Smith.'"—*L. D. Wis hard*.

—The Parsees in Bombay, "the Jews of India," are influential, public spirited and progressive, says a writer in *World Wide Missions*. They number 50,000—more than half the whole number of Parsees in India, and are descendants of the Persian exiles who twelve hundred years ago were allowed to settle in Gujerat on agreeing to adopt some features of the Hindu religion.

—Had the Jewish mission to Hungary reaped no other fruit than the conversion of Adolph Saphir, the expenditure of time, talent and money would have been fully justified and amply rewarded.—*Knox College (Canada) Monthly*.

—The more a man possesses the Christian spirit, and is governed by Christian principle, the more anxious will he be to do justice to every other system of religion, and to hold his own without taint or fetter of bigotry.—*Dr. James Legge*.

—Thirteen of the seventeen missionaries now in the New Hebrides group belong to Australia and New Zealand. The Synod of the Maritime Provinces has opened a correspondence looking to the transfer of its share of the work to the Australian Church.

—Says Dr. Matthews in the *Quarterly Register*: The Waldensian Mission churches outside the valleys are now more than thrice as numerous as those within them. This is a fact full of significance as to the future of the Church; its center is changing.

—The Church needs in prosecuting her missionary work, says Dr. J. W. Scudder, the conviction that the work *ought* to be done and done now; the conviction that it *can* be done and done now; the determination that it *shall* be done and done now.

—In Seoul men are forbidden to be on the streets later than eight o'clock in the evening. When the curfew sounds the city gates are closed, men must withdraw from sight, and women are free to roam at large until one o'clock in the morning.—*A. B. Leonard*.

—The boys in a mission school in Peking received their board—two meals per day and two small cakes at noon. They subscribed these noon-day cakes, some for one week, others for three weeks, that they might have money for the missionary offering.

—The Presbyterian Church in Canada has a mission among the Chamars of Neemuch, Central India. They are a low caste people, living at the entrance to the town, their houses built round a court-yard, in which are wells and fine trees.—*Presbyterian Record*.

—Mr. K. C. Banerjee of Calcutta is mentioned by the *Indian Witness* as a good illustration of what an educated Bengali Christian should be. Though a busy lawyer, he finds time to do a large amount of Christian work; and in all general duties pertaining to the interests of Christianity he is an experienced and trusted leader.

—The Woman's Societies of the Congregational churches, recalling the fact that of the \$483,000 received last year by contribution to the American Board, \$205,000 came through their efforts, asked to be represented hereafter in the management of that Board.

—The Mission to Deep Sea Fishermen, organized to minister to the 20,000 British fishermen on the North Sea, has become to many of these "tollers of the sea" the school of a better life, and has built up the "Church on the Sea."—*Rev. James Johnston in Sunday-School Times.*

—In Korea a young man is regarded as a mere child until he takes a wife. He parts his hair in the middle, allows it to hang in a braid down his back, and goes bare-headed. Just before marriage the hair is put up in a top-knot, and he "takes the hat."—*A. B. Leonard in World Wide Missions.*

—A mission established three years ago in Central India for the evangelization of the degraded tribes in the hill regions is beginning to reap its first fruits. Hidden away in the dense jungle there are 100,000 of the Kurkas alone who have never until now heard of Christ.—*Missionary Link.*

—Rev. W. Hughes, a missionary for some years in Africa, is principal of a college in Colwyn Bay, Wales, in which Africans are trained for work in Africa. The pupils, selected from schools in Africa, are taught carpentering, house-building, printing, as well as to make clothes and to cure disease.

—Whoever wishes to see Palestine in the garb it has worn for unnumbered centuries, writes a traveller, must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plough, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more.

—A Japanese writer admits that Buddhism brought civilization from the continent of Asia, and has been instrumental in subduing the warlike and savage nature of the Japanese. But the evil it has done outweighs the benefits conferred. During several centuries it threatened the peace of the country; it lost its spiritual character, and the temples became hot-beds of intrigue and agitation. Its pessimistic doctrines injured the healthy and natural growth of the nation's character, making the majority of the people abnormally submissive and timid.

—The interests of the whole race are one, says President Merrill E. Gates. The man in greatest poverty and of humblest station is indissolubly linked in all his interests with the strongest and richest of his fellowmen. No member of the race can suffer without involving suffering for the whole race. The first and highest duty of the strong is to use their strength for the benefit of the whole, for the uplifting and strengthening of the ignorant and weak.

—That plea, "There are heathen enough at home; let us convert them before we go to China," sounds more cheap and shameful every year. It makes the imperfection of our Christianity at home an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea must feel how unheroic it is.—*Phillips Brooks.*

—The Samaritan remnant, 140 in number, live at Nablous, the ancient Sychar. They are a tall, fair-haired race, writes a missionary, and interesting in their antiquity. They observe the law of Moses scrupulously, and recognize the Pentateuch only as the Word of God. When I asked the high priest if the yearly Passover sacrifice took away sin, he replied: No; that sacrifice is merely commemorative. We expect to purge our sin by prayer, to enter heaven by prayer and by the intercession of Moses.—*Fres Church Monthly.*

—The engineers who were surveying for a railway from Kirin to Newchwang proposed to make a junction for Moukden. The Tartar general of that city consulted the geomancers, who reported that the vertebrae of the dragon which encircles the holy city of Moukden would be broken by driving the long nails of the railway sleepers into them. A different route was subsequently selected, which the geomancers declared would not affect the dragon's pulse, and the work was allowed to proceed.—*Scientific American.*

—Frederick Douglas spoke so well at an anti-slavery meeting that Police Captain Rynders, who was present to keep the meeting within bounds, said to him: "Douglas, it was the white blood in you that made that speech." "Then let me show you what a black man can do," he replied; and one of the blackest of black men, whom he called to the front, spoke so eloquently that a Carolinian planter remarked: "I did not believe that all the brains of Africa condensed in one skull could produce such a speech as that."—*Dr. R. S. Storrs.*

GLEANINGS FOR CHRISTIAN ENDEAVOR.

—Christian Endeavor means consecrate everything.

—Christian Endeavor has been called the romance of the nineteenth century.

—A Christian Endeavor Society has been formed in the Connecticut State prison.

—The Presbyterian Endeavor Society in Orilla, Ont., supports a native missionary in India.

—A testimony should be based on a heart experience, said a speaker at the Syracuse convention.

—The societies in the Reformed Church in the United States are about to send a Christian Endeavor Missionary to Japan.

—All the members of the societies recently organized in South India go out every week to preach the Gospel, and they do it with enthusiasm.

—The Delaware State Convention has adopted as State colors red and white, suggested by Isaiah i. 18; and this verse is chosen as the State motto.

—Our efforts are in vain, says the Secretary of the South Dakota Union, unless, while we help people with one hand, we take hold of God with the other.

—The societies in the Christian Endeavor Missionary League of the Reformed Church in America have pledged an average of \$35 a year each to missions.

—Good citizenship, proportionate and systematic giving, inter-denominational fellowship—these are the three enlargements proposed by President Clark for this year.

—“This is the best port I was ever in,” said one of the fifteen sailors of a British ship in the port of San Diego, at a reception given to the crew by the Christian Endeavor Societies.

—The pastor's aim should be, not how much he can get out of the young people, but how much he can make out of them, was a thought expressed at the South Dakota Convention.

—A “Sunshine Committee” in an Australian Endeavor Society bought an invalid's chair, which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

—Cold does not chill Christian Endeavor, but only hardens it for greater endurance. Heat does not melt this great enterprise, but only expands it for more useful service. Rain does not carry it away, but only spreads it where it is most needed.—*New York Tribune*.

—The Christian Endeavor Society in Union, S. C., puts one of the elders as *ex-officio* member on each committee, thus bringing the Society under the direct supervision of the session.

—“Take my hands and let them move at the impulse of Thy love.” The Endeavor Society in Dr. Stalker's church, Glasgow, has taken these words from Miss Havergal's consecration hymn, as its motto.

—A friend once wrote Secretary Baer: Cash is one of the needful C's in Christian Endeavor, and deserves to be classed with

Confession—Rom. x: 10;

Consecration—Rom. xii: 1;

Concentration—Phil. iii: 18, 14;

Courage—Rom. viii: 31;

Consistency—Matt. v: 16;

Charity—I Cor. 13;

Cash—I Cor. xvi: 2;

Christian Endeavor—I Cor. x: 31

GLEANINGS FROM INDIA.

Missionaries in India, in their last decennial conference said:

—Scores of missionaries should be set apart to promote the production of *christian literature* in the languages of the people.

—India has fifty millions of *Mohammedans*—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

—*Sunday schools*, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

—*Medical missionaries* of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

—*Industrial schools* are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

—The *women of India* must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and enquirers already gained that often no strength is left for entering thousands of unentered but open doors.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italo*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.* *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF UMUM ERECTION, NOVEMBER, 1893.

BALTIMORE.— <i>Baltimore</i> —Baltimore 2d, 6.	6 00
CALIFORNIA.— <i>San José</i> —Cayucos, 4; Highlands, 1 25;	1 25
Wrights, 2.	7 25
CATAWBA. <i>Cape Fear</i> —Haymount, 1 05; St. Paul,	
1 07. <i>Southern Virginia</i> —Henry 1; Hope, 1. <i>Yadkin</i> —	
Bowers Chapel, 1 25.	5 37
COLORADO.— <i>Boulder</i> —Fort Morgan, 7.	7 00
ILLINOIS.— <i>Alton</i> —Collinsville, 18 50. <i>Bloomington</i> —	
Bloomington 2d, 100; Piper City, 15. <i>Chicago</i> —Chicago	
Christ Chapel, 11 04; — Fullerton Avenue, 45 53; River	
Forest, 25 cents. <i>Freeport</i> —Winnebago, 6 50. <i>Ottawa</i> —	
Oswego, 6 40; Troy Grove, 5. <i>Peoria</i> —Peoria 1st Ger-	
man, 1; Sparland, 3. <i>Rock River</i> —Centre, 6 50. <i>Schuy-</i>	
<i>ler</i> —Doddsville, 3; Fountain Green, 1 50; Macomb, 15;	
Monmouth, 16 61; Salem German, 5. <i>Springfield</i> —Bates,	
4 50; New Berlin, 4; Pisgah, 2 01.	270 34
INDIANA.— <i>Fort Wayne</i> —Huntington, 4. <i>Indianapolis</i> —	
Bainbridge, 1; Roachdale, 2. <i>Logansport</i> —Bourbon,	
2 50. <i>Muncie</i> —Wabash, 15 10; Winchester, 12 25. 35 85	
INDIAN TERRITORY.— <i>Choctaw</i> —Oak Hill, 1. <i>Sequoyah</i> —	
Nuyaka, 5 40.	6 40
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 3d, 15; Spring-	
ville, 19. <i>Corning</i> —Lenox (sab-sch, 1 37), 5 37. <i>Council</i>	
<i>Bluffs</i> —Greenfield 9; Logan, 4 35. <i>Des Moines</i> —Des	
Moines Central, 36 10; Grimes, 5; Milo, 1 50; Ridgedale,	
6 05. <i>Fort Dodge</i> —Dana, 3 93. <i>Iowa</i> —Morning Sun,	
14 60. <i>Sioux City</i> —Le Mars, 10 02. <i>Waterloo</i> —Dysart,	
5.	134 92
KANSAS.— <i>Emporia</i> —Burlingame, 3 31; Caldwell, 4;	
Willsie, 4 65. <i>Highland</i> —Axtel, 6; Baileyville (incl sab-	
sch, 2), 6; Blue Rapids, 13; Clifton, 23. <i>Neosho</i> —Hum-	
boldt, 2 25. <i>Osborne</i> —Calvert, 2 45; Norton, 1 75. <i>Sol-</i>	
<i>omon</i> —Belleville, 3. <i>Topeka</i> —Idana, 3; Riley Centre	
German, 2; Topeka 1st, 30 75.	105 16
MICHIGAN.— <i>Flint</i> —Cass City, 96 cts.; Flushing, 10; La	
Motte, 4; Marlette 2d, 7. <i>Lansing</i> —Lansing 1st, 6 40;	
Marshall, 7; Oneida, 1 76. <i>Monroe</i> —Jonesville, 18 83;	
Raisin, 3.	53 95
MINNESOTA.— <i>Duluth</i> —Duluth 1st, 25 54; West Duluth	
Westminster, 5 32. <i>St. Paul</i> —St. Paul House of Hope	
(incl. sab-sch, 6 25), 129 65.	160 81
MISSOURI.— <i>Kansas City</i> —Creighton, 1; Sunny Side,	
2 50. <i>Platte</i> —Fairfax, 3; Parkville, 6 93. <i>St. Louis</i> —	
St. Louis Carondelet, 5 45. <i>White River</i> —Hopewell, 2 45.	21 43
NEBRASKA.— <i>Nebraska City</i> —Beatrice 2d, 5; Goshen,	
5 35; Pawnee, 13 14. <i>Omaha</i> —Blair, 3 70; Omaha West-	
minster, 9 21; Plymouth, 3.	39 40
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 7. <i>Jersey City</i> —	
Jersey City 1st, 49; Passaic 1st sab-sch, 4 63. <i>Mon-</i>	
<i>mouth</i> —* Burlington, 51 86; Moorestown 9. <i>Morris</i> and	
<i>Orange</i> —Orange Central, 200; — German, 12. <i>Newark</i> —	
Bloomfield 1st, 111 93; Newark 1st, 150; — Park, 16 39.	
<i>New Brunswick</i> —Hamilton Square, 6; Trenton 2d, 8 59.	
<i>Newton</i> —Beattystown, 2; Belvidere 1st, 25; Hacketts-	
town, 50; Mansfield 2d, 3.	706 40
NEW MEXICO.— <i>Santa Fe</i> —La Luz, 1 10.	1 10
NEW YORK.— <i>Albany</i> —Galway, 6 19; West Galway, 3.	
<i>Binghamton</i> —Cortland, 33 32; Waverly, 16. <i>Buffalo</i> —	
Portville, 50. <i>Cayuga</i> —Meridian, 2 50. <i>Genesee</i> —Leroy,	
37. <i>Hudson</i> —Florida, 6; Greenbush, 7 05. <i>Long Island</i> —	
Bridgehampton, 20 07. <i>Lyons</i> —Marion, 4. <i>New York</i> —	
New York 4th, 25 06; — 4th Avenue, 100; — Washington	
Heights, 12 45. <i>Niagara</i> —Lewiston, 5. <i>North River</i> —	
Hughsonville, 3 16; Poughkeepsie, 32 94. <i>Rochester</i> —	
Dansville, 7 86; Fowlerville, 1 16. <i>Troy</i> —Troy 2d, 34 69.	
<i>Westchester</i> —Stamford 1st, 5; Thompsonville, 28 25.	
	443 70
NORTH DAKOTA.— <i>Pembina</i> —Bathgate, 5; Glasston, 2;	
St. Thomas, 4 35; Tyner, 11.	23 86
OHIO.— <i>Athens</i> —New England, 2 55. <i>Bellefontaine</i> —	
Huntsville, 3 80; Urbana, 21 93. <i>Chillicothe</i> —Bainbridge,	
4 16; Bloomingsburgh, 6; Chillicothe Memorial, 1; Green-	
land, 1; New Market, 3 55; North Fork, 4; Union, 1.	
<i>Cincinnati</i> —Cincinnati Poplar Street, 6; Delhi, 5 23;	
Loveland, 3 57. <i>Cleveland</i> —Cleveland South, 2 10.	
	443 70
DAYTON.—Dayton Riverdale, 1 34, Franklin, 1. <i>Lima</i> —	
Delphos, 2; Findlay 2d, 3; Kalida, 50 cts.; Van Wert, 8 06.	
<i>Marion</i> —Ashley, 1 29; Brown, 3 11, Marion, 12. <i>Maumee</i> —	
Toledo Westminster, 5 58. <i>Portsmouth</i> —Sardinia, 4.	
<i>Steuenville</i> —Carrollton, 6. <i>Zanesville</i> —Kirkersville,	
3; Mt. Zion, 3; Unity, 4 26.	122 08
OREGON.— <i>Willamette</i> —Crawfordsville, 4 50.	4 50
PENNSYLVANIA.— <i>Allegheny</i> —Beaver, 5. <i>Blairsville</i> —	
Greensburg Westminster, 6 37. <i>Carlisle</i> —Chambers-	
burgh Central, 7 53; Dauphin, 1; Fayetteville, 1 70; St.	
Thomas, 2 60. <i>Chester</i> —*Lansdowne 1st, 100; Notting-	
ham, 3 97. <i>Erie</i> —Cochranston, 3; Greenville, 23; Utica, 5.	
<i>Huntingdon</i> —Alexandria, 5; McVeytown, 25 cts.; Shirleys-	
burgh, 3. <i>Kittanning</i> —Elder's Ridge, 13. <i>Lackawanna</i> —	
Mount Pleasant, 2; Towanda, 42 14. <i>Lehigh</i> —Allentown,	
21 11; Hazleton, 23 30; Pottsville 1st, 29 85. <i>Northumber-</i>	
<i>land</i> —Chillisquaque, 1 25. <i>Parkersburg</i> —French Creek,	
6; Terra Alta, 11. <i>Philadelphia</i> —Philadelphia Arch	
Street, 87 09; — Mouth, 10; Wylie Memorial, 10 40.	
<i>Philadelphia North</i> —Conshohocken, 2; Frankford, 9 50;	
Germanstown 2d, 17 50. <i>Pittsburgh</i> —Pittsburgh 7th, 6 02;	
— East Liberty, 35 93; — Highland, 18 50; — Shady Side,	
58. <i>Redstone</i> —Brownsville, 10; Sewickley 5. <i>Shenango</i> —	
New Castle 1st, 20 71. <i>Washington</i> —Cove, 3. <i>Wells-</i>	
<i>boro</i> —Wellsboro, 9 14. <i>Westminster</i> —Cedar Grove, 5;	
Union, 25.	649 73
SOUTH DAKOTA.— <i>Southern Dakota</i> —Germanstown, 5;	
Parker, 13.	17 00
TENNESSEE.— <i>Kingston</i> —Rockwood, 2 25. <i>Union</i> —	
Shiloh, 2.	4 25
WASHINGTON.— <i>Olympia</i> —St. John's, 3. <i>Puget Sound</i> —	
Anacortes Westminster, 2. <i>Spokane</i> —Spokane Centen-	
ary, 6.	11 00
WISCONSIN.— <i>Chippewa</i> —Trim Belle, 5. <i>Madison</i> —	
Lancaster German, 1. <i>Milwaukee</i> —Racine 1st, 20.	26 00
Total from Churches and Sabbath-schools....	\$ 2,863 99
OTHER CONTRIBUTIONS.	
Mrs. John S. Atkinson, Hill City, Kansas, 3;	
"Cash," 5; Rev. Dr. G. T. Griesman and	
wife, Athens Colo., 10; Rev. M. C. Hamby,	
Hamden, N. Y., 4; C. Penna, 4; Rev. W. L.	
Tarbet and wife, 80 cts.....	26 80
	\$ 2,889 79
MISCELLANEOUS.	
Interest on Investments, 687 50; Payment on	
Church Mortgage, 50; Premiums of In-	
surance, 335 34; Sales of Book of Designs No.	
5, 15 cts.....	1,078 59
SPECIAL DONATIONS.	
ILLINOIS.— <i>Springfield</i> —Pleasant Plains, 2.	
NEW JERSEY.— <i>Elizabeth</i> —Perth Amboy 1st	
sab-sch, 25 10.	
NEW YORK.— <i>Troy</i> —Cohoes 1st, 1080.	
PENNSYLVANIA.— <i>Lehigh</i> —Easton 1st, 100.....	1,178 10
	\$ 5,141 48
Church collections and other contributions,	
April—November, 1893.....	\$ 27,538 07
Church collections and other contributions,	
April—November, 1892.....	\$ 30,601 45
MANSE FUND.	
IOWA.— <i>Corning</i> —Lenox.....	1 00
	1 00
MISCELLANEOUS.	
Installments on Loans.....	923 00
Interest.....	14 83
Premiums of Insurance.....	13 50
	\$ 961 33

* Under Minute of Assembly, 1893.

* Under Minutes of Assembly, 1892.

SPECIAL DONATIONS.

NEW YORK.— <i>Brooklyn</i> — <i>Brooklyn</i> 1st.....	10 00	10 00
	\$	972 23

If acknowledgement of any remittance is not found in

these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, *Treasurer*.
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1893.

ATLANTIC.— <i>South Florida</i> — <i>Tarpon</i> Springs 1st, 2 50, Titusville, 4. 6 50	
BALTIMORE.— <i>Baltimore</i> — <i>Baltimore</i> Boundary Ave., 10. <i>New Castle</i> — <i>Wilmington</i> 1st, 3 16. <i>Washington</i> City <i>Washington</i> City 1st, 8 62. 21 78	
CALIFORNIA.— <i>San José</i> — <i>Millitas</i> , 2. 2 00	
CATAWBA.— <i>Southern Virginia</i> — <i>Hope</i> , 1. 1 00	
ILLINOIS.— <i>Bloomington</i> — <i>Winona</i> , 6. <i>Chicago</i> — <i>Chicago</i> 60th St., 3; <i>Lake Forest</i> , 30 25. <i>Mattoon</i> — <i>Vandalia</i> , 2. <i>Peoria</i> — <i>Spartan</i> , 2. <i>Schuyler</i> — <i>Monmouth</i> , 12 44; <i>Prairie City</i> , 6. <i>Springfield</i> — <i>Greenview</i> 1st, 3 60; <i>Pisgah</i> , 2 01. 58 30	
INDIANA.— <i>Fort Wayne</i> — <i>Huntington</i> 1st, 3. <i>Logans-</i> <i>port</i> — <i>Union</i> , 3 61. <i>Muncie</i> — <i>Wabash</i> , 11 32. <i>Vincennes</i> — <i>Oakland</i> City, 1. 17 93	
INDIAN TERRITORY.— <i>Choctaw</i> — <i>Oak Hill</i> , 1. 1 00	
IOWA.— <i>Des Moines</i> — <i>Des Moines</i> Central, 10; <i>Grinlee</i> , 5. 15 00	
KANSAS.— <i>Neosho</i> — <i>Kincaid</i> , 2 07; <i>Lower Elm</i> , 1; <i>Milliken</i> <i>Memorial</i> , 2 18. 5 25	
MICHIGAN.— <i>Flint</i> — <i>Cass</i> City sab-sch, 44 cts. <i>Lans-</i> <i>ing</i> — <i>Oneda</i> , 1 32. 1 76	
MISSOURI.— <i>Kansas City</i> — <i>Creighton</i> , 1 50. <i>Ozark</i> — <i>Webb</i> City 1st sab-sch, 10. 11 50	
NEW JERSEY.— <i>Elizabeth</i> — <i>Elizabeth</i> 1st, 6 05; <i>Pluck-</i> <i>anim</i> , 5; <i>Springfield</i> , 13. <i>Monmouth</i> — <i>New Gretna</i> , 1. <i>Newark</i> — <i>Bloomfield</i> 1st, 59 56; <i>Newark</i> Park, 12 25. <i>New</i> <i>Brunswick</i> — <i>Frenchtown</i> , 7. <i>Newton</i> — <i>Belvidere</i> 1st, 10; <i>Hackettstown</i> , 25. <i>West Jersey</i> — <i>Atlantic</i> City German (sab-sch, 1 50), 4. 143 88	
NEW YORK.— <i>Cayuga</i> — <i>Meridian</i> , 3 50. <i>Geneva</i> — <i>Seneca</i> <i>Falls</i> 1st, 20. <i>Hudson</i> — <i>Florida</i> , 4 50. <i>North River</i> — <i>Cornwall</i> on <i>Hudson</i> , 8 81; <i>Little Britain</i> , 3 50; <i>Pough-</i> <i>keepsie</i> 1st, 21 70. <i>Otego</i> — <i>New Berlin</i> , 8. <i>Rochester</i> — <i>Rochester</i> 3d, 7 69. <i>St. Lawrence</i> — <i>Plessis</i> , 1; <i>Sackett's</i> <i>Harbor</i> , 5; <i>Theresa</i> 1st, 8 99; <i>Waddington</i> Scotch, 40. <i>Syracuse</i> — <i>Syracuse</i> Park, 25 67. <i>Troy</i> — <i>Eagle</i> Mill 1st, 4 45; <i>Lansburgh</i> 1st, 9 95. <i>Westchester</i> — <i>Bedford</i> , 4 65. 170 41	

OHIO.— <i>Cleveland</i> — <i>Cleveland</i> South, 2 10. <i>Dayton</i> — <i>Dayton</i> Park, 1; <i>Franklin</i> , 1. <i>Maumee</i> — <i>Toledo</i> <i>West-</i> <i>minster</i> , 10 27. <i>Zanesville</i> — <i>Putnam</i> , 8 75. 23 19	
PENNSYLVANIA.— <i>Allegheny</i> — <i>Allegheny</i> Central, 23 22. <i>Carlisle</i> — <i>Harrisburgh</i> Pine St., 83 88. <i>Chester</i> — <i>Notting-</i> <i>ham</i> , 2 43. <i>Erie</i> — <i>Cambridge</i> , 6. <i>Northumberland</i> — <i>Rush</i> , 1. <i>Philadelphia</i> — <i>West Green</i> St., 42 21; <i>Wyle</i> <i>Memorial</i> , 7 80. <i>Philadelphia</i> North— <i>Lower Providence</i> , 25. <i>Pittsburgh</i> — <i>Pittsburgh</i> 7th, 6 70; <i>East Liberty</i> , 35 90; <i>Lawrenceville</i> , 10; <i>Shady Side</i> , 39. <i>Washington</i> — <i>Wheel-</i> <i>ing</i> 3d, 6 50. <i>Wellaboro</i> — <i>Wellaboro</i> , 6 86. <i>Westmin-</i> <i>ster</i> — <i>Union</i> , 25. 311 50	
WISCONSIN.— <i>Madison</i> — <i>Madison</i> Christ, 32 65. <i>Mil-</i> <i>waukee</i> — <i>Racine</i> 1st, 15. 37 65	

Total received from churches and Sabbath-
schools.....\$ 827 66

PERSONAL.

Y. P. S. C. E. <i>Chicago</i> 1st Scotch Church, 7; Y. P. S. C. E. <i>Jermian</i> Memorial Church, <i>West</i> <i>Troy</i> , N. Y., 15; <i>Mary H. McLean</i> , St. Louis, Mo., 5; <i>L. I. McClelland</i> , St. Louis, Mo., 5; <i>Mrs.</i> <i>John S. Atkinson</i> , Hill City, Kas., in "Memo- <i>riam"</i> Rev. John S. Atkinson, 1; Rev. W. L. <i>Tarbet</i> and wife, 80 cts.; "C. Penna.", 3; <i>Mr.</i> <i>and Mrs. D. B. Gamble</i> , Cincinnati, Ohio, 500; <i>Mrs. L. H. Blakemore</i> , Cincinnati, Ohio, 25; <i>Thomas M. Dougall</i> , Cincinnati, Ohio, 100....\$ 661 80	
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INTEREST.

Roger Sherman's Fund, 481; <i>Marthy Adams'</i> <i>Fund</i> , 14.....\$ 495 00	
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Total for November, 1893.....\$ 1,984 36
Amount previously reported.....19,049 84

Total to December 1st, 1893.....\$31,034 20

C. M. O'HARNEY, *Treasurer*.
P. O. Box 394, Chicago, Ills.

RECEIPTS FOR FOREIGN MISSIONS FOR NOVEMBER, 1893.

ATLANTIC.— <i>South Florida</i> — <i>Eustis</i> Y. P. S. C. E., 13; 13	
BALTIMORE.— <i>Baltimore</i> — <i>Baltimore</i> 2d, 43 93; — <i>Bound-</i> <i>ary</i> avenue, 116; — <i>Broadway</i> , 3; — <i>Brown</i> Memorial, 224 70. <i>New Castle</i> — <i>West Nottingham</i> , 15 16. <i>Wash-</i> <i>ington</i> City— <i>Washington</i> City 1st, 46 95, sab-sch 100, C. E., 5; — 4th, Mon. Con., 39 55; — <i>Western</i> , 78 17. 682 46	
CALIFORNIA.— <i>Benicia</i> — <i>Big Valley</i> , <i>Thomas</i> Smith, 25; <i>Napa</i> Y. P. S. C. E., 41 50; <i>San Rafael</i> , 94. <i>Oakland</i> — <i>Alameda</i> 1st, 63 65; <i>Alvarado</i> , 6; <i>Centerville</i> , 5. 235 15	
CATAWBA.— <i>Southern Virginia</i> — <i>Hope</i> , 1. 1 00	
COLORADO.— <i>Pueblo</i> — <i>Trinidad</i> 1st Y. P. S. C. E., 8. 8	
ILLINOIS.— <i>Alton</i> — <i>Greenview</i> , 12; <i>Rockwood</i> , 5. <i>Bloom-</i> <i>ington</i> — <i>Bloomington</i> 2d Chinese sab-sch, 11 20; <i>Clar-</i> <i>ence</i> , 14; <i>Clinton</i> sab-sch, 10. <i>Chicago</i> — <i>Chicago</i> 1st, 170 93; — 5th, 23; — 6th, 424 73; — <i>Belden</i> Avenue, 17 50; <i>Evanston</i> South, 57 30; <i>Hyde</i> Park sab-sch, 25; <i>Joliet</i> Central Y. P. S. C. E., 25; <i>Kenwood</i> Evangelical, 50. <i>Freeport</i> — <i>Freeport</i> 1st, special, 208 04. <i>Mattoon</i> — <i>Assumption</i> , 16 95; <i>Tuscola</i> , 28 41. <i>Peoria</i> — <i>Deer</i> Creek, 8 50; <i>Peoria</i> 1st German sab-sch, 2 06; <i>Spartan</i> , 5. <i>Rock</i> <i>River</i> — <i>Beulah</i> , 11 35; <i>Coal</i> Valley Y. P. S. C. E., 4 03; <i>Keithsburg</i> , 5; <i>Morrison</i> , 248 90, sab-sch, 2 97. <i>Schuyler</i> — <i>Angusta</i> sab-sch, 10; <i>Monmouth</i> , 68 94, Jr. Y. P. S. C. E., 12 50; <i>Mount Sterling</i> , 41 91. <i>Springfield</i> — <i>Pisgah</i> , 7 05; <i>Springfield</i> 1st Y. W. M. S. for Mexico School, 40. 1,566 36	
INDIANA.— <i>Fort Wayne</i> — <i>Huntingdon</i> , 17. <i>Muncie</i> — <i>Wabash</i> , 62 27. Y. P. S. C. E., 5. <i>New Albany</i> — <i>Mitchell</i> , 7. <i>White</i> — <i>Water</i> — <i>Greenburgh</i> , <i>Henry</i> Thompson, 30; <i>Lawrenceburgh</i> Y. P. S. C. E., 10. 131 27	
IOWA.— <i>Cedar</i> — <i>Rapids</i> — <i>Cedar</i> Rapids 2d for Papal lands, 11 33; — 3d, Y. P. S. C. E., 5. <i>Corning</i> — <i>Conway</i> , 3 80. <i>Council Bluffs</i> — <i>Greenfield</i> , 5. <i>Dubuque</i> — <i>Dubuque</i> 2d, 100; <i>Lansing</i> 1st, 20; <i>Waukon</i> German, 50. <i>Fort Dodge</i> — <i>Coon Rapids</i> , 12 70. <i>Iowa</i> — <i>Keokuk</i> Bank Street Y. P. S. C. E., self-denial, 2. <i>Sioux City</i> — <i>Alta</i> , 11. <i>Waterloo</i> — <i>Clarksville</i> , 3. 223 89	

KANSAS.—*Emporia*—*Council* Grove, 48; *Emporia* *Arund-*
del Avenue sab-sch, 1 10; *Wichita* 1st Y. P. S. C. E., 14.
Neosho—*Humboldt*, 13 07; *Sugar* Valley Y. P. S. C. E.,
97 cts. *Solomon*—*Belleville*, 3; *Harmony* *Surprise* sab-
sch, 1. *Topeka*—*Gardner* sab-sch *Infant* Class, 1; *Law-*
rence 1st Y. P. S. C. E., 10; *Riley* Centre, 7; *Stanley*, 4 65.
97 79

MICHIGAN.—*Detroit*—*Plymouth*, 7 73; *South* *Lyon*,
23 65. *Flint*—*Cass* City, 11 16. *Kalamazoo*—*Plainwell*,
4; *Three Rivers*, 8 10. *Lansing*—*Battle* Creek K. D.
Society, 15; *Oneda*, 7 26. *Monroe*—*Monroe*, 40 60; *Pal-*
myra, 7 53; *Ralsin*, 5. *Saginaw*—*Bay* City 1st, 16 53.
146 66

MINNESOTA.—*Duluth*—*McNair* Memorial, 4. *Mankato*—
Wells, 7 50. *Minneapolis*—*Eden* *Prairie* Y. P. S. C. E., 6.
St. Cloud—*Kerkhoven*, 4. *St. Paul*—*Hastings* Y. P. S. C.
E., 3 63; *St. Paul* House of *Hope*, 216 43, *Bible* Class, 30;
sab-sch for *African* *Bible* Reader, 15; sab-sch for *Kana-*
zawa School, 15. 301 56

MISSOURI.—*Kansas City*—*Creighton*, 1; *Kansas* City
Linwood, 18 24. *Palmyra*—*Hannibal*, 100; *Sullivan*, 3 40.
St. Louis—*St. Louis* West, 142 26. 253 90

MONTANA.—*Helena*—*Helena* 1st, 5 cts. a week, 28 60

NEBRASKA.—*Nebraska* City—*C. K. Powell*, 2 50. *Nio-*
brara—*Wakenfield*, 6 45. *Omaha*—*Omaha* 1st, 100, sab-
sch, sal. Dr. *Bannerman*, 100, Y. P. S. C. E., 12; — *Low*
Avenue Y. P. S. C. E., 81 cts.; *Plymouth*, 5. 226 77

NEW JERSEY.—*Elizabeth*—*Elizabeth* 2d, 236 09; *Lam-*
ington, 157; *Pluckam*, 26; *Woodbridge* Y. P. S. C. E.,
12. *Jersey City*—*Kingsland* Y. P. S. C. E., 7 30; *Pateron*
sab-sch, 10 35; *Rutherford*, 24 33. *Monmouth*—*Burling-*
ton, 76 37; *Cranbury* 1st, 21; *Farmingdale*, 10 55; *Forked*
River, 3; *Freehold*, 17 46; *Lakewood*, 35 24, Y. P. S. C. E.
for *Laos*, 80. *Girls* *Mission* Band for *Laos*, 10; *New*
Gretna, 14. *Morris* and *Orange*—*East* *Orange* *Arlington*
Avenue, 57; — *Brick* sab-sch, thank offering, 19 67; *Han-*
over Y. P. S. C. E., 50; *Morristown* South Street sab-
sch *Miss. Soc.*, sal. F. G. *Coan*, 112 50; *Orange* Central

Y. P. Assoc., 25; Succasunna, 23 16; Summit Central, 595 07. Newark—Newark Fewsmit Memorial, sal. Dr. Nassau, 800; — Park Y. P. S. C. E., 25; — Roseville, 230 07. New Brunswick—Dutch Neck, 14 63, sab-sch, 7, Cranbury sab-sch, 16 20; — Parsonage sab-sch, 12 15; Holland, 13 75; Milford, 29 50; Y. P. S. C. E., 7; Pennington Harbourton sab-sch, 8 53; Trenton 4th sab-sch, 25; — Prospect Street, 37. Newton—Blairstown, Mrs. C. E. Vall, special Laos fund, 23; Oxford 1st, Y. P. S. C. E., 8 50; Phillipsburgh 1st Y. P. S. C. E., 8 84; Stillwater Y. P. S. C. E., 2 43. West Jersey—Hammonton Y. P. S. C. E., 5. 2,456 48

NEW MEXICO.—Santa Fe—Santa Fe Y. P. S. C. E., 1 00

NEW YORK.—Albany—Albany 6th sab-sch, 19; Corinth, 2; Espera ice, 45; Galway, 26 33. Binghamton—Binghamton Floral ave W. E., 14 74; Whitney's Point, 7. Boston—Antrim, 10; Roxbury Y. P. S. C. E., 20. Brooklyn—Brooklyn Classon avenue Y. P. S. C. E., 5; — South 3d Street, 23 43; — Throop Avenue, 70; Woodhaven 1st, 11. Buffalo—Buffalo North, 71 16, A. D. A. Miller, 100; — West Avenue Y. P. S. C. E., 15. Cayuga—Auburn 1st sab-sch student in Saharanpur, 25; — 1st sab-sch Rev. Boon 1st's outfit, 72; Oswego, 6 07. Champlain—Chazy, 17 61. Chemung—Burdett, 5 70. Columbia—Hunter, 22. Genesee—Leroy sab-sch, 25. Geneva—Geneva 1st sab-sch 47 12; — North, 1,000; Naples Y. P. S. C. E. Thanks-giving, 4; Penn Yan sab-sch, 27 13; Waterloo, 20. Hudson—Denton, 24; Florida, 24 75; Hamptonburgh, Mrs. Chas. Young, 30; Middletown 1st Y. P. S. C. E., 20; Rainapo, sal. George A. Ford, 611 75; Unionville, 3. Long Island—Amagansette sab-sch, 4 78. Y. P. S. C. E., 5; Spoonk, 12, sab-sch, 4. Lyons—Palmyra, 21 27; Williamson, 7. Nassau—Islip Y. P. S. C. E., 13 14; A. Pastor, 5. New York—New York 1st, 1,745 07; — Bethlehem Chapel Y. P. S. C. E., 10; — Central, 3,600; — West End sab-sch, 21 25; — West 31st Street Y. P. S. C. E., 5; — Zion German sab-sch, 5. Niagara—Lewiston, 10; Medina, 19 20; North Tonawanda Y. P. S. C. E., 15. North River—Amenia South Wassaic Y. P. S. C. E., 13; Lloyd, Y. P. S. C. E., 8 40; Millerton, 15; Newburgh Calvary, 10 80; Poughkeepsie, 131 87; sab-sch sal. Dr. Vanneman, 175; Wappingers Creek, 12 00, Y. P. S. C. E., 41 45; — Y. P. S. C. E., 8. Otsego—Hobart, 21 61. Rochester—Caledonia, 23 28; Rochester Central sab-sch, 40; — North 130; — St. Peters, 94 23; sab-sch, 6 76, Y. P. S. C. E., 1 00; Webster, 14 60, sab-sch, 2. Stenben—Addison, 25 79. Syracuse—Syracuse East Genesee, 40. Troy—Troy Westminster, 41 11; Whitehall, 18 25. Utica—Clinton, 21 77; Little Falls, 40; Sauquoit, 18; Whitesboro Y. P. S. C. E., 15. Westchester—Bedford, 40; Peekskill 1st, 38 48. 7,437 56

NORTH DAKOTA.—Femina—Crystal, 5; Park River, 12. 17

OHIO.—Bellefontaine—Kenton, 40 68; Upper Sandusky, 12. Cincinnati—Westwood German, 7. Cleveland—Akron 1st, 5; — Y. P. S. C. E., 7. Cleveland 1st, Mrs. Mather, 1 00; — Case Avenue, 37 87; — Euclid Avenue Y. P. S. C. E., 24; South, 8 75; Woodland Avenue, King's Daughters and Sons, 12. Dayton—Dayton Riverside, 6 50; Jacksonburg, 1 70. Lima—Diphos Y. P. S. C. E., 10; Findlay 1st Y. P. S. C. E., 31 4; — 2d Y. P. S. C. E., 3 75; Lima Market St. Y. P. S. C. E., 25; Ottawa Y. P. S. C. E., 10; Turtle Creek Y. P. S. C. E., 12 50; Van Wert, 24 25, Y. P. S. C. E., 18 75; Wapakoneta, Y. P. S. C. E., 7 50. Mahoning—Alliance 1st sab-sch, 15. Marion—Marion, 60. Maumee—Toledo 1st, 60 cts. Portsmouth—Eckmansville, 13 50; sab-sch, 5. St. Clairsville—Concord sab-sch, 23 50; Nottingham, 23 25. Stubenville—Island Creek, 15; Monroeville, 9; Pleasant Hill, 6 60; Yellow Creek, 8 50. Wooster—Nashville, 20. 1,523 95

OREGON.—Portland—Portland 1st, 140 26; — Chinese, 4. 144 26

PENNSYLVANIA.—Allegheny—Bakerstown Y. P. S. C. E., 25. Blairsville—Beulah sab-sch, 25; Braddock sab-sch, 12 47; Parnassus Y. P. S. C. E., 4 99; Poke Run Y. P. S. C. E., 21. Carlisle—Great Conewago, 5; Harrisburgh Calvary Y. P. S. C. E., 25; — Pine Street, 233 20; Lower Marsh Creek, 24 50. Chester—Bryn Mawr Miss. Co., 527 50; Media, 127 48; New London, 30; Nottingham, 9 90. Erie—Erie Park, 52 74; Waterloo, 2. Huntingdon—Altoona

1st, 73; Bedford Y. P. S. C. E., 2 90; Bellefonte Y. P. S. C. E., 400; Hollidaysburgh Y. P. S. C. E., 13 75; Sinking Valley Y. P. S. C. E., 12 50; Spring Creek, 15. Kittanning—Boiling Spring, 8; Glade Run, 15 01; Jacksonville, 10; Smicksburgh, 2. Lackawanna—Harmony, 22 50; Hawley Y. P. S. C. E., 8 68; Monroeton, 17; Nicholson Y. P. S. C. E., 10; Rushville, 6; Scranton Hickory St. German sab-sch, 50; Stevensville, 7. Lehigh—Allentown, 41 70; Mahanoy City, 14 67. Philadelphia—Philadelphia 1st sab-sch, 50; — Mariners, 6; — Patterson Memorial Y. P. S. C. E., 5; — West Arch Street, 404 20. Philadelphia North—Centennial, 10; Chestnut Hill Trinity, 194 10; Frankford Y. P. S. C. E., 3 76; Germantown West Side, 319 42; Hermon, 50; Jenkintown Grace, 7. Pittsburgh—Oakdale, 111; Pittsburgh 7th, 7 26; — East Liberty, 179 52, sab-sch class, 20, 12 50; — S. L. Fullwood, 13 50; — Shady Side, 174; Riverdale, 32 15. Redstone—Mt. Vernon, 4; Rehoboth, 30. Shenango—Little Beaver, 3 15; Neshannock, 85; Rich Hill, 7; Sharpsville, 3 68. Washington—Prospect, 63 26; Waynesburgh, 9; West Liberty, 20; Wheeling 1st, 75. Wellsboro—Farmington Y. P. S. C. E., 154; Wellsboro, 37 70. Westminster—New Harmony, 12; Union, 16, sab-sch, 23 25. 4,147 57

SOUTH DAKOTA.—Southern Dakota—Germantown German, 5. 5 00

TENNESSEE.—Holston—Crowley Y. P. S. C. E., 10 58. Union—Caledonia, 10; New Salem, 6; Spring Place, 10. 35 55

TEXAS.—Austin—Austin 1st, 193 45. 193 45

UTAH.—Utah—Manti, 1, sab-sch, 4. 5 00

WASHINGTON.—Pugot Sound—Seattle 1st Y. P. S. C. E., 11 45. 11 45

WISCONSIN.—Chippewa—Bayfield, Y. P. S. C. E., 5 50; Hudson Y. P. S. C. E., 5 50. Madison—Lancaster, 2; Madison St. Paul's German, 1 40; Waunakee, 2 10. Milwaukee—Milwaukee Immanuel, 25. Winnebago—Wausau Y. P. S. C. E., 43 60. 84 00

WOMEN'S BOARDS.

Women's Board of the North West, 8,177 05; Women's Board of New York, 2,000; Women's Board of Philadelphia, 6,353 73; Women's Board of the South West, 550; Occidental Board, 54 20, — for Chinese Home, 9,568 26....\$23,702 33

LEGACIES.

Estate of James Woods, deceased, 85; estate of Betsy J. Hope, deceased, 113 68; estate of Jesse Ebersole, deceased, 231 67; estate of Sarah T. Cowden, deceased, 250.....\$670 35

MISCELLANEOUS.

James W. Smith, 20; J. M. McElroy, special Laos Fund, 5; Mrs. S. J. M. Eaton, 20; "Cash" Nov. special Laos Fund, 10; Henry J. Petram, 60; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 60; Susan French, 7 50; Rev. W. W. A., 108; Mrs. S. P. Souder, 10; Mary and Lucy, 8; Miss Annie L. Marriam, Peking Hospital, 40; E. A. K. Hackett, 250; Samuel W. Brown, 300; William Sangree, 3; Mrs. L. J. Bushnell, 10; J. C. McCullough, 5; A friend, 35; Substitute for native helper in Wei Hien, 30; Martin Rohrbacher, 30; Mrs. Eliza Pratt, 10; Congregational Church, of Peru, N. Y., 1; Oley Whitted 2; Faculty and students of McCormick Seminary, salary of T. G. Braashear, 28; Mrs. John B. Davidson, Chicago, 30; In memory of John T. Atkinson, deceased, 10; Mrs. J. Livingston Taylor, support of Mr. Moore and Mr. E. A. Ford, 500; Cash, 20; Rev. W. L. Tarbet and wife, 2 20; C. Penna, 22; Rev. A. G. Taylor, 40; Rev. T. T. Alexander, special Laos Fund, 10; George H. Winn and family, 112; Robert S. Wian, 14 40; Dr. Schauffer, 5; Prof. J. C. Ballagh, special Laos Fund, 25; J. S. Lynde, Haddonfield, N. J., 100; Mrs. DeHeer, in memory of Rev C. DeHeer, 15; Rev. J. M. Leonard, 60; Shanghai 2d Church, 4 91; Coplago, Chill, Church, 45 60....\$2,063 11

WILLIAM DULLES, JR., Treasurer,
58 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1893.

BALTIMORE.—Baltimore—Baltimore, Fulton Avenue, 2; Deer Creek Harmony, 8 07. New Castle—Wilmington 1st, 1 56. Washington City—Washington City 1st, 5 63. 20 26

CATAWBA.—Cape Fear—Haymount, 1 05. 1 05

ILLINOIS.—Alton—Chester, 5. Bloomington—Minonk, 7 70. Cairo—Equality, 2. Chicago—Cabery, 6 31; Chi-

cago Christ Chapel, 9 35; — Emerald Avenue, 9; — Englewood 2; Oak Park, 26 62. Mattson—Beckwith Prairie, 2; Effingham Y. P. S. C. E., 10; Moweaqua, 4 25. Peoria—Peoria 1st, 40 42; — 2d, 133 54; Sparland, 2. Rock River—Keithsburg, 3; Peniel, 4; Sterling 1st, 23 25. Schuyler—Augusta, 9; Monmouth, 10 46; Prairie City, 2; Wythe, 4. Springfield—Pisgah, 3 03. 364 04

INDIANA.—Crawfordsville—Eugene Cayuga, 3. Fort Wayne—Hopewell, 8; Huntington 1st, 2. Muncie—Hartford City, 6; Wabash, 9 48. New Albany—Seymour, 11 15.

INDIAN TERRITORY.—Choctaw—Oak Hill, 5; Paw Miss Lucy Howard, 20 10.

IOWA.—Cedar Rapids—Pleasant Hill, 2. Council Bluffs—Woodbine, 9. Des Moines—Howell, 4 85; Ridgedale, 8 54. Dubuque—Dubuque 3d, 3. Fort Dodge—Spirit Lake, 5. Iowa City—Williamsburg, 9. Waterloo—Tama, 2; Toledo, 7 11.

KANSAS.—Emporia—Genda Springs, 5; Mount Vernon, 6; Oxford, 11. Neosho—McCune, 2; Osage 1st, 9. 83 00 MICHIGAN.—Detroit—South Lyon, 15 18; Ypsilanti, 19 41. Flint—Brookway, 2; Cass City, 1 84. Lake Superior—Marquette 1st, 21 47. Lansing—Homer, 10 74; Onelda, 1 10. Saginaw—Saginaw Immanuel, 6. 77 10 MINNESOTA.—St. Paul—St. Paul House of Hope (sab-sch, 6 25), 49 98. Winona—Claremont, 6; Leroy, 5; Preston, 9 10.

MISSOURI.—Kansas City—Creighton, 2; Kansas City 1st, 20 15. Palmyra—Unionville, 3 50. Platte—Chillicothe, 2. St. Louis—Jonesboro, 3; St. Louis Carondelet, 9 30.

NEBRASKA.—Hastings—Stockham, 1. Omaha—Plymouth, 1.

NEW JERSEY.—Elizabeth—Elizabeth 1st, 49 95; —Marshall Street, 89 35. Jersey City—Jersey City Westminster, 4. Monmouth—Burlington, 37 80. Morris and Orange—South Orange Trinity, 73 65. Newark—Newark 2d, 230 23; —Park, 25 37. Newton—Harmony, 5 43; Phillipsburg Westminster 4. 448 98

NEW YORK.—Boston—Londonderry, 6 25; Newburyport 1st, 37 00. Brooklyn—Brooklyn Memorial Y. P. S. C. E., 5; Stapleton 1st Edgewater, 11. Cayuga—Genoa 1st, 24. Columbia—Hunter, 9 56. Genesee—Wyoming, 6 90. Geneva—Geneva 1st, 23 79. Hudson—Florida, 3 75; Unionville, 7. Long Island—Setauket, 10. Lyons—Fairville, 5; Palmyra, 5 44. Nassau—Far Rockaway 1st, 17; Freeport, 13 83. New York—New York University Place, 246 67. North River—Little Britain, 18 50; Lloyd, 5 75; Marlborough, 25 63; Poughkeepsie 1st, 20 53. Otsego—Hamden 1st, 7. Rochester—Rochester 3d, 61 47; Sparta 2d, 12 68. St. Lawrence—Theresa, 4 39. Troy—Lansingburgh Olivet, 8 84. Utica—Ilion, 1; Rome 1st, 16 20; Utica Bethany, 38 85; West Camden, 4. Westchester—White Plains, 40; Yonkers Westminster, 15 55. 690 68

OHIO.—Bellefontaine—Crestline, 4 50. Chillicothe—Bainbridge, 3 12; Chillicothe Memorial, 2; Greenland, 1; North Fork, 4; Union, 1. Cincinnati—Cincinnati Avondale, 100; Milford, 3. Cleveland—Ashtabula, 14 41; Cleveland South, 2 80. Columbus—Columbus 2d, 55 18 (sab-sch 17 65), 72 83. Dayton—Franklin, 1. Lima—Lima 1st, 14; Van Wert, 8 06. Mahoning—Kinsman 1st sab-sch, 15 50. Marion—Marion, 8. Portsmouth—Portsmouth 2d, 20 20; Winchester, 10. Steubenville—Corinth, 11; New Philadelphia, 14; Steubenville 1st, 24 64; —3d, 5. Zanesville—Unity, 2 66. 342 72

PENNSYLVANIA.—Allegheny—Allegheny North sab sch, 100; Emsworth, 20. Blairsville—Union, 2 92. Butler—Amity, 4; Portersville, 7; Scrub Grass, 30. Chester—Bethany, 2; Honey Brook, 8 27; Lansdowne 1st, 45 58; Middletown, 15; Nottingham, 4 79; Penningtonville, 5. Erie—North East, 31. Huntingdon—Phillipsburg Y. P. S. C. E., 18. Kittanning—Freeport, 16 40; Kittanning 1st, 67. Lackawanna—Franklin, 1 35; Tunkhannock, 18 18. Lehigh—Middle Smithfield, 5 76; Shawnee, 4 (sab-sch 2) (C. E. Soc. 2), 8. Northumberland—Jersey Shore, 15. Philadelphia—Philadelphia Cohocksink sab-sch, 8 90; —West Hope, 19 30. Philadelphia North—Abington, 19 84. Pittsburgh—Bethany, 16; Pittsburgh Bellefield, 25; —East Liberty, 89 76; —Shady Side, 72 50; Sharon, 5. Redstone—Round Hill, 9; Uniontown, 33 18. Washington—Mount Prospect, 15 80; Pigeon Creek, 6; Washington 3d, 31. Wellsboro—Allegheny, 1; Wellsboro, 5 71. Westminster—Cedar Grove, 5; Middle Octorara, 5 50. 793 74

SOUTH DAKOTA.—Central Dakota—Woonsocket; 5 80. 5 80

UTAH.—Boise—Boise City, 2. 2 00

WISCONSIN.—Chippewa—Ashland 1st, 8 88; Chippewa Falls 1st, 5. La Crosse—Bangor, 3; Neillsville, 3 72; West Salem, 6. Madison—Pleasant Hill sab-sch, 1. Milwaukee—Beaver Dam 1st, 13 50; Milwaukee Calvary, 30 48; Racine 1st, 13. 84 58

Total receipts from churches.....\$ 3,110 60

MISCELLANEOUS.

Woman's Executive Committee, 1,857 89; Mrs. Z. Chandler, Detroit, Mich., 140; Rev. David Gregg, Lafayette Ave., Brooklyn, N. Y., 25; S. P. Harbison, Allegheny, Pa., 100; Lehigh Pres. Woman's Society, Lehigh, Pa., 15; Miss Alice R. Evans, Tres. Y. W. M. Society, Youngstown, O., 2 50; A. Osborn, West Camden, N. Y., 1; Betsy J. Hofe, legacy, Westfield, Shenango, Pa., 113 68; Mary J. Vogt, Towanda, N. Y., 60; Ladies' Synodical Society, Indiana, 10; Woman's H. M. Society, Titusville, Pa., 15; Cash, Ft. Palmer, Pa., 100; Mrs. Chas. Young, Hamptonburgh, N. Y., 30; Rev. G. T. Crissman, D. D., and wife, Athens, Col., 10; Mrs. Jno. S. Atkinson, Hill City, Kans., 3; Cash, Chicago, Ill., 100; Board of Education, Phila., Pa., 11 75; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; "C. Penna.," 8.....\$ 2,604 02

DIRECTS FOR OCTOBER, 1893.

Biddle University—

Mrs. A. C. Brown, N. Y., 100; J. D. Lynd, Had-donfield, N. J., 25; S. B. Turner, Quincy, Ill., 25.

Immanuel School—

Ladies' Miss. Soc. 1st Church, Woodbridge, N. J., 25; Mrs. Henry R. Winthrop, New York, 50; Willing Workers, Renova, Pa., 10.

Mary Holmes Seminary—

Mrs. Sarah Marshall, Barton, N. Y., 10; Miss D. J. Barber, Jackson, Miss., 10; Miss Isabella M. Snelling, Jackson, Miss., 15; Miss K. Boyd, Chicago, Ill., 6; Rev. H. F. Means, Phillipsburg, Pa., 10; Miss Jessie Scott, Jackson, Miss., 13; Phillipsburg Pres. Church, 12 05; Rev. A. B. Marshall, East Liverpool, O., 5.

Ingleside Seminary—

Mrs. Anna S. Butler, Indianapolis, 50.....\$ 365 08

DIRECTS FOR NOVEMBER, 1893.

Presbyterian sab-sch, Mt. Morris, N. Y., 10; H. A. Green, Mt. Morris, N. Y., 3; King's Child-ren, Parnassus, Pa., 32; Woman's Pres. Soc. Fairfield Pres. S. C., 30; Mission sab-sch, Schenectady, N. Y., 15; Boys' Class 1st Pres sab-sch, Schenectady, N. Y., 15; Mr. Geo. E. Sterry, New York, N. Y., 20; N. J. Arlington, 5; Fort Wayne, Ind., 4; Mrs. G. W. Bill, Mission Valley, Io., 20.....\$ 191 00

Total receipts for November, 1893.....\$ 6,370 67
Previously reported..... 99,560 95

Total receipts to date.....\$106,831 68
Receipts during corresponding period of last year..... 63,533 39

Increase.....\$ 42,308 23

JOHN J. BEAOM, Treasurer,
516 Market street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1893.

BALTIMORE.—Baltimore—Baltimore Broadway (Pastors' Bible Class, 3 78), 4; —Fulton Avenue, 7; Bel Air 1st, 7 31. New Castle—Dover, 90; Forest, 38; Manokin, 20; New Castle 1st (sab-sch 6), 217 87; Port Penn, 7 85; Wilmington East Lake Park, 3 84. Washington City—Falls Church, 18; Washington City 1st, 56 80; —Assembly (sab-sch Missionary Society, 20), 90; —North, 6. 564 07

CALIFORNIA.—Benicia—Big Valley, Thos. Smith, 75. Los Angeles—Colton, 12; Los Angeles Bethany, 10; —Boyle Heights, 12. Sacramento—Roseville, 17 38; Rev. W. B. Cummings, 7 65. San Jose—Highlands, 5; Wrights,

8; Rev. S. S. Caldwell, 18 50. Stockton—Columbia, 4; Sanger, 15. 184 60

CATAWBA.—Southern Virginia—Henry, 1; Hope, 1. 2 COLORADO.—Denver—Georgetown, 6 70. Gunnison—Gunnison Y. P. S. C. E., 2. Pueblo—Alamosa (sab-sch, 3 28), 9 52; Hastings, 5; Trinidad 1st Y. P. S. C. E., 5. 28 22

ILLINOIS.—Alton—Ebenezer, 4; Hillsboro, 23 35; Jerseyville, 57. Bloomington—Clinton sab-sch, 10. Cairo—Nashville, 10; Shawneetown, 34 35. Chicago—Chicago 1st, 51 63; —1st German, 5; —3d, 557 70; —4th, 2,000; —Avondale, 7; —Bethany, 1; —Christ Chapel, 17 89; —Endeavor, 4 05;

Elwood, 5; Harvey, 2; Hyde Park sab-sch, 4; Kenwood Evangelical, 631 17; Manteno, 64 26; Oak Park 1st sab-sch, 31 62; *Freeport*—Scales Mound German, 10; Woodstock, Jared Knapp, 10; Zion German, 15. *Mattoon*—Ashmore, 10; Moweaqua, 4 10; Vandalla, 23. *Ottawa*—Aurora 1st, 30 88; Waltham, 23. *Peoria*—Deer Creek, 8 50; Elmira, 41 67; Peoria 1st German (sab-sch, 3 07). 4 07; Princeton sab-sch, 13 10; Sparland, 5. *Rock River*—Centre, 12; Coal Valley Y. P. S. C. E., 1 66; Garden Plain, 16 38; Keithsburg, 7; Norwood, 30; Rock Island Central, 45. *Schuyler*—Brooklyn, 7; Camp Point, 25; Doddsville, 7; Kirkwood, 30; Monmouth, 64 66; Prairie City, 8. *Springfield*—Greenville, 9 81; Jacksonville, 10; State Street, 59 50; Macon, 10; Pisgah, 6 04; Springfield 1st, 191 88; Rev. W. L. Tarbet and wife, 2 40.

INDIANA.—*Logansport*—Besselaer sab-sch, 8 75. *Muncie*—Wabash Y. P. S. C. E., 10. *White Water*—Greensburg, Henry Thomson, 15; Lawrenceburgh Y. P. S. C. E., 8.

INDIAN TERRITORY.—*Sequoyah*—Clear Creek, 1 90; Eureka, 1 65; Pleasant Valley (sab-sch, 55 cts.), (W. M. S.), 11 70. *Choctaw*—McAlester, 6. *Oklahoma*—Edmond, 9 50.

IOWA.—*Cedar Rapids*—Clarence 1st, 7; Mount Vernon, 27. *Corning*—Conway, 3 80; Sidney, 14. *Council Bluffs*—Greenfield 1st, 7; Logan, 6. *Des Moines*—Adel, 16 75; Charlton, 40. *Dubuque*—Hopkinton 1st, 19 13; Lansing 1st, 11. *Fort Dodge*—Dana, 3 35; Grand Junction, 9 25. *Iowa*—Birmingham, 7; Chequest, 1 40; Keokuk Westminster (sab-sch, 15 67); 69 19; Libertyville, 6 53; Martinsburg, 30. *Stout City*—Alta, 13; Liberty, 13; Meriden, 9 60; Mt. Pleasant Missionary Society, 10; O'Brien Co., Scotch, 19; Woodbury Co. Westminster, 12. *Waterloo*—Grundy Centre (sab-sch, 4 10); 28; La Porte City (Y. P. S. C. E., 5), 45; Rock Creek German, 8. 435 00

KANSAS.—*Emporia*—El Paso, 7 64; Wichita Harmony, 5; West Side, 5 21. *Highland*—Hiawatha, 18 50. *Larned*—Roxbury, 6 70; Salem German, 12. *Neosho*—Coffeeville, 12; Humboldt, 12 06. *Osborne*—Long Island, 10 70; Osborne, 7. *Solomon*—Belleville, 5; Clyde, 33 57. *Topoka*—Idana, 6; Manhattan, 31; Mulberry Creek, German, 8 70; Riley Centre German, 7; Stanley, 4 46.

KENTUCKY.—*Louisville*—Pewee Valley, 33 50. *Transylvania*—East Bernstadt, 5; Harlan, 2. 40 50

MICHIGAN.—*Detroit*—Ann Arbor 1st, 91; Mount Clemens, 12; South Lyon 1st, 27 65; Springfield sab-sch, 2 15; Unadilla sab-sch, 12; White Lake sab-sch, 7 35; Ypsilanti, 13 49. *Flint*—Caseville Hayes Sta., 4; Cass City, 6 10; Crowell, 35; Flint, 75. *Kalamazoo*—Plainwell, 7. *Lake Superior*—Ishpeming sab-sch, 10; Menominee, 60 32; Neaseville Station, 3 50. *Lansing*—Battle Creek King's Daughters, 15; Homer, 43 29; Oneida, 6 80. *Monroe*—Palmyra, 18 48; Raisin, 5. *Saginaw*—Bay City Memorial, 14; Gladwin 2d, 4; Saginaw Immanuel, 8. 465 63

MINNESOTA.—*Duluth*—Glen Avon, 5 41; McNair Memorial additional, 2. *Mankato*—Balaton, 7 75; Morgan, 4; Winnebago City, 44 50. *Minneapolis*—Minneapolis Norwegian, 5; Oak Grove, 5. *St. Cloud*—Hawick, 1 25; Kerkhoven, 6 20; Royalton, 6. *St. Paul*—Hastings, 9; Macalester, 6 40; Oneka, 1; St. Paul 9th, 10 25; Danon Norwegian, 2 75; House of Hope, 235 17; White Bear, 9 75. *Winona*—Alden, 2 66; Fremont, 9 37.

MISSOURI.—*Kansas City*—Butler, 35; Holden, 12 25; Kansas City Linwood, 10 95. *Ozark*—Neosho, 15; West Plains, 5. *Palmyra*—Hannibal in part, 100. *Platte*—Albany, 9; Rev. Jas. Reed, 5. *St. Louis*—Bethel German (sab-sch, 15), 25; Rock Hill, 20; Rolla, 15; St. Louis Lafayette Park, 17; Lee Avenue additional, 1 50; West, 6 66.

MONTANA.—*Butte*—Deer Lodge, 81 95. *Helena*—Miles City, 10. 91 95

NEBRASKA.—*Hastings*—Edgar, 12; Nelson, 20; Ong, 1 50; Orleans, 4. *Kearney*—St. Edwards, 26. *Nebraska City*—Auburn, 6 60; Beatrice 1st, 33 55; —2d, 5; Blue Springs (sab-sch, 2 44), 26 44; Gresham, 10; Humboldt, 22; Meridian German, 10; Pawnee (sab-sch, 5 16), (Y. P. S. C. E., 5), 42 12. *Niobrara*—Apple Creek, 3; Black Bird, 1 50; Clinton, 2; Scottville, 2 25. *Omaha*—Omaha Clifton Hill, 7; Lowe Avenue (Y. P. S. C. E., 3 62), 14 91; Webster sab-sch, 4. 253 87

NEW JERSEY.—*Elizabeth*—Basking Ridge (sab-sch, 40), 104; Cranford 1st (sab-sch, 22 83), 53 69; Lexington, 75; Pluckamin, 13. *Jersey City*—Jersey City 2d, 31 69; Kingsland Chapel Y. P. S. C. E., 7 30; Rutherford 1st, 75 03. *Monmouth*—Barnegat, 5; Cream Ridge, 5 01; Freehold, 13 63; Jacksonville, 2 90; Moorestown, 50; Mount Holly (sab-sch, 21 35), 41 35; New Gretna, 6; Providence, 2 10. *Morris and Orange*—East Orange Brick sab-sch, 41 76; Morristown South Street sab-sch Missionary Society, 87 50; New Providence, 12; Pleasant Grove, 43 60; Succasunna, 25 16. *Newark*—Bloomfield

Westminster, 1,046 36; Lyon's Farms, 50 71; Newark 1st, 250; —6th, 30; —Park, 37 07; —Woodside, 30 28. *New Brunswick*—Amwell 2d, 13 50; Dutch Neck, 30; Hamilton Square, 9; New Brunswick 1st, 116 30; Pennington, 59 68; Trenton 1st, 361 67; —4th sab-sch, 35; —Prospect Street, 42. *Newton*—Blairtown (sab-sch, 14 85), 200; Newton, 304 34; Phillipsburg Westminster, 15 65. *West Jersey*—Bridgeton 2d, 28 39.

NEW MEXICO.—*Rio Grande*—Jemes, 20; Las Cruces 1st, 5 80. *Sante Fe*—La Luz, 1 10; Las Vegas, Spanish, 10; Rev. J. M. Whitlock, 7. 43 90

NEW YORK.—*Albany*—Ballston Centre, 4 78; Charlton (Y. P. S. C. E., 5 40), 55 40; Esperance Y. P. S. C. E., 6 10; Jermain Memorial Y. P. S. C. E., 10; Mariaville, 7; Schenectady East Avenue, 12 52. *Binghamton*—Whitney's Point, 7; Windsor, 30 25. *Boston*—Boston 1st sab-sch, 30; —Scotch, 19; —St. Andrews, 30; East Boston, 61 75; Fall River Westminster, 10; Lonsdale, 11; Manchester Westminster, 10; Roxbury, 26 10; Somerville Union Square, 25; Waltham, 13 50. *Brooklyn*—Brooklyn Classon Avenue, 1,255 92; —Lafayette Avenue (M. C., 33 25), 1,280 25. *Buffalo*—Buffalo North, 94 61; Silver Creek, 9 80. *Cayuga*—Auburn Central (sab-sch, 5 06), 100; Genoa 1st, 32; Ithaca, 1,337 98; Port Byron, 10. *Champlain*—Chazy, 10 21; Malone, 92 45; Rouses Point, 1. *Chemung*—Big Flats sab-sch, 15. *Columbia*—Canaan Centre 1st, 6; Catskill (sab-sch, 5 21), 223 60; Hunter, 17 89. *Genesee*—Leroy sab-sch, 25; Warsaw (sab-sch, 98 66), 173 91. *Geneva*—Naples Y. P. S. C. E., 4; Penn Yan (sab-sch, 27 12), 83 73; Romulus sab-sch, 25; Waterloo, 20. *Hudson*—Centerville Y. P. S. C. E., 1; Chester, 34 19; Circleville, 8; Florida, 22 50; Hamptonburg (Mrs. Clara Young, 30), 55; Haverstraw 1st, 10; Hopewell (sab-sch, 16 04), 48 40; Montgomery (sab-sch, 7), 73. *Long Island*—Amagansett (sab-sch, 4 76) (Y. P. S. C. E., 5), 18 21; Southold Y. P. S. C. E., 10. *Lions*—Marion, 7 45; Palmyra, 24 70; Wolcott 1st, 13 21. *Nassau*—Hempstead Christ Church (Y. P. S. C. E., 2 81), 27 81; Islip, 15. *New York*—New York 13th street Y. P. S. C. E., 10; —Adams Memorial Payson Y. P. S. C. E., 10; —Brock, 1,235 62; —Covenant Chapel Y. P. S. C. E., 10; —Hope Chapel Y. P. S. C. E., 2 50; —Phillips, 30 97; —Riverdale additional, 10; —Scotch, 237 67; New York friend of frontier pastor, 5 10.

Niagara—Lockport 1st (sab-sch, 50), (Boys' Training Club, No. 2, 5), 133 76; Medina, 30; North Tonawanda North, 60. *North River*—Pleasant Plains, 8; Poughkeepsie 1st, 123 58. *Otsego*—Colchester Y. P. S. C. E., 1. *Rochester*—Brookport, 118 85; Genesee 1st, 20; Genesee Village (sab-sch, 50), 390; Mount Morris, 54 40; Ossian, 5; Parma Centre, 7; Rochester 1st, 250; —St. Peter's (sab-sch, 10 30) (Missionary Band, 1 20), Y. P. S. C. E., 52 61; Sparta 1st, 53; —2d, 14 65; Sweden, 29. *St. Lawrence*—Gouverneur 1st, 173 40; Theresa, 10 32; Watertown 1st, 333 25. *Steuben*—Jasper, 8 10; Woodhull, 8 15. *Syracuse*—East Syracuse (Jr. Y. P. S. C. E., 5 25), 30. *Troy*—Cambridge, 51; Lansingburgh 1st, 137 40; —Olivet, 7 96; Salem, 60 50; Troy Oakwood Avenue, 48; —Woodside, 126 78; Watertford, 536 10; Whitehall, 15 50.

Utica—Camden Y. P. S. C. E., 2; Clinton, 61; Holland Patent, Y. P. S. C. E., 10; Rome, 30 46. *Westchester*—Bridgeport 1st, 180; Patterson, 32 13; Rye sab-sch, 70; South East Centre, 17; Yonkers 1st (sab-sch, 33 67), 155 72. 10,529 66

NORTH DAKOTA.—*Bismarck*—Glencoe, 3 50. *Fargo*—Broadlawn W. M. S., 10; Hunter, 8. *Pembina*—Cypress, 4; Gilby, 3; Grand Forks, 40; Hannah, 6; Johnstown Station, 2. 76 50

OHIO.—*Athens*—New Plymouth, 6. *Bellevue*—Buck Creek, 17; Bucyrus, 38; Upper Sandusky, 12 85. *Chillicothe*—Belfast, 3; Bethel, 3; Chillicothe Memorial, 3; Greenland, 2; North Fork, 19; Union, 1. *Cincinnati*—Cincinnati Mount Auburn, 30; Lebanon, 26. *Cleveland*—Akron 1st, 6; Cleveland South (Boy's Brigade, 1), 9 75. *Columbus*—Westerville, 18 25. *Dayton*—Oxford, 45. *Huron*—Monroeville, 2 63. *Lima*—Blanchard, 30; Celina, 8 78; McComb, 23; Van Wert, 22. *Mahoning*—Brookfield, 2; Vienna, 4 75. *Marion*—Liberty, 10; Marion, 46; Marysville, 21 41. *Maumee*—Bowling Green, 30 27; West Unity, 10. *Portsmouth*—Red Oak, 30. *St. Clairsville*—Cambridge, 87 77; Concord sab-sch, 39 50; Farmington, 2 56; Lore City, 11 50; Rock Hill, 26 56; Scotch Ridge, 1 83; Washington, 15 50; Wheeling Valley (sab-sch, 5 45), 11. *Steubenville*—East Springfield, 8 50; Linton, 8 25; Long's Run, 5 17; Minerva Y. P. S. C. E., 8; Nebo, 4 10; New Cumberland, 3 40; Pleasant Hill, 4 20; Two Ridges, 7 45; Wellsville, 111 15; Yellow Creek, 9. *Wooster*—Apple Creek sab-sch, 23 29; Belleville (Potato money, 80 cts.), 4 80; Loudonville (sab-sch, 3 87), 17; Orrville, 2; Shelby, 16 78. *Zanesville*—Brownsville (sab-sch, 9 20), 23; Hanover, 3 17; Kirkersville, 6; West Carlisle, 5 71; Zanesville 1st, 57 57. 969 38

OREGON.—*East Oregon*—Enterprise, 3; Joseph, 1 31.

Portland—Portland Westminster Y. P. S. C. E., 18.
Southern Oregon—Ashland, 7 50. *Williamette*—Albany,
9; Corvallis, 25; Mehama, 7; Newberg, 4; Oak Ridge, 4.
79 81

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible school,
28 30; — 2d, 30 10; Bethel, 3; — Central, 113 32; Con-
cord, 4; Sewickly, Sarah W. Sempie, 25. *Blairsville*—
Beulah (sab-sch., 25), 53 78; Braddock 1st sab sch, 12 47;
Conemaugh, 2; Fairfield, 58 92; Ligonier, 18 87; New
Alexandria (sab-sch., 10 46), 72 23; Parnassus Y. P. S. C. E.,
7 30; Unity, 31. *Butler*—Butler, 134 30; Muddy Creek,
3 25; Plain Grove sab-sch, 122; Summit, 11 25; Unionville,
4 25. *Carlisle*—Carlisle 1st, 10; — 2d, 172 48; Chambers-
burgh Central, 23 47; Fayetteville, 3; Mechanicsburgh,
12 64; Mercersburgh (Y. P. S. C. E., 3 03), 63 54; Middle
Spring, 50; Shippensburg, 65; Silver Spring, 12 57;
Thomas, 4 94. *Chester*—Downtown Central, 11 St.
Kenneth Square, 16; Nottingham, 12 27; Ridley Park,
35 65; Wayne sab-sch, 43 22; West Grove, 5 60. *Clarion*—
Callensburg, 5. *Erie*—East Green, 6; Erie Chestnut
Street, 15 35; — Park (R. L. P., 6), 53 19; Evan-
burgh, 4; Georgetown, 5; Harmonsburg, 6; Meadville
Central (sab-sch., 15), 80; Oil City 1st, 43 24; Stone-
boro, 4; Utica, 10; Warren, 136 64; Waterloo, 3;
Rev. and Mrs. L. L. Radcliffe, 5. *Huntingdon*—
Bedford, 27 60; Birmingham Warrior Mark Chapel,
59 04; Lower Spruce Creek, 10 25; Spring Creek, 15;
Spruce Creek, 136 56. *Kittanning*—Glade Run, 16 90;
Slate Lick, 30. *Lackawanna*—Bethany, 3 14; Carbon-
dale (sab-sch., 6 21), 173 01; Franklin, 1 65; Hawley, 6 32;
Kingston (Forty Fort sab-sch., 28 06), 71 89; Scranton 1st,
304; Stella, 15; Towanda 1st, 145 06; Troy, 45 83; Tunkhan-
nock, 35; *Lehigh*—Easton Brainerd, 590 50; Reading 1st,
92; Weatherly Y. P. S. C. E., 8; White Haven, ad'l., 3 90.
Northumberland—Berwick (Jr. Y. P. S. C. E., 2), 78;
Hartleton, 13 25; Millifin, 12; New Berlin, 16;
Washington, 44; Watsontown, 39 72. *Parkersburg*—
Sistersville, 16. *Philadelphia*—Philadelphia African 1st,
5; — Covenant, 23; — Evangel, 22; — Green Hill "D," 15;
— Tabernacle (sab-sch., 36 94), 604 42; — Woodland (Y.
P. S. C. E., 7 40), 1,148 30; — Wylie Memorial, 40 36.
Philadelphia North—Bristol, 20 67; Doylestown, 63 67;
Germantown 1st, 1,000; — Market Square, 157 86; —
Wakefield, 83 34; Hermon, 50; Jeffersonville Centennial,
10. *Pittsburgh*—Cannonsburgh 1st, 29; — Central, 14 50;
Miller's Run, 11; Pittsburgh 1st sab sch, 128 43; — 3d,
323 58; — East Liberty, 615 64; Shady Side, 117; Wilkins-
burgh, 117 24. *Redstone*—Dunbar (sab-sch., 4 50), 34 50;
Little Redstone, 7 02; McKeesport 1st, 155; Scottdale
(sab-sch., 20), (Y. P. S. C. E., 7 32), 65; Sewickley,
6; Smithfield, 2 25. *Shenango*—Clarksville, 29 (3;
Neshannock, 90; Transfer, 1 62. *Washington*—East
Buffalo, 31 80; Frankfort, 16 13; Lower Ten Mile,
6 40; Washington 3rd (Y. P. S. C. E., 5), 77 02; Waynes-
burgh, 13; Wheeling 1st (a friend, 26), 77 12. *Wellsboro*—
Farmington Y. P. S. C. E., 53 cts.; Tioga, 10 62; Wells-
boro, 35 43. *Westminster*—Union sab-sch., 25 25.

9,006 47
SOUTH DAKOTA.—*Aberdeen*—Palmer 1st Holland, 10.
Black Hills—Whitewood (sab-sch., 5), (L. A. Society, 5),
16; Rev. E. J. Nugent, 10 60. *Central Dakota*—Beulah,
2; Huron, 51 63; Okoboji, 2; Wentworth, a balance, 65
cts. *Dakota*—Good Will, 5; Poplar Creek Agency,
12 06. *Southern Dakota*—Germantown, 20. 139 94
TENNESSEE.—*Holston*—Jonesboro, 10; Mount Bethel,
19 75. *Kingston*—Ft. Cheatham Chapel, 2 94. *Union*—
Hebron, 8; Knoxville 2d, 10; Mt. Zion, 5; New Provi-
dence, 35 12; Shannondale, 15 53. 69 34
UTAH.—*Utah*—Manti 1st (sab-sch., 6), 7; Salt Lake City
3d, 3 25; Spanish Fork and sab-sch., 5. 15 25
WASHINGTON.—*Olympia*—Olympia, 4. *Puget Sound*—
Ballard, 5; Ellensburg, 10; Lake Union, 70 cts.; North
Yakima, 15; Seattle Calvary sab-sch., 2 43; White River,
17. *Spokane*—Davenport, 2. *Walla Walla*—Kamiah 2d,
2. 58 13
WISCONSIN.—*La Crosse*—New Amsterdam (sab-sch., 2),
12. *Madison*—Lancaster German, 2. *Milwaukee*—Mil-
waukee Calvary, 35 66; Racine 1st, in part, 100; Wau-
kesha, 25 88. *Winnebago*—Winneconne, 6 30. 171 84

Woman's Executive Committee of Home Mis-
sions..... \$10,460 49

Total from Churches, November, 1893..... \$42,106 88

LEGACIES.

Legacy of Eliza A. Hart, late of Mass., 100;
Betsey J. Hope, late of Pa., 113 68; Sarah F.
Cowden, dec'd., late of Columbia, Pa., 250;
James Woods, dec'd., late of Camp Point,
Ill., 85..... \$ 548 68

MISCELLANEOUS.

Rev. J. H. Dulles, Princeton, N. J., 20; Mr.
and Mrs. Eli Johnston, Mt. Vernon, Ia., 20;
"P," 100; Rev. E. M. Landis, Chicago, Ill., 5;
Mrs. J. C. Wallace, Alpena, Mich., 25; Rev.
Nehemiah Cobb, D. D., Washington, D. C., 5;
"a steward," 10; Mrs. S. J. M. Eaton, in
memoriam, 30; Mrs. Ira O. Thompson, Lima,
N. Y., 5; Mrs. Caleb S. Green, Trenton, N. J.,
300; "Rev. W. W. A.," 100; Susan French,
Goldfield, Ia., 7 50; Rev. W. M. Langdon, 5;
W. A. Baker, Willoughby, 20; Isabella B.
Matterthwaite, N. Y., 100; Miss S. G. B., 20;
H. M., 105; Alexander Maitland, N. Y., 250;
"Cash," 150; a friend of Home Missions, 5;
Mr. and Mrs. F. L. Schaub, Parsons, Kans.,
3; a believer in Missions, Pittsburgh, Pa., 500;
Mary B. Cratty, Bellaire, O., 10; Mrs. A. M.
Flory, Kans., 10; "C. Penna.," 14; "Cash,"
20; "Cash," 5; U. P. Nicholas, Mt. Pleasant,
Iowa, 10; E. Sterling Ely, Buffalo, N. Y.,
38 75; "M. E. P.," Brooklyn, N. Y., 2; Mrs.
J. B. Davidson, Chicago, Ill., 10; Rev. A. Y.
Taylor, Ill., 25; Interest on Permanent Fund,
201 50; Interest on Chas. R. Otis' Missionary
Fund, 16 67; Interest on Fisher Memorial
Fund, 5; Interest on John C. Green Fund,
835..... \$ 2,973 42

Total received for Home Missions, November,
1893..... \$ 45,628 98
Total receipts for Home Missions from April
1st, 1893..... 278,008 84
Amount received during same period last year 398,554 53

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, N. Y.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1893.

ILLINOIS.—*Rock River*—Rock Island Central, 1 08.
Springfield—Pisgah, 1 01; Rev. W. L. Tarbet and wife,
40 cts. 2 44
INDIANA.—*Ft. Wayne*—Ligonier, 9 76
KANSAS.—*Solomon*—Belleville, 1 00
MICHIGAN.—*Kalamazoo*—Plainwell, 69 cts. Lansing—
Onelda, 22 cts. Monroe—Raisin, 2 91
NORTH DAKOTA.—*Pembina*—Crystal, 5 00
WISCONSIN.—*Chippewa*—Chippewa Falls 1st, 3 50

Total received for Sustentation, November,
1893..... \$ 24 61
Total received for Sustentation from April,
1893..... 10,570 71

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,
NOVEMBER, 1893.

Albany—Sand Lake, 12. Binghamton—Windsor, 11.
Brooklyn—Brooklyn South 3d Street, 50 34. Cayuga—
Weedsport, 28 89. Champlain—Chazy, 6 21; Rouses
Point, 2; Peru 1st Cong'l., 4. Geneva—Geneva North,
50; — 1st, 23 76. Hudson—Nyack 1st, 23 50; Cochection,
3; Florida, 35 75. Lyons—Palmyra, 1 08. Nassau—Far
Rockaway 1st, 17. New York—New York 4th, 23 06.
Niagara—Lyndonville 1st, 4 75. North River—Freedom
Plains, 8 06; Poughkeepsie, 4 11. Rochester—Rochester
St. Peter's, 26 47; East Kendall, 4. Westchester—
Poundridge, 8.
Total received for New York Synodical Aid
Fund, November, 1893..... \$ 341 98
Total received for New York Synodical Aid
Fund from April 1, 1893..... 4,185 12

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1893.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 53 95; — Broadway, 11; — Brown Memorial, 134 71; Elliott City, 12 96; Fallston, 3. *New Castle*—Port Deposit, 13 18; Wilmington Rodney Street, 30 40. *Washington City*—Clifton, 5; Falls Church additional, 3; Hermon, 1; Washington City 1st, 11 40; — 4th additional, 5 23.

CALIFORNIA.—Benecia—Big Valley, 15; Healdsburg, 4 30. Los Angeles—Los Angeles Grand View, 8 50.

CATAWBA.—Southern Virginia—Hope, 1; Henry, 1.

COLORADO.—Pueblo—Alamosa and sab-sch, 6; Colorado Springs 1st, 6 90.

ILLINOIS.—Alton—Hillsboro additional, 4 50. Bloomington—Bement, 17 78; Bloomington 2d, 100; Champaign, 5; Clinton, 18; Philo, 7. Cairo—Tamaroa, 11 25. Chicago—Chicago 4th, 540 89; — Christ Chapel, 19 53; River Forest, 1. Freeport—Scales Mound German, 4; Zion German (Schapville), 5. Ottawa—Oswego, 7 25. Peoria—Delavan, 10; Sparland, 3. Rock River—Ashton, 5; Centre, 5 25; Franklin Grove, 3; Princeton, 11 95. Schuyler—Carthage, 18 25; Doddsville, 3; Monmouth, 18 77; Prairie City, 10; Warsaw, 3 56. Springfield—Jacksonville, 10; Pisgah, 1 01.

INDIANA.—Crawfordsville—Beulah, 3; Newtown, 12; Oxford, 6. Fort Wayne—Fort Wayne 1st, 88 75; Huntington, 6. Indianapolis—Indianapolis 6th, 10 48. Logansport—Logansport Broadway, 28 50; Rensselaer (Y. P. S. O. E., 3), 19 30. Muncie—Wabash, 16 79; Winchester, 12 23. Vincennes—Evansville Walnut Street (sab-sch, 10), 50; Vincennes, 13. White Water—College Corner, 1; Connersville 1st, 20.

IOWA.—Cedar Rapids—Mechanicsville, 8; Mount Vernon, 21. Corning—Bedford, 17 43. Des Moines—Des Moines, Central, 30 37; Grimes, 5. Fort Dodge—Coon Rapids, 4 29; Dana, 3 16. Iowa—Troy, 2 55. Iowa City—Summit, 4 68.

KANSAS.—Emporia—Conway Springs, 2 50. Highland Axtel, 3; Baileyville (sab-sch, 2), 6. Larned—Canton, 2; Galva, 3; Larned, 4 27. Neosho—Kincaid, 3 10; Lone Elm, 2 50; Millken Memorial, 5 23. Osborne—Smith Centre, 3 25. Solomon—Minneapolis, 24 38; Union, 3. Topeka—Auburn, 4 50; Idana, 3; Kansas City 1st, 24 25; Riley Centre German, 2.

MICHIGAN.—Detroit—Pontiac (sab-sch, 4 30), 23 13. Flint—Cass City, 1 88; Flint additional, 14 19. Lansing—Lansing Franklin Street, 9 76; Oneida, 1 98. Monroe—Blissfield, 11.

MINNESOTA.—Mankato—Windom, 5. St. Paul—St. Paul House of Hope (sab-sch, 6 25), 112 43. Winona—Albert Lea, 16 78.

MISSOURI.—Kansas City—Creighton, 1; Kansas City 2d, 178 54. Ozark—Springfield Calvary, 34 25. Palmyra—Moberly (sab-sch, 1 64), 6 94; Unionville, 5 15. Platte-Craig, 3; Fairfax, 3; Parkville, 13 47. St. Louis—Jonesboro, 3; Ridge Station, 2.

NEBRASKA.—Omaha—Blair, 1 96; Marietta, 6; Plymouth, 1.

NEW JERSEY.—Elizabeth—Lamington, 23 50; Plainfield 1st, 36 43; Pluckamin, 7. Monmouth—Barnegat, 2; Burlington, 43 06; Freehold, 22 33; South Amboy, 2. Morris and Orange—Mendham 1st, 26 50; South Orange Trinity, 40. Newark—Newark Park, 52 63. New Brunswick—Ewing, 10 87; Trenton 2d, 8 58. Newton—Heatystown, 3; Hackettstown, 50; Harmony, 5 37; Mansfield 2d, 4.

NEW YORK.—Albany—Ballston Centre, 4 63; Jefferson, 12; Sand Lake, 5. Binghamton—Cortland, 41 93; Waverly, 18. Boston—Boston 1st, 20 62. Brooklyn—Brooklyn Lafayette Avenue, 298 78; —Throop Avenue, 144. Buffalo—Buffalo Westminster, 300; Jamestown, 118 98. Cayuga—Ithaca additional, 31; Port Byron, 7. Chemung—Dundee, 6. Columbia—Hudson (the Misses Robinson), 30; Hunter, 7 51; Jewett, 32 30. Geneva—Seneca, 19. Hudson—Florida, 6 75; Unionville, 6. Long Island—Setauket, 16 50. Lyons—Glendon, 5 88; Newark Park 25; Palmyra, 5 42. Nassau—Marion Cove, 4; Oyster Bay, 5. New York—New York University Place, 709 14. Niagara—Niagara Falls (sab-sch, 5 53), 24 62. North River—Poughkeepsie, 37 06. Rochester—Danville, 12 22; Fowlerville, 1 25. St. Lawrence—Hammond, 9; Ox Bow, 8 85; Theresa, 8 10; Waddington Scotch, 33 23. Steuben—Canisteo, 38. Syracuse—Onondaga Valley, 5; Syracuse Memorial, 13; —Park, 48 36. Troy—Cohoes 1st, 33 14. Utica—New Hartford, 13; Sauquoit, 8 73. Westchester—Peekskill 1st, 53 97.

NORTH DAKOTA.—Pembina—Glasston, 3 15; St. Thomas, 4 65.

OHIO.—Bellevue—Spring Hills, 4 63. Chillicothe—Chillicothe 2d, 6 23; — Memorial, 1; Hillsboro, 63 50;

North Fork, 3. Cincinnati—Cleveland, 5; Glendale, 30. Cleveland—Cleveland South Side, 3 50. Columbus—Lancaster, 21. Dayton—Bath, 2 50; Dayton Riverdale, 1 50; Franklin, 4; Monroe, 2 50; Osborn, 4; Seven Mile, 6 60. Huron—Chicago, 2; Norwalk, 23 40. Lima—Rockport, 2 50; Sidney (sab-sch, 5 and Y. P. S. C. E., 5), 23 41; Van Wert, 6 71. Mahoning—Brookfield, 2. Marion—Brown, 3 75; Marion, 13. Maumee—Toledo Westminster, 35 18. Portsmouth—Mount Leigh, 5; Portsmouth 2d, 38 04. St. Clairsville—Morristown, 6; New Athens, 8; Washington, 5. Steubenville—Bakersville, 2 27; Pleasant Hill, 1 50; Selo, 4; Steubenville 2d, 5; Yellow Creek, 8. Wooster—Fredericksburgh, 12. Zanesville—Unity, 6 08.

PENNSYLVANIA.—Allegheny—Beaver, 15; Bridgewater, 20; Glasgow, 1 70; New Salem, 5. Blairsville—Irwin sab-sch, 4; Livermore, 3. Butler—Concord, 5 62; Harrisville, 4 81; Mount Nebo, 2. New Hope, 3; Pleasant Valley, 2 85. Carlisle—Carlisle 2d, 88 63; Chambersburg Central, 14 53; Dauphin, 1; Gettysburg, 62; Great Conewago, 2 85; Lower Marsh Creek, 3 50. Chester—Christiana, 4; Nottingham, 4 03; Ridley Park, 10 35. Clarksburg—Beech Woods, 40 70. Erie—Cochran, 3; Fairview, 3; Greenville, 33; Sugar Creek, 3; — Memorial, 3; Utica, 4. Huntingdon—Alexandria, 19; Bedford, 11 50. Huntingdon, 22 81; Orbisonia (sab-sch, 63 cts.), 2 97; Shirleyburg, 3 75. Kittanning—Kittanning 1st, 43; Strader's Grove, 2 60. Lackawanna—Carbondale, 71 58; Langcliffe, 17; Moosic, 23; Sayre, 2 70; Wilkes Barre 1st, 19 58. Lehigh—Mountain, 9. Northumberland—Beech Creek, 4; Bloomsburg, 23 19; Elysburg, 4; Great Island, 60; Milton, 100; Montoursville, 2 30; Mountain, 1; Sunbury, 23. Philadelphia—Philadelphia Calvary, 247 28; — Oxford, 98 07; — Wylie Memorial, 50. Philadelphia North—Ablington, 51 06; Frankford, 13 30; Germantown 1st, 571 93; Leverington, 13 25; Mount Airy additional, 6. Pittsburgh—Highland, 10; Pittsburgh 7th, 2 70; — East Liberty, 59 88; —Shady Side, 55; Riverdale, 25. Washington—Frankfort, 5 80; Moundsville, 11; Wheeling 2d, 22 30. Wellboro—Wellsboro, 10 28. Westminster—Cedar Grove, 5; Chestnut Level, 13 16; New Harmony, 6; York Calvary, 35 66.

SOUTH DAKOTA.—Southern Dakota—Parker, 10. 16 00. UTAH.—Boise—Boise City, 2. 2 00. WASHINGTON.—Olympia—Tacoma Calvary, 2. 3 00. WISCONSIN.—Madison—Kilbourne City, 6 20. Milwaukee—Racine 1st, 33. Winnebago—Marshfield, 11 54.

From the churches and Sabbath-schools..... \$7,389 87

FROM INDIVIDUALS.

Mrs. J. M. W. Hunter, New York City, 10; Mrs. H. R. McMichael, Pittsburgh, Pa., 5; Rev. J. H. Blackford, West Fayette, O., 3 73; Elizabeth A. Cummings, Bellaire, O., 20; Through W. S. Wilson, Phila., Pa., 25 cts.; Anna S. Cratty, Bellaire, O., 5; "A Friend," Sidney, N.Y., 5; Mrs. Mary J. G. Jenkin Wyandott, Ohio, 2; Miss Mrs. E. Work, Erie, Kas., 50 cts.; "H. M.," Newark, N. J., 100; Rev. J. D. Jenkins, Danville, Ill., 5; Rev. V. M. King and wife, Emporia, Kas., 2; Mrs. John Noblit, Phila., Pa., 10; Ronald M. Bates, St. Louis, Mo., 5; A. G. Taylor, Tuscalo, Ill., 15; Mrs. J. S. Atkinson, Hill City, Kas., "In memoriam," 3; L. Burghardt, Washington, D. C., 5; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "C. Penna.," 6; Mrs. Rev. J. B. Hall, Grand Lodge, Michigan, 1 30; M. R. Alexander, Chambersburg, Pa., 5; Mrs. J. B. Davidson, Chicago, Ill., 5.

Interest from the Permanent Fund..... 7,353 87

Interest on Bank Deposits..... 351 55

For the Current Fund..... \$15,304 47

PERMANENT FUND.

(Interest only used.)

Legacy (balance) of James Woods, late of Camp Point, Ill., 35; From Newtown Church, Crawfordville Presbytery, 1..... 86 00

Total for November, 1893..... \$15,390 47

Total Current Fund receipts since April 1, 1893, \$33,956 11

Total Current Fund receipts for same period last year..... \$32,776 99

WILLIAM W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1893.

BALTIMORE.—*New Castle*—Wilmington 1st, 10 56; —*Central* sab-sch, 35. *Washington City*—Washington City 1st, 6 90; — 4th sab-sch, 5 01; — 15th Street sab-sch, 17. 74 41

CALIFORNIA.—*Los Angeles*—Coronado Graham Memorial, 11 50; Glendale sab-sch, 4 20; Pasadena 1st, 80 84; Tustin, 6 10. *Sacramento*—Ione, 2 20. *Stockton*—Clements sab-sch, 12. 56 34

CATAWBA.—*Catawba*—Miranda, 4 50. 4 50

COLORADO.—*Pueblo*—Colorado Springs 1st, 2 77; Hastings sab-sch, 3 70. 6 47

ILLINOIS.—*Alton*—Hillsboro, 5 16. *Bloomington*—El Paso sab-sch, 6 26; Piper City, 7 30; Waynesville sab sch, 4 12. *Cañero*—Anna, 6; Ava sab-sch, 3 50. *Chicago*—Chicago Christ Chapel, 84 35; — Jefferson Park, 21 73; River Forest, 25 cents. *Peoria*—Sparland, 3. *Rock River*—Centre, 5. *Schuyler*—Doddsville, 2; Monmouth, 6 26. *Springfield*—Flagah, 1 51. 106 44

INDIANA.—*Crawfordsville*—State Line sab-sch, 6 75. *Fort Wayne*—Columbia City, 23 42; Huntington, 1. *Muncie*—Wabash, 5 66. *New Albany*—Mount Vernon, 4; Utica sab-sch, 5. *White Water*—Rushville ch. and sab-sch, 12. 57 83

INDIAN TERRITORY.—*Muscogee*—Muscogee, 5 30. *Oklahoma*—Winnview sab-sch, 1. 6 30

IOWA.—*Cedar Rapids*—Blairtown sab-sch, 6 15. *Corning*—Essex sab-sch, 3; Randolph sab-sch, 2 50. *Council Bluffs*—Avoca, 2 50. *Des Moines*—Des Moines Central, 26 10. *Fort Dodge*—Boone sab-sch, 5; Manning sab-sch, 4. 49 55

KANSAS.—*Highland*—Baileyville sab-sch, 4. *Neosho*—Humboldt, 2 27; Union, 1. *Solomon*—Hope, 3 10. 10 37

MICHIGAN.—*Detroit*—Holly sab-sch, 3. *Flint*—Cass City, 80 cts. Flint, 5 28; Flushing, 4 31. *Grand Rapids*—Grand Haven, sab-sch, 37 93. *Lake Superior*—Ishpeming sab-sch, 10. *Lansing*—Homer, 5 28; Oneida, 66 cts. *Marion*—Quincy sab-sch, 1 50; Raisin, 3. *Petoskey*—Alanson sab-sch, 60 cts. Conway sab-sch, 40 cts. 62 83

MINNESOTA.—*Duluth*—Lake Side, 8 27. *Mankato*—Cottonwood sab-sch, 2 75; Jasper, 2 80; Pipestone sab-sch, 5 30. *St. Paul*—Mcalester, 1 85; St. Paul House of Hope, 181 18. 141 55

MISSOURI.—*Kansas City*—Creighton, 1. *Palmyra*—Brookfield sab-sch, 5 63. *Platte*—Craig, 3. *White River*—Harris Chapel, 60 cts. 10 15

NEBRASKA.—*Hastings*—Minden Church and sab-sch 12. *Omaha*—Omaha Clifton Hill, 1 44; — Westminster, 14 61. 36 06

NEW JERSEY.—*Elizabeth*—Pluckamin, 3. *Jersey City*—Passaic sab-sch, 3 52; Weehawken Mission sab-sch, 4 75. *Mormouth*—Burlington (sab-sch, 12 18), 60 43. *Morris and Orange*—Orange Central, 100. *Newark*—Newark 2d, 110 50; — 6th, 10; — Park, 6 28. *New Brunswick*—New Brunswick 1st sab-sch, 48 60; Trenton 2d (sab-sch, 56 23), 67 54. *Newton*—Belvidere 1st, 25; Hackettstown, 12. 454 69

NEW YORK.—*Albany*—Galway, 7 73; Gloversville Kingsboro Avenue, 8 75; Priscotown, 5 25. *Binghamton*—Whitney's Point, 5. *Boston*—Boston Scotch sab-sch, 5; Londonderry, 4 60. *Brooklyn*—Brooklyn Ainalie Street sab-sch, 22 23. *Cayuga*—Auburn Westminster sab-sch, 5; Cato, 3 83. *Columbia*—Catakill sab-sch, 37 13. *Hudson*—Florida, 2 25. *Long Island*—Water Mill sab-sch, 30. *Nassau*—Glen Wood sab-sch, 2. *Niagara*—Albion sab-sch, 29; Lewiston, 5; North Tonawanda North sab-sch, 11 36. *North River*—Poughkeepsie, 12 35. *St. Lawrence*—Hammond sab-sch, 17; Watertown 1st sab-sch, 14 50. *Syracuse*—East Syracuse, 15; Syracuse Park Central, 24 19. *Troy*—Lansingburgh 1st sab-sch, 38 50; Troy 2d, 26 65. *Utica*—Waterville, 8 50. 323 78

NORTH DAKOTA.—*Fembina*—Knox sab-sch, 13. 13 00

OHIO.—*Bellefontaine*—Upper Sandusky, 3 60; Urbana, 13 62. *Cleveland*—Cleveland South, 1 40. *Dayton*—Day-

ton Riverdale, 50 cts.; Piqua, 26 50. *Huron*—Chicago, 2. *Maumee*—Toledo Westminster, 12 19. *Steubenville*—Augusta sab-sch, 24 93; Madison, 9; Scio, 4; Steubenville 3d, 20. 117 94

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 84 65; — Providence sab-sch, 18; Beaver 12; Emaworth, 18 50. *Butler*—Butler, 14 68. *Carlisle*—Dauphin, 1; Fayetteville, 1 65; St. Thomas, 3. *Chester*—Nottingham, 10 61; Ridley Park, 3 46. *Erie*—Utica, 4. *Huntington*—Altoona 2d, 23. *Kittanning*—Glade Run, 11 25; Washington, 10. *Lackawanna*—Mount Pleasant sab-sch, 5 60. *Northumberland*—Bald Eagle and Nittany sab-sch, 6; Elysburgh, 1; Rush Creek, 1 30. *Philadelphia*—Philadelphia 1st sab-sch, 36; — Bethesda, 16 20; — Chockosink sab-sch, 9 05; — Wylie Memorial, 8 90. *Philadelphia*—North—Carmel sab-sch, 33; Norritown Central sab-sch, 35 25; Thompson Memorial sab-sch, 8. *Pittsburgh*—Crafton, 17 40; Middletown, 7 50; Mingo sab-sch, 13 27; Pittsburgh 7th, 5 30; — East Liberty, 17 95; — Lawrenceville, 6 51. *Revsone*—Sewickley, 5. *Shenango*—New Castle 1st sab-sch, 30. *Wellboro*—Covington, 6; Tiooga, 1 28; Wellboro, 1 60. 482 95

WASHINGTON.—*Olympia*—Olympia, 5 90. 5 90

WISCONSIN.—*Milwaukee*—Racine 1st, 9. 9 00

Total from Churches, November, 1893 \$ 1 206 52
Total from Sabbath-schools, November, 1893... 815 59

Total from Churches and Sabbath-schools, November, 1893..... 2,022 11

MISCELLANEOUS.

Samuel W. Brown, Manayunk, Pa., 200; Fred. H. Watkins Auburn, N. Y., 4 30; Sab-sch No. 7, Mac Intosh Ga., 1 Olden sab-sch, Mo., 1 25; Olivet Mission sab-sch, Missoula, Montana, 3; Black sab-sch, Wyoming, 5 75; Island Lake sab-sch, North Dakota, 65; Miss Anna Gantsey, Phila., Pa., 200; Miss Kate C. Wents, Phila., Pa., 5 00; Clintonville sab-sch, Wisconsin, 1 50; Miss Georgina Willard Auburn, N. Y., 600; A. W. Strong, Guilford, Ind., 1 27; Spring Hill sab-sch, Wyoming, 2; Nash sab-sch, Ind., 5; H. B. Wilson, Georgia, 45 cts; Lindsay Union sab-sch, Cal., 1; San Joaquin sab-sch, Cal., 2; J. G. Harris, Ga., 4; Gileon sab-sch, South Dakota, 2; Brushy sab-sch, Mo., 97 cts; W. H. Long, N. C., 1 85; G. G. Matthews, Minn., 1 30; G. T. Dillard, S. C., 51 cts; E. M. Ellis, Montana, 6 50; Loper sab-sch, Mich., 3 50; Bluffs sab-sch, Mich., 3 04; North sab-sch, Mich., 1 40; George Perry, South Dakota, 4 59; C. K. Powell, Neb., 2; Iark A. Mack, Wis., 6; John Redpath, Mich., 5 02; McKee, Centrail, Neb., 5 51; E. S. Ely, Kansas, 1 75; F. L. Forbes, Michigan, 5 22; L. P. Berry, N. C., 64 cts; Richard Mayers, S. C., 9 23; East Side sab-sch, Russell, Minn., 95 cts; Rev. G. T. Crissman, D. D., and wife, Athens, Colo., 6; Mrs. J. S. Atkinson, Hill City, Kas., 1; "C. Penna," 1; Rev. W. L. Tarbet and wife, Illa., 60 cts; Spicer sab-sch, Minn., 60 cts; Fox Creek sab-sch, Neb., 6 69; Hope Institute sab-sch, Md., 12 02. \$1,430 67

Total receipts, November, 1893..... 3,472 78
Amount previously acknowledged..... 72,675 98

Total contributions since April 1, 1893..... 76,123 71

C. T. McMULLIN, Treasurer,

1334 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR EDUCATION, NOVEMBER, 1893.

ATLANTIC.—*South Florida*—Eustis, 9 47; Tarpon Springs 1st, 2 50; Titusville, 5 63. 15 60

BALTIMORE.—*Baltimore*—Frederick City, 7; Taneytown, 15 27. *New Castle*—Wilmington Central, 73 41. *Washington City*—Clifton, 2; Falls Church, 7 50; Hermon, 1; Washington City 1st, 10 40. 116 58

CALIFORNIA.—*Pentica*—Big Valley, 15; Lakeport, 8 25. *Los Angeles*—Glendale, 2 26; Pomona, 8 75; Riverside Arlington, 26 47. *Sacramento*—Sacramento Westminster, 8. *San Jose*—Santa Cruz, 5 20. 73 92

COLORADO.—*Boulder*—Brush, 3. *Denver*—Denver Capitol Avenue, 14. *Pueblo*—Alamosa, 4 25; Colorado Springs 1st, 5 52; Del Norte, 11 40; Monte Vista, 12 85. 49 83

ILLINOIS.—*Alton*—Chester, 4; Collinsville, 23 50. *Bloomington*—Champaign, 22; Clinton, 21. *Cañero*—Cobden, 3 25. *Chicago*—Chicago 4th, 1 2 9 77; — Christ Chapel, 17 90; — Englewood, 2; River Forest, 3; Wilmington, 7 50. *Freeport*—Belvidere, 10; Elizabeth, 1 70; Freeport 2d, 9; Galena 1st, 23 70; Hayes Mount German, 5; Zion German Schuyler, 5. *Ottawa*—Grand Ridge, 13. *Peoria*—Peoria 1st, 27 43; Sparland, 3; Washington, 4. *Rock River*—Centre, 5 25; Edgington, 5; Geneseo, 5 35; Peniel, 4; Princeton, 10 30; Rock Island Broadway, 10 65. *Schuyler*—Fountain Green, 2 50; Monmouth, 10 46; Prairie City, 6; Quincy 1st, 5; Rushville, 10 46. *Springfield*—Greenview, 4 05; Flagah, 1 51. 1,421 11

INDIANA.—*Fort Wayne*—Fort Wayne 1st, 37 60; Hunt-

ington, 3; La Grange, 5 30. *Indianapolis*—Franklin, 36; Indianapolis 6th, 8 90; — 12th, 4 50. *Logansport*—Logansport Broadway, 3. *Muncie*—Wabash, 9 43. *New Albany*—Hanover, 18 97; Mitchell, 5; Sharon Hill, 4. *Vincennes*—Evansville Walnut Street (sab-sch, 10), 50; Terre Haute Central, 48 90. *White Water*—Aurora, 4 25; New Castle, 11 45. 289 30

INDIAN TERRITORY.—*Oklahoma*—Chickasha (sab-sch, 1 50). 7. 7 00

Iowa.—*Cedar Rapids*—Cedar Rapids 2d, 37. *Corning*—Bedford, 12. *Council Bluffs*—Adair, 2 50; Atlantic, 10; Council Bluffs 1st, 20. *Des Moines*—Grand River, 2; Hopeville, 3; Jacksonville, 2; Lucas, 2; Panora, 5 16; Promise City, 2; Seymour, 2. *Dubuque*—Lime Spring, 2 50; Waukon German, 50. *Fort Dodge*—Boone, 14. *Iowa*—Kossuth 1st, 7 25; Mediapolis, 12 12; Mount Zion, 2; Ottumwa 1st, 6; Wapella, 4 30. *Iowa City*—Columbus Central sab-sch, 2 07; Davenport 2d, 5; Marengo, 4 31. *Stout City*—O'Brien Co. Scotch, 6. *Waterloo*—Aplington, 3 61; Clarksville, 10; Greene, 7; Grundy Centre (sab-sch, 1 67), 9; Janesville, 3; Waterloo, 18. 283 83

KANSAS.—*Emporia*—Caldwell, 4; Cottonwood Falls, 6; Council Grove, 22; New Salem, 3; Walnut Valley, 2. *Larned*—Hutchinson, 16 87. *Neosho*—Humboldt, 5 24. *Osborne*—Rice Valley, 3 17; Wakeeney, 5. *Solomon*—Abilene, 8 50; Minneapolis, 13 46; Mt. Pleasant, 5 10; Union, 1. *Topeka*—Riley Centre German, 2. 97 34

KENTUCKY.—*Ebeneser*—Frankfort, 35 58. *Transylvan*—Richland, 10. 45 58

MICHIGAN.—*Detroit*—Brighton, 4; Pontiac (sab-sch, 3 86). 29 34. *Flint*—Brookway, 2 50; Cass City, 1 86; Fremont, 2 50. *Grand Rapids*—Ionia, 10. *Lake Superior*—Menominee, 40 04. *Lansing*—Homer, 11 08; Ononda, 1 10. *Monroe*—Tecumseh, 35. *Saginaw*—Ithaca, 6 10. 142 92

MINNESOTA.—*Minneapolis*—Minneapolis Franklin Avenue, 2 60; — Highland Park, 11 90. *St. Paul*—Oneka, 1; St. Paul House of Hope (sab-sch, 6 26), 66 73; White Bear, 1. *Winona*—La Crescent, 3. 76 23

MISSOURI.—*Kansas City*—Butler, 13; Creighton, 1 25. *Osark*—Ebeneser, 6; Lehigh, 1. *Platte*—Craig, 3; Fairfax, 3; Lathrop, 2 50; Marysville 1st, 19 17; Parkville, 10 16; Savannah, 7 03. *St. Louis*—Jonesboro, 6; St. Charles, 6. 75 10

MONTANA.—*Butte*—Deer Dodge, 18 85; Missoula, 12. 35 35

NEBRASKA.—*Hastings*—Holdrege, 6. *Kearney*—Fullerton, 4 42. *Omaha*—Bellevue, 12; Blair, 2 17; Plymouth, 3. 27 59

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 15 23; Pluckamin 4. *Jersey City*—Passaic sab-sch, 4 04. *Monmouth*—Barnegat, 3; Beverly, 61; Burlington, 25; Jacksonville, 2 80; Jamesburgh, 5; New Gretna, 6 40; Providence, 1 50; South Amboy, 3. *Morris and Orange*—Mt. Olive, 14 10; Orange—Central, 50; Summit Central additional, 10. *Newark*—Newark Park, 11 27. *New Brunswick*—Amwell United 1st, 2 79; Frenchtown, 14 89; Stockton, 4; Trenton 2d 12 19. *Newton*—Belvidere 1st, 25; Bloomsbury, 9 76; Hacketts town, 50; Mansfield 2d, 6; Yellow Frame, 1 60. 351 27

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Receipts from Churches in November, 1893..... 6,566 58

Receipts from Sabbath-schools in November, 1893..... 60 10

6,626 63

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INCOME ACCOUNT.

102..... 102 00

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Total receipts from April 30, 1893..... 86,187 25

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Vol. XV.

MARCH, 1894.

No. 87.

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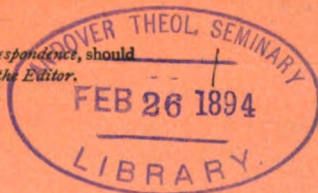
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In order to make the paper more helpful and attractive than ever to its patrons, and to induce new subscribers to start their subscriptions at once, the following new features will be introduced:

I. A corps of editorial contributors has been secured, who will contribute articles of timely interest on the vital questions of the day. The names of these contributors are as follows:

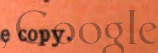
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II. The Sabbath-school page will be conducted by Rev. E. Morris Fergusson, General Secretary of the New Jersey State Sunday School Association. The notes on the International Lessons will be prepared by Rev. Henry T. Scholl, of Big Flats, N. Y.

III. Correspondents have been arranged for in New York and Brooklyn, Washington, Pittsburgh, Cincinnati, Chicago, San Francisco, etc.

IV. The Christian Endeavor page, will be conducted as heretofore by Rev. A. W. Spooner, Pastor of the First Presbyterian Church, of Camden, New Jersey.

Subscriptions may begin at any time.

Send for sample copy. 

THE CHURCH AT HOME AND ABROAD.

MARCH, 1894.

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1894.

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THE CHURCH AT HOME AND ABROAD.

MARCH, 1894.

INDIANA.

DOUGLAS P. PUTNAM, D. D.

The topography of the State of Indiana differs greatly from that of the regions from which most of its early settlers came. There is not a mountain and scarcely a good sized hill in the State. Probably the highest elevations are not more than six hundred feet above the general level. For the most part the face of the country is a succession of exceedingly fertile valleys, flat plains, swamp lands and earth undulations, with something that might be called hills along our southern and portions of our western borders. The swamp lands are confined to the north-western portion of the State, reaching back from the shores of Lake Michigan where the earth had to be spread out to make room for Chicago, some of whose suburbs have already spilled over into our State. Much of these swamp lands has been reclaimed by drainage and forms the finest of pasture and meadow lands. The rest of the State for the most part was originally heavily wooded with the finest of timber, walnut, oak, sugar-maple, beech, sycamore and hickory abounding everywhere.

The mineral resources of the State consist largely of coal, building stone and natural gas. The famous "block coal" (so named because of the form in which it comes from the mines) to be found in such great abundance in the westerly middle portions of the State, is said to be superior even to charcoal for smelting purposes. A very fine quality of lime and brown sand stone for building purposes is to be found in quarries of almost limitless capacity.

The development of the natural gas during the past ten years has worked wonders in our

manufacturing interests and in numerous instances has changed the centres of population and the channels of trade. Millions of dollars have been invested in gas enterprises, and notwithstanding numerous legal battles to prevent it, pipe lines have been laid to Chicago to supply the people of that great city with the finest fuel on earth. The gas field of this State includes the whole of ten counties and portions of ten other counties, all lying in an irregular crescent shape, some distance in an easterly and north-easterly direction from Indianapolis, and is possibly equal in extent to a fifth of the whole area of the State. While the gas supply in some portions of this field seems to be temporarily exhausted, yet in other portions wells are being constantly opened. This gas is usually found at a depth of about four to nine hundred feet and shows a pressure of from three to six hundred pounds to the square inch. A gas well on fire, under full pressure, forms one of the greatest shows on earth. The roar, the smell, and the heat are fearful.

The population centre of the United States has been within our borders for some years and is now not far from Columbus. Our more than two million people are like the rest of the nation—reasonably homogeneous. We are from everywhere, though we have no especially large foreign population. The first settlement was made by the French traders at Vincennes and Corydon as early as 1702. These points, however, were not continuously occupied. The first permanent settlements came at the points named and at other places along the Ohio River, as

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Madison, Lawrenceburgh, Jeffersonville, and like places, where immigrants began to make their homes in goodly numbers between 1790 and 1800. Most of these came from Virginia, Kentucky and North Carolina, with a few from Pennsylvania, but almost none from New England till a full third of a century later.

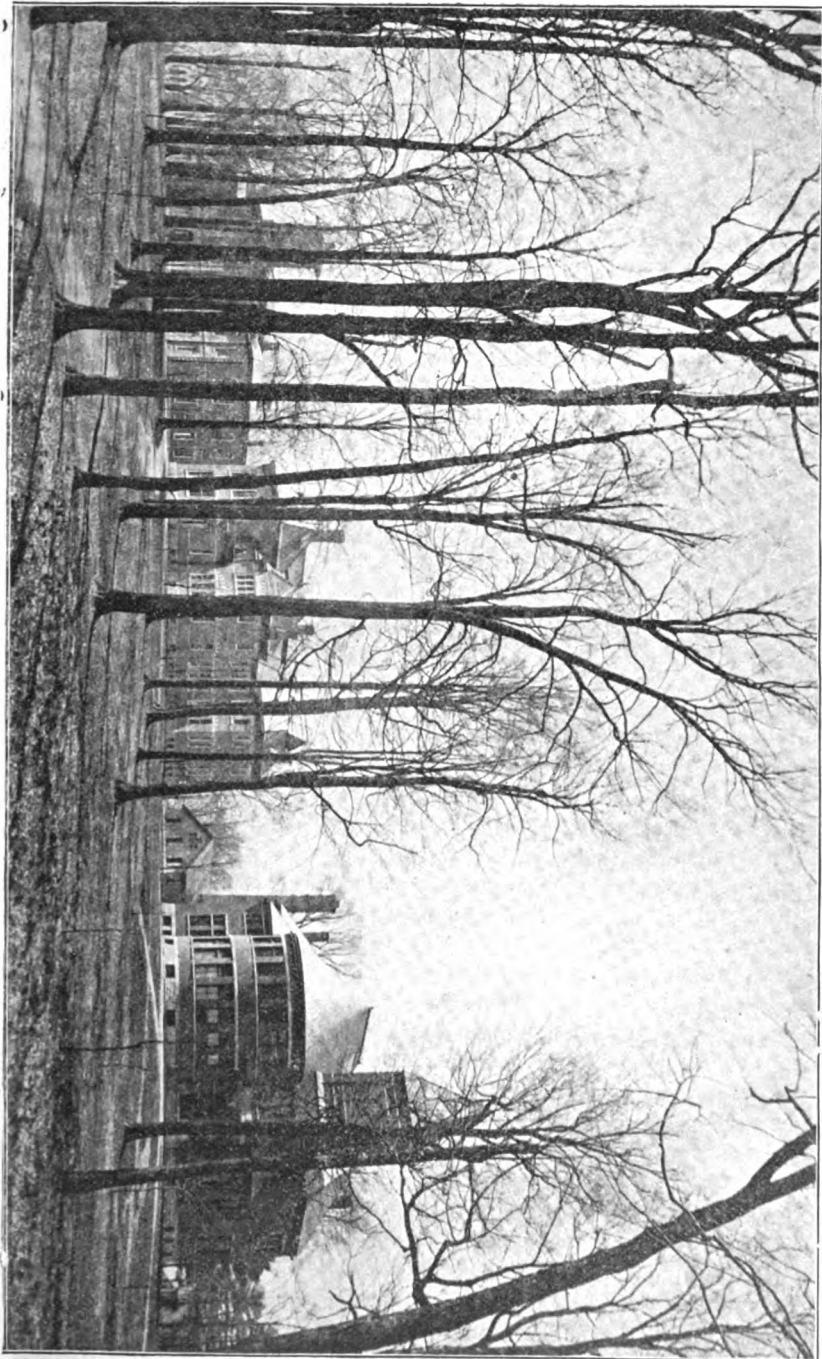
The ordinance passed by Congress in 1787 establishing the Government of the great "North-west Territory" provided that not more than five States should ever be formed out of the territory which under this title had been ceded from the British Dominion to the United States, and which may also be said to have been quit-claimed to the General Government by the State of Virginia, whose right of title by conquest was thus recognized. Eventually this territory became the five States of Ohio, Indiana, Michigan, Illinois and Wisconsin, named in the order in which they were admitted to the Union. This ordinance of 1787 was remarkable in more respects than one. It declared, among other things, that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." It is interesting to note that the character thus early sought to be placed upon the institutions of this region has not been forgotten. "Religion, morality and knowledge," may be said to lie as the very foundation of the happiness and good order of these five States.

The class which graduated at Dartmouth College in 1826, during its course, had five members who were destined to have large influence in shaping the affairs of the Central West, especially in Ohio and Indiana. Their names were D. Howe Allen, Salmon P. Chase, Edmund O. Hovey, Henry Little, and Caleb Mills—a quintette who in later years in theology, in statesmanship, in education and in evangelization did great things for this region. Dr. Allen and Governor Chase made Ohio their home and need not here be further referred to. Of the three who came to Indiana and for nearly half a century wrought side by side in behalf of their fellowmen, each supplemented the others to a

remarkable degree. A proper history of the State must make prominent mention of their personal lives. From 1833 to the time of his death in 1883, Dr. Henry Little was identified with revivals and home missionary operations all over the State. After his almost completed half century of labor he was mourned everywhere as "the Patriarch of two Synods." He has four sons and a grandson in the Presbyterian ministry, with another grandson already making fame as an educator in one of the prominent universities of the nation and a third grandson in theological training for the ministry, while numerous lads and youths of this godly parentage have yet to have the path of life marked out for them.

The second of these three men who came to Indiana from New England, Prof. E. O. Hovey, was possibly more scholastic and less of the people than either of his classmates. Nevertheless he had large influence upon the student character of Wabash College for more than a generation as well as upon many minds throughout the State.

Of the three, however, Prof. Caleb Mills undoubtedly left the most direct impress upon the affairs of the State. In Barnard's "American Journal of Education, International Series 1881," is a paper on "Caleb Mills and Indiana Common Schools" which is full of interesting reminiscences. After his graduation at Dartmouth and pending his half completed theological course at Andover, Mr. Mills spent two years in traveling through Indiana and parts of Kentucky, "on an agency for Sabbath-schools." This gave him a large insight into the needs of the region, and letters written during his last year at Andover indicate that he had already planned what was afterwards termed his "common school campaign in Indiana." He left New England in September, 1833, and after a tedious journey of six weeks—the same journey can now be made in thirty-six hours—reached Crawfordsville with his bride November 8, and on December 3, 1833, organized the first classes of Wabash College with twelve young men. The condition of the public schools of the State at this time was characterized as "shameful" and



WABASH COLLEGE, CRAWFORDSVILLE, IND.

"alarming." It was said: "Only about one child in eight, between five and fifteen, is able to read!" "The common schools and competent teachers are few."

Such facts as these were working in the mind of the young Wabash professor, so recently from New England, and upon the meeting of the Legislature in 1846, on December 7, there was laid upon the desk of each member the first of a series of six annual messages on the subject of Free Schools, addressed to the Legislators and signed "One of the People." This was afterwards described as "a noble message, packed with startling facts, spiced with humor, and everywhere grand with common sense." This "One of the People" was Prof. Caleb Mills, and such was the effect of this first message that eight days after its appearance Gov. Whitcomb made good the defect of his own annual message which had been pointed out by sending a special message to the Legislature on the subject referred to.

These annual messages from "One of the People" came to be looked for, and possibly were as influential on the subject treated of as the official messages of the Governor. Of the last of these, which appeared in 1852, 5,000 copies were printed by order of the Legislature for free distribution, and these messages ceased to appear only when the State had adopted a new Constitution and a School law had been framed and put into operation resulting in one of the very best public school systems to be found in the nation. The report of the Superintendent of Public Instruction for the year 1893 shows that 13,557 public school teachers were employed last year in this State, a little more than half of whom were women. This report shows that we have "9,737 school houses in the State, 88 of which are built of stone, 4,076 of brick, 5,564 of frame and 9 of logs." The "total of interest-bearing school fund of the State is \$10,086,009.33." This is the first time that the amount of interest-bearing funds has exceeded ten million. The total amount of money expended upon the public schools of the State for all purposes last year was \$4,556,205.66. Surely the Hoosier School-master has become a wisely extravagant fellow.

Reference has been made to the founding of Wabash College. This was determined upon "at a three days' meeting of several almost penniless home missionaries with a few elders of the Presbyterian Church at Crawfordsville" on November 12, 1832. These ministers were the two brothers, James and John S. Thomson, Edmund O. Hovey, James A. Carnahan, and John M. Ellis. On the last day of their meeting these five men "proceeded in a body to the intended location, in the primeval forest, and there kneeling in the snow, dedicated the grounds to the Father, the Son and the Holy Ghost for a Christian college." It would be a peculiar pleasure, did space permit, to refer in detail to the lives of the three godly men who have done such noble work as the Presidents of Wabash College. The first was Rev. Elihu W. Baldwin, D.D., and the second Rev. Charles White, D.D., whose combined terms of office covered twenty-six years. These both died while at the head of this institution, honored and beloved by all. Rev. Joseph F. Tuttle, D.D., LL.D., my own revered instructor, came next, and after thirty full years of a most successful administration, he gave up the Presidency two years ago and now in the brightness of his seventy-fifth year he enjoys the friendship of all, dwelling still in his own hospitable home under the shadow of the old college campus, whose trees and walks he loves so well. The present President, Dr. George S. Burroughs, is ably taking up the work of his predecessors.

It is noteworthy that the land on which Wabash was first located was given to the College by the same Presbyterian Elder, William Dunn, who some years before had given the first land for a similar purpose at Hanover, Indiana, for the founding of "Hanover Academy," which afterwards through several legal transmutations became and is now Hanover College. The first beginnings of Hanover College can be traced back to January 1, 1827, when Rev. John Finley Crowe was pastor of a Presbyterian church in the midst of a strong Scotch-Irish neighborhood which had settled among the beautifully wooded hills on the banks of the Ohio

river. On this date Mr. Crowe opened a school for the "higher instruction" of young men in the building of his church with six students. Two years later on January 6, 1820, "The Hanover Academy" was incorporated by act of the State Legislature, with the following named trustees: John Finley Crowe, James H. Johnson, Williamson Dunn, George Logan, John M. Dickey, Samuel G. Lowry, Samuel Smock, William Reed, Samuel Gregg and Jeremiah Sullivan. The same year a "Theological Department" was established by the Academy trustees under resolution of the Synod, and Rev. John Matthews, D.D., of Shepherdstown, Va., was called to "the chair of theology." This arrangement was continued until 1840, when the "Theological Department" was removed to New Albany and afterwards was transported to Chicago, where its splendid historical and legal successor, now flourishes as "McCormick Theological Seminary."

Hanover College proper dates its history from January 1, 1833, when an act of the Legislature changed its charter from that of an Academy to that of a College. Some ten years afterwards, (A. D. 1844), through the great influence of Rev. Dr. McMaster, this was again changed by legal enactment to a "University" to be located at Madison. All parties were not satisfied with this change of base, and the University at Madison not proving a success, Hanover College was back again at home on its own hills before the end of the year, and there its life and usefulness has been uninterrupted ever since.

Rev. Daniel W. Fisher, D. D., its tenth President has held that office since 1880 with usefulness and honor. No man stands higher than he for personal character and real worth.

Besides these two institutions the Presbyterian Church now has under its care an institution for the higher education of women at Terre Haute. "Coates College" was established only a few years ago by the bequest of the Christian woman whose name it bears. The citizens of Terre Haute have taken great interest in this "College for Women." It is recommended by the Synod and has been assisted by the Board of Aid for Colleges.

The aim is to develop there an institution for women which shall be equal to any in the East.

The present outlook of the Presbyterian Church in Indiana is more hopeful and expectant than for some years, simply because of the increased activity of the ministers and the greater liberality of the people. We are now in the fourth year of our synodical plan of self sustentation for home missions. When this scheme was set on foot some four years ago our mission churches were drawing annually from the Board of Home Missions in New York over six thousand dollars, and our churches were contributing to the same Board less than four thousand. We aimed at once at self-support and to this end determined to raise at least twenty-five cents per member through the whole State. The effort was a success from the start, largely through the increased activity and direct control of the Presbyterian committees co-operating with the Synodical committee. In the fall of 1893 it was found that over eleven thousand dollars had been raised in the State for home mission purposes during the synodical year, so that we had cared for our own churches better than ever before and had also contributed something to the treasury of the Board in New York.

A still further new departure was inaugurated this year by the employment of a Synodical Superintendent and a number of evangelists.

The other religious denominations are well represented in the State. The Methodist Episcopal Church, with its more than fifteen hundred churches, leads all the rest as to the number of churches and church members, having more than twice as many of each as any other denomination, while the Christian (or Disciple) Church has the largest number of ministers and stands second in churches and church members. Next come the Baptist and the Lutherans, while the United Brethren compete with us Presbyterians for the fifth position as to number of churches and church members. The Roman Catholics with their 266 churches fall below any one of the above six denominations in the number of their churches.

WHAT HATH GOD WROUGHT IN INDIA?

GEO. F. PENTECOST, D. D.

In my last paper I mentioned some of the difficulties, (not discouragements), apparent and real, in connection with mission work in India. In this I propose to mention some of the encouragements, and recount some of the triumphs of the gospel in that wonderland of the East.

ENCOURAGEMENTS.

1. The very first encouragement we have in connection with our mission work in India and in all other lands is had from the Word of God itself. I mention this because there is a tendency in some quarters to discuss the question of missionary success or failure from statistics only and from what we can see with our eyes and hear with our ears on the field. One of the most inspiring passages of Scripture to me, while in India, was the second psalm. "Why do the heathen rage and the people imagine a vain thing?" Why do all sorts and conditions of people and powers take counsel together against Christ and his cause? Why do they form plans and combinations for resisting the "cords of love and the bands of a man," with which God is seeking to draw them to himself, and propose to break them asunder and cast them from them? How vain and foolish such imaginations, combinations and plans are! "He that sitteth in the heavens shall laugh." In spite of all God *has* set his King on his holy hill; he has published his *decrees*, and given to Christ the heathen for his inheritance and the uttermost parts of the earth for his possession. It is true that this psalm has its first meaning and fulfillment in the coming of Christ. He came, and in spite of the rage of men and the counsels of rulers and kings; yea, in spite of the death which they doomed him to and with wicked hands brought about, God laughed at them and raised up Christ and set him on high. In spite of the fact that the same rage of men and combination of world forces were invoked to prevent the spread of the gospel in the first age of Christianity, the "decree of God" concerning the heathen was so far accomplished. Though men and devils sought to destroy the early

Church by sowing tares and disseminating all kinds of evil leaven, until heathenism invaded the Church and smothered it in an almost death-like sleep, God raised up men with the spirit of Christ in them, and delivered his Church from the power of the darkness of the middle ages and sent her on her way rejoicing. Though centuries passed before the Church really awakened to the fact that her commission was to "all nations," the trumpet call was at last blown by the "consecrated cobbler" and away went the gospel at a bound to India. Though he found no place for the sole of his foot in Bengal, and was banished by the representatives of the British government, whose king was "by the grace of God the defender of the faith" (save the mark), he was taken in at the inn prepared afore for his reception by the Danish colony in India. So have I read and reread that blessed psalm in the light of God's interpretation of it in connection with the advent and resurrection of Christ, the early triumph of the apostles, the work of the reformers of the fifteenth century, and the beginning of the modern missionary movement as apostled by Carey. Is there any room for discouragement while that psalm remains to us?

GOD'S SURE WORD.

Again I read: "My word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereto I sent it." Did not Jesus say to his disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations?" Has the word returned void in this respect? Lo; after nineteen centuries the witnesses have gone abroad, crossing seas and mountains, penetrating jungles and vast tracts of deadly country, with the light of God's word in their hands. The nations have heard the word. And that word shall draw out a people for the Lord from among all the people whereto he has sent it. *How God does fulfill his word!* Did not Jesus bid us "go into all the world and preach the gospel," and did he not promise to be with us "to the end of the age?" Has he failed in giving

power to fulfill this his last command? Surely no missionary who goes forth, no church which sends the missionary forth, can be discouraged in the face of whatever difficulties may arise with this and hundred other promises like them, burning in his heart. I used to read these words to the English speaking native gentlemen of India and show them how through the ages God had fulfilled them in spite of the raging of the heathen, the vain imagining of the people, and the counsels of rulers and kings of the earth; and then say to them quietly: "Gentlemen, you might as well surrender to the blessed Son; for surrender or be broken to pieces you certainly will. How can you fight against God? Why will you strive against the love which brought salvation to us and who now brings it to you? Why will you voluntarily become the laughing stock of God?"

THEIR RESPONSE.

Again and again they have come to me to see these and other words written in God's book, and to be told how they had been fulfilled in other countries; and then have heard them say: "*It must be so.*" An old Hindu gentleman said to me one day after having been to hear me preach: "I am not a Christian but a Hindu. I shall never be a Christian but shall die a Hindu; but I have no doubt my grandchildren will all become Christians. We see that Christianity has come to our land and that it is certain to triumph over all our people. Come to my country and explain all these things to us for we ought to be intelligent about the religion of Christ which is sure to prevail. I will gather all the chief men of my country and you shall explain all things to us. So has God's word impressed hundreds and thousands who will not themselves abandon the religion of their fathers."

2. *The past successes of the gospel.* We are apt to forget that the triumphs of Christianity have been always amongst the heathen. Who are we who are now sending the gospel back to the East, whence it came to us? We forget that we are only the great grandchildren of heathen parents. Our forefathers

from Greece to Great Britain were the worshipers of idols, the practitioners of all the debasing rites of heathenism. The gospel which some tell us can never subdue the remaining heathen nations has met the most powerful, the most learned, the most cultivated as well as the rudest, the most savage and most superstitiously debased people of all the western world, and brought them all under its gentle and life giving sway. Where are the temples of Greece and Rome, and where their "gods many and lords many?" Where are Woden and Thor of the wild Germanic people, and those of the British isles? They are but historical memories, and we their children and grandchildren are now missionaries to other lands. How shall we read history, especially the history of Christianity in its conflict with heathenism, and then be discouraged in respect of the nations yet unevangelized?

3. *The present successes of the gospel in heathen lands.* We cannot refrain from tears of joy and gladness and shouts of victory when we survey the present condition of our missionary enterprise. Close upon three millions in India to-day; nearing the hundred thousand in China; multitudes coming in from among the Japanese; hundreds of Christian churches in Burmah where there was not one Christian when Judson went there within the memory of men, among whom a whole nation (the Karens) are themselves become a self-supporting Christian people and vigorously at work pressing an aggressive evangelism among the surrounding people. Even dark Africa is beginning to show her wilderness rejoicing and blossoming as the rose—the effect of the gospel. The cannibal isles of the sea are bowing to Christ as the Scriptures have foretold. Into more than three hundred languages and dialects has the Gospel been translated and the people are eagerly reading the word of God in their own tongue. The miracle of Pentecost is being perpetuated and extended among all nations and tongues. Why! take India alone, and we find more converts to Christianity there in this first century of our missionary work than the apostles and early Christians

gathered during the first century of the Christian era. The power that was with them is with us, and not minished one iota. Can we be discouraged with such present results as these before us? Is it not sinful and unbelieving wickedness for us to allow so much as the word discouragement to be named amongst us. I have talked with the early Presbyterian missionaries, who before the mutiny encamped on the borders of the Punjab waiting for an opening that they might go in with the word of life. Forty years ago when Newton and Forman entered the Punjab from Amritsa there was not a native Christian—certainly not a native Christian congregation in all the land. Now there are many thousands of communicants, and in Lahore one of the finest Christian colleges in all the land, and the whole people, high and low eager to hear the gospel. For weeks together I have stood amidst near a thousand of the flower of the land and preached the word of God to the Punjabis in the English tongue, and seen them bowed even to tears, as they have listened; and have had them courteously entreat me to come again to them. What the Presbyterians have done in the Punjab, the English Church and the Methodist have duplicated; and this is practically true of every district in India—in Bengal; in Madras; in the North-west Provinces; in Bombay presidency; and in Central and Southern India. We are accustomed to think of India as being wholly under the political dominion of Great Britain; indeed, it is her chief and most valued dependency; but England is not so surely empired in India as is the Kingdom of God. Indeed, the strength of the British Empire is not in her two hundred and fifty thousand soldiers constantly under arms, but in the gospel rooted in the hearts of half a million communicants in Protestant Christian churches, and five times that many men and women who have been won away from Hinduism and Mohammedism and who form the Christian community in India—the triumphant minority which is sure to determine the destiny of that land of three hundred millions of souls. This is but a bird's eye glance of the present success of the gospel in India.

I have told the story several times in print and in public speech. It is, however, good enough to tell again, and so I tell it now to the readers of the *CHURCH AT HOME AND ABROAD*. I was on one occasion the guest of the noble Viceroy of India, who showed me every courtesy and kindness, and made my way open to reach all classes of people in India, himself being on several occasions, with a part of his household, among my audience. In the course of conversation he said to me, for substance:

"Is not the missionary undertaking in India a rather discouraging one? You can scarcely expect ever to get possession of this vast empire of Hindus and Mohommedans, especially with the very small force at your command."

To which I replied, in substance: "My Lord, do you really ever expect to get possession of this vast Indian Peninsula with its three hundred millions of people, for your Queen and your country?"

"Why, sir, I do not quite understand you. We are already in possession of it and have been practically so for a hundred years, and actually so since the government of Her Majesty took over the land from the East India Company."

"But, my Lord, are you able to hold it, now that you are in possession; and do you ever expect to persuade these Indian people to come to love British rule and as a matter of choice accept their present subjection to the Empress of India?"

"As to that," said his Lordship, "we have no doubt. We are in possession of the land. The vast public works which we have accomplished and which are in progress, are hostages for the future. Besides we have a military power in India consisting of 60,000 British troops, with a native auxiliary contingent of 250,000 more, all officered by British soldiers. With these we could hold India even if the country was hostile to us, which it is not. The Indian people know very well that the British government is a beneficent one; that British rule has vastly benefited their country; that it has given them peace and prosperity and that it is a permanent protection to them from

their own internecine wars; and that altogether they have prospered as a people more during our rule than in all their previous history."

"Still," I replied, "I have heard it said that you are not more than a hundred thousand Englishmen all told in India, and that if the native population could surround you and then each one of them stoop down and gather a handful of earth and cast it with one movement upon you they would bury the lot of you ten feet under ground."

At which his Lordship laughed, and said: "We are not afraid. We have got possession of the land and we intend to keep it. Not alone for our own sake but for theirs; for we esteem it that Providence has given us this land to rule it for the benefit of the people. But what has all this to do with the question of your success as Christian missionaries in India?"

"Well, my Lord," I made answer, "I only wanted you to furnish me with an illustration. You have asked me if I did not consider the conquest of India for Christ a hopeless, or at least a discouraging enterprise. My answer to that is: *We have already conquered India.* A hundred years ago William Carey with two companions came to this land. The Old Company banished them from Bengal. The Danes took them in and gave them protection at Sarampoor. After about twelve years Carey baptized his first convert, Chrisna Pall, a Brahmin pundit. There and then India was won for Christ. As surely as William the Norman Conqueror won England at Hastings, so did William the Missionary Conqueror win India when he baptized the Brahmin pundit at Sarampoor. The Norman, so it is said, built a castle at Hastings and from thence proceeded to march into the interior. Wherever he fought and won a battle he built a castle and left a garrison to hold the land. He was years in subduing England but his conquest was assured from the time he beat Harold yonder by the sea. So it is with us. We fought our battle of Hastings at Sarampoor. We built there a missionary fortress. Since that time we have been marching inland. In these hundred years near a million converts have been bap-

tized. Missionary bungalows (our missionary castles) have sprung up all over the land. From the Himalayas to the Cape and from Bengal to Bombay, and from Madras to the Punjab, the armies of Christ have marched, and conquered as they have marched. You hold India for your queen by 60,000 British soldiers with a contingent of 250,000 native troops officered by Englishmen. You have added to your strength by your vast public works, and you point me to your splendid government buildings at Calcutta, at Madras, at Bombay, at Allahabad, at Lahore and at Simla, and you say these are our hostages for the future. I point you to 500,000 Christian communicants gathered into Christian congregations; to thousands of church buildings; to splendid schools and colleges without which even you could not carry on your educational work; to a contingent Christian population of more than two millions more; to the beneficent and benevolent missionary and philanthropic work of the Church of Christ; to the favor which the missionary has with the common people everywhere, and I say these are *our* hostages for the future. We are in possession of India; we have already conquered the land, though we have not yet subdued it, but we are doing that very fast. The British rule may come to an end in India, either by the overpowering force of Russia or of China some day, or by an uprising of the native people demanding independence and the right of ruling their own country. I do not know, and I trust the day may be far distant when any other power than England shall rule in India. But of this I am certain, whether England loses her empire or holds it, the Kingdom of Christ will never be overthrown in India. It came to India and established itself without the help, nay, in spite of the opposition of the British rulers; it will continue to hold spiritual sway here without political help and in spite of all possible political opposition. Your Lordship looks to your soldiers and your good political work to make you secure in India. I venture to suggest that your strongest ally is Christianity. I do not believe that you could import bayonets enough into India to hold the country if it were not for the silent and, by your states-

men, unrecognized power of the gospel. The missionaries in India led the way in education which you have felt it necessary to follow. The missionaries have led the way in great philanthropic enterprises which in a way you have followed. The missionaries have created a moral atmosphere in India which makes it possible for Englishmen to live in the land without becoming wholly Brahmanized and heathenized. You have only to compare the moral condition of the English community in India to-day with what it was in the days of the Company's rule to note what a power Christianity exerts even when it is not recognized. I think it is plain to all students of history that India was saved to England by the wise and heroic policy of the rulers of the Punjab. All the world knows that it was the inspiration of Christianity which guided the Lawrences, the Edwardes and their confreres. It was the Christian policy of Canning which saved the British forces from becoming as bloodthirsty as cruel and devilish as their heathen enemies. In a word it was the hand of God and not the political wisdom or power of England which has given you this land."

I have reason to believe that my statements were all true and that they impressed, not a little, the wide and fair-minded man who rules India to-day.

What are we to conclude from this bird's eye view of the situation? Simply that from the day Carey entered the land the progress of Christianity has been unchecked. In the last fifty years its march has been victorious all along the line. Here and there certain mission stations have seemed to be less successful than others; but little or no ground once possessed has been abandoned. Many districts which for years seemed not to be fruitful in results have in these last years returned a larger harvest than some of the more prosperous ones at the beginning. This is notably true of the American Baptist missions in the south of India, where whole populations have been almost entirely brought under the power of the gospel and thousands upon thousands have been actually converted and baptized. In places the seed seems to have sprung up quickly, while in other parts of the field it

has lain long in the ground; but when it did germinate the harvest has been mighty.

The habit of studying particular reports apart from a whole survey of the field has led some of our friends to believe that there has been little or no progress made. Whereas a full survey of the land shows an enormous return for the labor expended. In the last census of the United States there were some cities and even whole states where the increase in population was nil; some where it was scarcely perceptible; and in some there had even been a loss. If we should judge of the population of our country by these particular centres, we should be compelled to believe that we are making no progress at all, or none worth mentioning. On the other hand the grand total from the whole country shows enormous strides in population. We must so study the mission fields in India and other countries.

It is a matter of some patriotic pride that our own American missions and missionaries are among the very best and most successful. The Presbyterians in the Punjab, the Methodists all over the land, the Congregationalists in Bombay, the Baptists in Madras and the South, not to speak of their splendid missions in Burma; the Dutch Reformed missions in Madras, and other smaller missions of our countrymen, are all aggressive and successful; some indeed in a more marked degree than others; but all are doing noble and encouraging work. I am perfectly sure that all things considered the missions in India are more successful in the mere fact of making converts than are the ministers of the gospel and the churches at home. That is, taking the preparedness of the soil, the number and strength of the forces employed, the results in conversion are larger among the Hindus and Mohammedans than among our own people. There are many churches in New England and in other States which do not report an average of more than three and four conversions during the year. Yet there is scarce a mission station in all India that does not show better and larger results, and yet our missionaries are far weaker handed, and their resources are far less than on the home fields.

A DAY WITH CONFUCIUS.

REV. J. H. LAUGHLIN, TSI-NING-CHOW, CHINA.

[Time—October 28, 1893. Place—Kü-fu, a city of Shantung Province, 480 miles southwest of the port of Chefoo.]

Preparation for the day was made by a call the evening previous upon the representative of the present head of the Confucian family. The head himself is far too high in the air to receive the calls of ordinary mortals. He is the only example of an hereditary aristocracy in China; for since the tardy honors began to be paid to his illustrious ancestor the eldest son of each successive generation has been handsomely supported by royal beneficence and honored by the nation next to the emperor himself. Seventy-six generations have come into the world since Confucius went out, and still these emoluments and honors continue.

The present recipient is only twenty-one years of age; his relative, who represents him to the world, and who wears a button of the third rank, sixty. A relative of the latter, Mr. Tsai, over seventy years of age, was of our party, fortunately, and through him we secured one of the great man's servants to conduct us through the temple and cemetery next day. This was the preparation referred to above. It saved us from the wrangling and rapacity of the various gatekeepers, and made our entire bill fifty cents instead of some two or three dollars which without him would have been exacted.

On the date mentioned, after a breakfast of *chou* and *mo mo*—the former a mixture of beans, bean-curd and onions, the latter a kind of steamed bread—we started for the temple.

Ten, or more, acres of ground surrounded by a high wall, the latter broken by several immense gateways; within, hundreds of cedars, of all ages, set in exact rows, but leaning in every variety of angle; cross-walls making several enclosures; well-laid bricks paving the entire grounds; a series of halls, some larger, some smaller—all together make up the temple of Confucius.

Into the most sacred enclosure of all we are admitted by a gateway of imposing dimensions. A beautiful court it is with its flanking on both sides of four hundred feet of buildings containing nothing but the tablets

of the sage's illustrious disciples, even down to the present dynasty; with its pavilions scattered here and there protecting some monumental stone, or bronze bell, or other valued memorial; with its great halls of rich carving and painting, contrasting strikingly with the somber green of the cedars. Twelve stone steps lead up to a platform, one hundred and fifty feet (perhaps) square, surrounded by a handsomely carved stone fence. On this platform stands the main hall, or temple. Great stone pillars, dragon-carved, deeply and delicately, line the narrow porch. Above, though entirely according to Chinese ideas of architecture, the great building, brilliant in gilt, vermilion, and occasionally other cheerful tints, rears itself with fine effect. A broad strip of netting runs around the deep cornices to protect from the roosting and nesting of birds. Inside we find the lofty roof supported by some twenty pillars, each the uncarved trunk of a single tree, so thick that the hands of two men cannot be clasped while the arms to which they belong embrace it, and each shining from base to chapter in bright vermilion.

Just opposite the spacious door sits Confucius—a colossal figure in official cap and gown. The likeness is supposed to be accurate. If so, it cannot be for his good looks that he is honored. For, say the Chinese, while most people are faulty in one or more of the principal features, Confucius is so in the entire seven. That is to say, his mouth is disfigured by two projecting lower teeth, his two nostrils are too conspicuous, his two eyes show too much white, and his two ears are of bad shape. At a little distance on either side sit, in the order of their celebrity, figures of his chief disciples.

Other halls, not so large, contain a figure of his father, tablets of his wife and mother, the principal events of his life engraved upon one hundred and twenty tables of stone, and a collection of the musical instruments used in his age. From these and other sources of information we infer that in the musical art

the ancient Chinese were more cultured than the modern, which, by the way, is not saying much.

Standing here the thought occurs to us, well, that four hundred years that our fellow-countrymen at home are making such a fuss over is but a paltry piece of time after all. This temple, though renewed often, was built one thousand years ago; here is the well from which the sage drank two thousand, five hundred years ago, beside it a stone preserving in well-carved characters the record of it, and of his profound poverty at that time when his elbow was his only pillow.

Here, too, within a foot or two of one another, are three generations of trees. The grandfather lies prone on the ground, was lying there, knotty and gnarled, sixty years ago when Mr. Tsai made his first visit to the spot. The father stands upright, a robust, stately tree. The grandson—a youth of perhaps ten summers—stands close beside. Here, too, still abides the gnarled root of a tree planted by Confucius' own hand. From it a flourishing tree has sprung. And here, too, most impressive of all, are carved memorial stones which have come down from the dynasty of Han, contemporaneous with our Lord.

Time has laid his destroying hand heavily upon them, yet many of the characters still stand out distinctly.

In the afternoon we visited the Confucian cemetery. It lies a half mile to the north of the city. Two rows of aged cedars, said to be a thousand in a row, border the broad avenue which leads thereto. The great teacher's descendants now number six thousand or seven thousand families, all of whom have a right to burial in the sacred graveyard. Consequently it is large—larger than the city itself. But the most sacred court is walled off from the rest. In it sleep only three bodies—grandson, son, Confucius himself.

The graves are alike, large mounds—almost hills—covered with untrained shrubbery, grasses, flowers, and even large trees; while before each is a plain stone containing only enough characters to indicate who lies there.

One standing by these silent mounds, under the autumn-tinted trees, cannot escape the impression that here lies one of earth's greatest. His honors came tardily, but how great at the last! Reared in poverty, rejected and persecuted through life, he has reaped posthumous honors such as no other mortal that ever lived. He receives veneration from every Chinaman living. The people will laugh with you at the folly of worshipping images of earth, wood, and stone, but a disparaging reference to Confucius sets them bristling at once. Every school boy in the empire pays him worship, the literary class are his devoted slaves, the anniversary of his death is kept sacred, in every city is a temple to his honor alone. Emperors vie with one another in paying him homage. The enormous expense of supporting the hereditary family, and of keeping temple and cemetery in good repair, is borne by successive emperors. For a thousand years they have been erecting to him memorial stones of costly magnificence. Several have come in person—in the dim past when the "sons of heaven" had strength and courage enough to stir out of their palace—to prostrate themselves before that sacred image and this more sacred grave. Even the birds, said the guide, offer their tribute. For when the temple was last repaired the cranes and crows flew away and waited for the sacrificial offerings to be past before they returned. Such testimony is not needed. Confucius was not a god, but he was a *man*. And he exercised a greater influence upon more people than any other mere man that ever lived.

Our Young Christian Endeavorers will be sure to be deeply interested in Mrs. Carter's "Young Christian at Home" on page 248. They may expect one in the April number, on "The Young Christian in Japan."

We have also for that number a most readable and interesting article on "North-Eastern Minnesota as a Home Mission Ground," and another article from our friend, Rev. Alexander Robertson, of Venice, giving a thrilling account of a whole Italian village turning from popery to protestantism.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO JAN. 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'DS	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$154,178 60	\$112,716 23	\$19,079 50	\$6,786 26	\$112,438 66	\$53,410 37	\$458,609 62
1894	153,581 11	105,965 31	17,927 97	8,284 67	32,180 53	43,568 64	340,468 13
Gain				\$1,498 41			
Loss	\$21,597 49	\$6,730 92	\$1,151 53		\$80,258 13	\$9,901 83	\$118,141 49

Total appropriated to February 1, 1894.....	\$1,060,437 93
Received from all sources to February 1, 1894.....	\$340,468 13
Surplus of May 1, 1893.....	1,858 79
Amount to be received before May 1, 1894, to meet all obligations.....	708,111 06
Received last year, February 1, 1893 to May 1, 1893.....	555,894 75
Increase needed before the end of the year.....	152,216 33

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JANUARY, 1894.					COMPARATIVE STATEMENT OF RECEIPTS MAY 1, 1893, TO JANUARY 31, 1894.			
	This Year	Last Year	In- crease	Decrease	This Year	Last Year	Increase	Decrease
Churches.....	\$30,169 82	\$59,090 77	.....	\$8,990 95	\$153,581 11	\$154,178 60	.....	\$21,597 49
Women's Boards.....	23,533 28	27,321 10	.....	3,457 82	105,965 31	112,716 23	.....	6,730 92
Sabbath-schools.....	6,537 50	6,877 91	.....	340 41	17,927 97	19,079 50	.....	1,151 53
Y. P. S. C. E.....	1,229 21	1,744 60	.....	505 39	8,284 67	6,786 26	\$1,498 41	.....
Legacies.....	5,063 71	9,649 85	.....	4,587 14	32,180 53	112,438 66	.....	80,258 13
Miscellaneous.....	12,460 82	14,429 14	.....	1,968 32	43,568 64	53,410 37	.....	9,901 83
Total.....	\$99,203 34	\$119,118 87	.....	\$19 810 03	\$340,468 13	\$458,609 62	.....	\$118,141 49

The above statement is a mute appeal which requires neither note nor comment. Would that it might be transformed into a bugle call to rally the Church to the rescue. The Christian Endeavorers are still on the upper line which indicates an advance. Shall we not all follow their lead and reverse the waning fortunes of the year.

NOTES.

Mr. Edwin Lord Weeks, in *Harper's Magazine* for January, 1894, continues his interesting series of articles on travel in the East, and gives the following kind and cordial testimony to the value of our missionary work in Persia. It is but another of those frank and spontaneous expressions which many generous and candid minds have felt constrained to give to the value of foreign missions, when a sufficient opportunity has been given for personal observation. The Church at large needs nothing but an intelligent contact with the results of foreign missions to insure the cordial support and co-operation of every lover of Christ and humanity. Mr. Weeks writes as follows:

Whatever arguments may be brought forward, justly or unjustly, against the utility of foreign missions in general, there can be no

shadow of doubt as to the beneficent results of their work in Persia. During the recent epidemic at Tabreez, the medical department of the American mission, then under the direction of Miss Bradford, did noble work; and it was to her constant care and untiring energy, as well as to the devotion of our Armenian friend, that two of our party owed their recovery from Asiatic cholera. And after hearing so many sensational histories of Kurdish atrocities from Europeans along our route, a new light was thrown on that subject when we met at least two American ladies connected with the mission who had traveled about among Kurdish villages, regardless of exposure, healing their sick, and striving to better the condition of their women. Whatever sect they may belong to, the men and women who have devoted their lives to this cause have shown themselves to be absolutely fearless in the discharge of duty; their record is one of self-sacrifice and pluck, and they represent most worthily the Church-militant.

Mr. Rabino, the active head of the Imperial Bank of Persia, says in a letter from Teheran: "I enclose you various letters and reports from the American Presbyterian missionaries, for whose courageous and devoted labors I, an Englishman and a Catholic, can find no words to express my admiration. Their hospital was positively the only organization for the help of this terribly visited city."

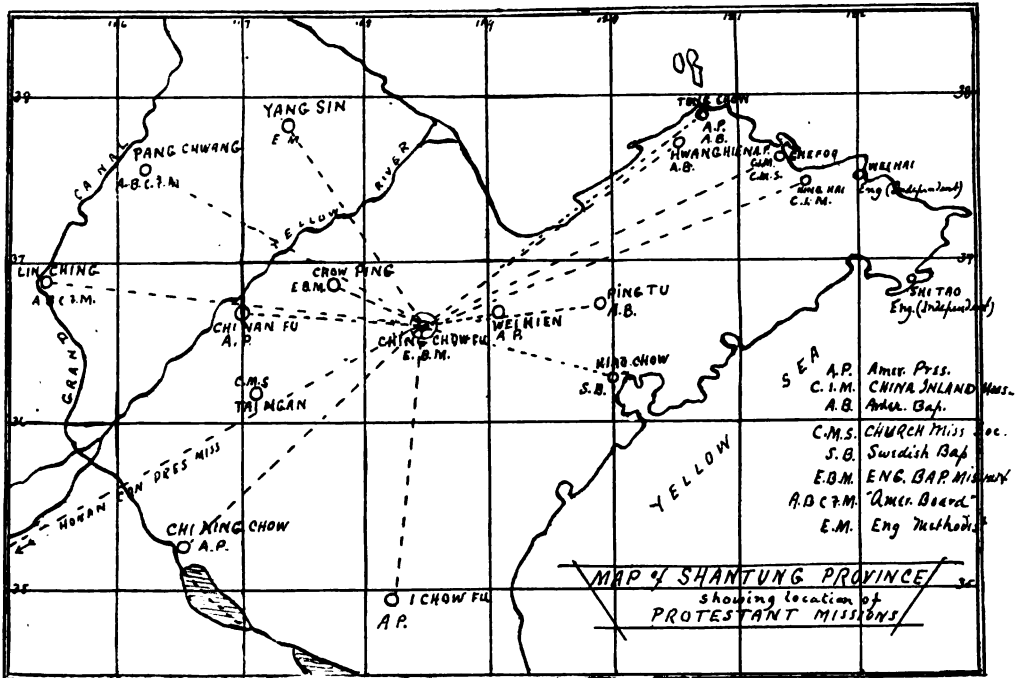
The New York World recently published an article based upon statements made by a Persian physician by the name of Karib, residing in New York, in which our Presbyterian missionaries in Persia were charged with extravagance, luxury, idleness, misuse of funds, a proud and unsympathetic attitude towards the people, little sincere interest in their work, and a general worthlessness of character and service. Dr. Karib, however, kindly disclaimed any intention to insinuate that they were either "dissipated or immoral." He remarked that "so far as the proprieties and moralities are concerned, their lives are admirably clean." Our missionaries will no doubt appreciate the kindly consideration which led Dr. Karib to concede this important point. As regards his statements, the only possible verdict concerning them is that they are colossal misrepresentations. The extent to which the facts have been distorted, and the spirit of unfairness and injustice, to use no stronger terms, which characterize the article, will be readily seen by those who have the opportunity to read the reply prepared by Dr. F. F. Ellinwood of the Foreign Board. The reply was sent to the *World*, but only a brief paragraph concerning it was published in a Sunday edition which contained forty pages. Dr. Karib was formerly a student in the medical class of Dr. Cochran, one of our missionaries in Persia. He was dismissed from that class for good reasons. He is not the only Oriental with a grievance, who has made mis-statements about missionaries. The reply of Dr. Ellinwood will no doubt appear in some of our religious papers. A copy of it may be obtained by anyone who is interested to read it, if a postal giving address is sent to Rev. Benjamin Labaree, D.D., 58 Fifth Avenue, New York City.

Rev. F. J. Perkins, of Sao Paulo, writes of a very encouraging growth in the attendance upon a new preaching service which he has recently established at that place. He has been obliged to secure a more spacious room for the accommodation of the audience, and has obtained one twice as large as that previously occupied. The larger room is already filled with an attentive audience.

Rev. R. V. Hunter, of Terre Haute, Indiana, writes some sound and sensible words as to the necessity of some more systematic and reliable methods for securing the needed funds for our foreign missionary work. He says: "The day is fast passing away when the cause of missions is to be sustained by the hap-hazard method of passing a basket once a year. I believe we should begin at the foundation and educate the Church, beginning with the young people, to give not only systematically, but proportionately. If this thought were pushed by the Boards and the Assembly with greater force, not only upon the platform, but by means of a generous literature, the synods and presbyteries would take it up in a more emphatic way than they have ever yet done. The principle is getting a hold upon the churches more and more. A few men in each synod thoroughly impressed with this idea can have a tremendous influence with the rank and file. When the money is forthcoming, then the Church needs to turn its attention more largely to the dedication and education of its sons and daughters to the cause of missions.

It has been my observation that where the pastor of the church has been properly fired with the subject of missions, he has no trouble either in getting missionaries or money, to the extent of the ability of the church. But, as a rule, our churches have never been worked in either of these lines."

Rev. F. H. Chalfant, of Wei Hien, sends a report of the first Shantung Missionary Conference, which convened in the city of Ching-chowfu November 11, and continued four days. Eight mission organizations were represented by volunteer delegates. The accompanying map indicates the directions from



SHANTUNG PROVINCE AND ITS MISSIONS.

which they came. The dotted lines centering on Chingchowfu, designate the mission stations actually represented. The conference was not held in the interest of organic union, but rather for the discussion of methods of work, and to determine what could be done in the direction of greater practical efficiency in missionary operations. It was attended by forty-one missionaries, men and women, representing the following religious organizations, arranged in the order of numerical representation: The American Presbyterian (North), English Baptist, English Methodist, Congregationalist (A. B. C. F. M.), China Inland Mission, American Baptist (South), Canadian Presbyterian, and Swedish Baptist. The topics discussed were timely, and had a direct practical bearing upon the work. Among them may be named: "The Poverty of Shantung: its Causes and Remedy;" "The Attitude of the Native Church towards the Government;" "The Training of Native Evangelical Students;" "The Education of Chinese Girls;" "How May a Native Church Become Self-supporting?"; "Education of Native Medical Evangelists"; and "Evan-

gelical Work: how best Conducted?" The meetings were full of good fellowship, and there was an earnest effort to obtain divine wisdom, and to know God's way of furthering the interests of His Kingdom.

Rev. P. V. Jenness, of Flushing, Michigan, writes that his church has seventy-five copies of "Children's Hymns, with Tunes," by Caryl Florio, in excellent condition. They desire to sell them to some church already using that book, and to give the proceeds to foreign missions, the music being too difficult for a small school. They are worth \$20.00, but will be sold for \$15.00. Anyone desiring them will please address Mr. Jenness, as above.

Rev. W. R. Richards, D. D., of the Foreign Board, and Secretary Robert E. Speer, have recently made a visit to the Mexico Mission to inspect the field and its work, and help the missionaries with some of their difficult problems. We trust we shall be able in a future number to give some report of their visit.

A recent letter from Dr. Shedd, of Oroomiah, was dated November 11, 1893, the anniversary of his arrival, with Mrs. Shedd, at Oroomiah, thirty-four years ago, to enter upon their life work in that distant field. The Doctor speaks of God's unfailing goodness, and the steady progress of mission work during all those years. He reports encouraging facts indicating the spiritual growth of the churches in Persia during the past year. In 1892, there were reported in connection with the churches of the Western Persia Mission, 175 additions. In 1893, up to the date of his writing, there had been 250 new members received. The Annual Meeting of the Knoosha, or Synod, of the mission churches had just been held. Perplexing problems and details connected with the ecclesiastical affairs of the churches were earnestly discussed, and much prayer and thought were given to plans for the spiritual welfare of Christ's Kingdom in Persia. Dr. Shedd reports that the spiritual tone of the gathering was helpful and inspiring, that the devotional meetings, and papers presented on practical subjects were strengthening to faith and gave promise of a fruitful winter of work. The situation in Persia is not free from grave anxieties. The past year has witnessed the martyrdom of two church members. One died in prison, and the other was foully murdered. Both were "persecuted for righteousness' sake." The spirit of the Government and of the fanatical Moslem populace of Persia is very threatening. A single spark seems sufficient to kindle a flame of fanaticism. The Government is apparently powerless to mete out justice to Moslems who murder Christians, as it would only excite a dangerous spirit of revenge. The Government is weak, and there are indications which point to a possible collapse of the ruling power. Under present conditions the Government must be prudent, both for its own sake as well as in the interests of the helpless Christian population. The double shadow of martyrdom, the strained relations between Moslems and Christians, and the ever increasing burdens of taxation make the outlook dark. To quote from Dr. Shedd's letter:

The veil of uncertainty and apprehension

hangs over us, and it is ours in a special sense to "walk by faith and not by sight." The state of the country excites us to pray for the king and all in authority, and to read the Psalms and promises of God, and to "work while it is day, for the night cometh." Jesus says: "It is I, be not afraid."

The Presbyterian Mission Press at Shanghai is accustomed to issue from time to time a complete list of missionaries in China, and has recently published one containing the additions for the two years, from April, 1891, to April, 1893. The last two years show an increase of 494 missionaries. In May, 1890, the Shanghai Conference issued an appeal for 1,000 new missionaries within five years of that date. During two years nearly half of the entire number requested have entered upon their work in China. It seems beyond a doubt that May, 1895, will find the missionary force of China increased by more than a thousand additions since the Shanghai Conference. How quietly and marvelously God answers our appeals, and what a mighty impulse He is giving to His great purpose through the almost imperceptible workings of His Spirit and Providence! We may be assured that He has large and liberal plans for the great Empire of China. He is preparing for a missionary invasion of a vast continent, and when his purposes are ripe for execution, we will find that China will have a noble part to play in the missionary conquest of Asia.

The missionaries in Siam and Laos have sent to the Board expressions of their grateful appreciation of our lamented Secretary, Dr. Mitchell, and his enthusiastic interest in their missions. The tributes sent from each mission are full of generous and loving words expressing their sorrow and sense of loss in his death. In the communication from the Siam Mission the effects of Dr. Mitchell's recent visit there are referred to as follows:

In recent years there has been a marked change in the policy of this mission, and that change was largely due to the influence of his visit. He urged us to exalt the functions and acts of the mission, as distinguished from individual preferences and the claims of particular depart-

ments of work. We have followed his advice, and the result is a more compact organization, and a greater sense of responsibility on the part of each member for the work done in all departments. This is one example of the value of his prudent counsels and the weight of his personal influence.

We wish also to express our appreciation of his warm affection for those whom he usually called "the brethren on the field." While he lived and labored, we felt that the interests of the work in Siam, dearer to us than life itself, would be furthered by every means in his power. Whatever was lacking to the full accomplishment of our expectation in any respect, we felt sure that it was not on account of any lack, either of knowledge or of effort, on his part.

In the memorial sent on behalf of the Laos Mission is the following paragraph:

We speak later only because farther away. Most, if not all, of us have seen his face and heard his voice. To see and to hear him was to know that his heart beat in true sympathy with the work of God, and with each and all of the workers. And, in our distant separation the one from the other, his every letter was proof beyond doubt of his presence with us in spirit.

MISSIONARY CALENDAR.

DEPARTURES.

January 6—From New York, to join the Lodianna Mission, Miss Margaret C. Davis.

January 17—From New York, to join the Colombia Mission, Miss Celia J. Riley.

ARRIVALS.

December 20—From Kangwe, Africa, Rev. Herman Jacot and family. Address, 298 Broadway, New York.

December 25—From Tripoli, Syria, Ira Harris, M. D. Address in this country, Fayetteville, New York.

January, 1894—From Wei Hien, China, Mrs R. M. Mateer. Address in this country Chambersburg, Pa.

DEATHS.

December 4, 1893—At Ealing, Middlesex, England, Eliza, widow of the late Rev. John Newton, D.D., of the American Presbyterian Mission, Lahore, India, in the seventieth year of her age.

WATCHMAN, WHAT OF THE NIGHT?— A JUBILEE RESPONSE FROM CANTON.

REV. B. C. HENRY, D. D.

This year is the Jubilee of the Presbyterian Mission in Canton. Half a century has passed since our Mission was established in this great emporium of South China. It has encountered many vicissitudes in these years, and has had its full share of discouragement, but has made solid progress in every department and now addresses itself to the future with a chastened enthusiasm which bodes well for the issue.

EARLY STRUGGLES.

The initial stages of the work in Canton have been frequently dwelt upon, and all honor is due to the noble pioneers who struggled with difficulties which a later generation can hardly appreciate in their full force. For the first thirty years the work of our mission was almost exclusively confined to the city of Canton, broken up at times by war and local disturbances; the vast regions of the interior receiving only the attention of an occasional tour of itineration.

SOWING THE SEED.

From 1860 to 1880 were the palmy days of street and chapel preaching in Canton. Day after day the preaching halls were thronged with people, not only from the city, but from all parts of the interior. The presence of large audiences (I have counted 900 persons in the course of two hours in one of our chapels) was an inspiration to the preacher, and gave peculiar zest and enthusiasm to this form of work.

The day was soon to come when a portion of the time and enthusiasm bestowed upon Canton was to be given to the teeming districts of the interior.

PLACING THE GOLDEN CANDLESTICKS.

Twenty years ago there was but one fully established outstation in connection with our mission in Canton. To-day, besides three well-equipped *stations* with missionaries resident, at points varying from 200 to 300 miles inland, we have forty-seven *outstations*, where systematic work is carried on, and numerous other places where Christians, in larger or

smaller numbers, meet for worship. (This does not include Hainan, which is now a separate mission). These fifty candlesticks supplied with holy oil, some of them with wide branching candelabra, have been set up and are shedding their light in the dark places of the interior, and the whole broad territory allotted to our care is gradually being brought within the circle of Gospel light and influence.

A NOBLE EDUCATIONAL PLANT.

In the work of education great advance has been made. Twenty years ago we had one boarding school for girls, with an attendance of thirty pupils, and five day schools for girls, with an aggregate of one-hundred pupils. We had one boarding school for young men, with twenty pupils, and four day schools for boys, with an aggregate of ninety pupils. To-day the Canton Female Seminary shows an enrollment of nearly two hundred, and the number could easily be doubled if the accommodations were increased. The number of girls' day schools has increased to more than twenty, with an attendance of from 700 to 800. Each of these schools is the center of systematic and effective evangelistic work for the women, a work whose importance cannot be overestimated.

The number of day schools for boys has increased to twenty-five, all but one of these being in the interior, the aggregate attendance reaching about 700. The Christian school is often the entering wedge for direct and permanent religious work. The boarding school for young men has grown into an efficient high school and training institution, with an attendance of nearly 100 students, and its incorporation into the Christian College, soon to be effected, will place our educational work in Canton upon a most promising and satisfactory basis. Already a fine body of well-trained, earnest and energetic young men have been graduated from the mission institution, and there is every reason to hope that efficiency in this line will grow with the increased facilities soon to be provided.

A GRAND MEDICAL WORK.

Within the last ten years medical missions

have advanced with rapid strides in Canton, giving a fresh impetus to the general work wherever it touches. Ten years ago our medical work centered almost entirely in the great hospital at Canton, now in its fifty-ninth year. This parent institution under the support and control of the first Medical Missionary Society ever organized in the world, has greatly increased its range of operations. Branch dispensaries for women have been opened in Canton, where tens of thousands of patients are treated annually, all coming under direct religious instruction in some form. There are the hospitals and dispensaries at Yeung Kong, Lienchow, and Hom Kwong and the "Floating Bethel and Dispensary" in the south-west districts, which add their quota of tens of thousands, to swell the number brought under Christian influence every year.

AN EFFICIENT NATIVE AGENCY.

Our staff of native helpers, preachers, Bible women, and teachers, is large and efficient. Many of them are most earnest, self-denying and successful in their work. The number of our native Christians has grown from 150, twenty years ago, to about 1200 at the present time. Their activity is shown in many ways. They are very far from being perfect, and are only partially alive to their own privileges and responsibilities, but the presence of the Holy Spirit is manifest among them in many ways. An intimate connection between the Chinese Christians in America and those in Canton is maintained, and within the past few years sums amounting in the aggregate to seven or eight thousand dollars have been sent for Christian work in Canton, to be placed under the management of the native church.

NATIVE CONSECRATION AND ENTHUSIASM.

The matter of self-support and the importance of giving as a part of worship is constantly urged upon them. The instruction in this line is beginning to take hold of them, and evidence is seen of an increasing desire to maintain their own pastors and churches, and to do more toward reaching the masses yet untouched by the Gospel. We are greatly encouraged by instances of individual consecration and enthusiasm. One of the most

cheering is the case of Tain Shun Yau and his wife, of the Lienchow church, who, after severe persecution and loss of property, have given themselves personally, without support from the mission or church, to evangelistic work in their native place, in the southern district of Hunan, that most bitterly anti-foreign and anti Christian province. They have been greatly blessed in their work, gathering large numbers in their house on the Sabbath, and instructing them in the most important principles of Christianity, namely, to give up all heathen worship and customs, to honor and serve the true God, and love their fellowmen, and to keep the Sabbath holy. As the result of their efforts, seven have been converted and baptized this year. There are now more than a score of applicants for baptism, and from forty to fifty hopeful inquirers.

A CHRIST-LIKE SPIRIT UNDER PERSECUTION.

The Christ-like spirit shown by some of our Christians under persecution is peculiarly gratifying. A recent experience of this kind occurred at one of our Hakka out-stations. There were three brothers who attended a night school in the chapel and became deeply interested in the truth. They were plain, hard-working farmer boys, and their mother was a widow. The eldest was baptized last year, and for a time the mother was friendly, but afterwards, incited by evil-minded people, she forbade his attendance at religious services, and, on the occasion of one of my visits, she broke into the chapel, with a bunch of rods in her hand, and with the utmost violence and vituperation beat her son in my presence, and drove him out of the chapel. He exhibited the greatest patience and kindness toward his mother, showing no resentment or reproach in word or deed, and even refused an offer of employment in Canton, that he might remain with, and if possible win over, his mother. After a time the second son applied for baptism and while he was being examined by the session of the Church, his uncle burst into the room, seized him by the neck, beat him with his fist, and thrust him out. Shocked and grieved at this treatment, we feared his faith might fail him. An hour later he returned and rejoiced our hearts

by his decision to profess Christ that day, notwithstanding the persecution he had endured, and was received into the Church. The mother, again influenced by evil counselors, called a meeting of the clan, in which it was decided to hold a feast and demand of these young men that they give up their Christianity or be handed over to the local magistrate for punishment, the last resort of parents in the case of incorrigible children. Before this design could be carried out, the mother fell ill and was most tenderly cared for by her sons. When she recovered, however, the evil counselors again prevailed, and preparations were made to carry out their schemes. The sons, fearing the consequences, fled to a neighboring town, where they found employment and sent money home for their mother's support. Several months passed, when one of the neighbors, not a Christian, remonstrated with the mother, condemned her treatment of the boys and expressed the wish that he had such sons, saying that if Christian teaching led to such filial devotion, all the people in the whole country side should send their sons to the chapel for instruction. The mother was prevailed upon to send for her sons. The eldest expressed his joy to the native preacher, saying that the gift of a hundred dollars could not have made him so happy as this message from his mother. They all returned home, and soon after the third son was baptized. Their one desire and prayer now is that their old mother may be brought to Christ.

"THE MORNING COMETH."

Many other similar instances might be given, showing that the Holy Spirit is at work in the hearts of individuals and among the people in general. Everywhere the way is fully open for evangelistic work, especially among the villages in the interior, and we are made to feel with increasing power the importance of direct spiritual work for the conversion of souls. We have fullest access to the people. The facilities for reaching them are all that we could demand. The Lord has given us the Word, and the Holy Spirit waits to apply it to the hearts and consciences of the multitudes who hear. May we be found faithful to our charge!

AN EVENING'S PREACHING AT THE LOHARI GATE, LAHORE.

REV. HENRY FORMAN, SAHARANPUR.

I want to give a somewhat detailed account of a single evening's preaching, hoping thus to give a clearer conception of the work. This particular evening was not a fair representative of the ordinary work, I am glad to say, yet it does show the more trying times, the days when angry opposition has to be met, and as such I want to give an account of it.

When my father and I arrived we found a crowd already about the door, and the native preacher who was there was engaged in a discussion with a blind man who has recently apostatized from Christianity to Mohammedanism. As such discussions are worse than useless, I began to speak to the crowd on a theme that I hoped would conciliate and quiet them. But the blind man was determined to hinder the preaching, so he persisted in a constant stream of talk, regardless of the subject under discussion, solely for the sake of preventing our preaching. As this was making our speaking useless, my father tried to quiet him, going up and speaking to him. When this failed, and the confusion was becoming worse, we went into the chapel and invited the people to follow us. This most of them would have done, but that some shouted to the others to keep out, and even took their stands at the two doors, with their sticks, and pushed back those about to come in. When we found our efforts to get the people in were vain, we again went out to them, my father saying he would talk to the blind apostate at one side, and so occupy him, while I preached from the platform.

This plan succeeded capitally for a time. Yet I had no sooner begun than a well-fed and self-important mauvie, who often speaks at a neighboring corner, interrupted me with some question. It must be remembered that these are stock questions, and are brought up only to hinder our work, and to prevent our impressing any Christian truth on the people. When I declined to answer, saying that he was familiar with our preaching, and that if he had anything to say to the people

he should say it at his own preaching place, he replied that Christ orders us in the Gospel to give an answer when a question is asked. This, of course, I denied, and challenged him to point out the place—thinking meanwhile that he might possibly have in mind Paul's words, "Be ready to give an answer for the faith that is in you." But he opened a New Testament and read from the Gospel just what he had stated. At my request he twice repeated the reading, the people meanwhile showing their pleasure. I then stretched out my hand and asked him to hand me the book that I might read it. This he did without hesitation, but shut it as he handed it to me.

The deceit was so manifest that all perceived it at once. I saw my opportunity to bring discredit on his claims as a religious teacher, and turning on him I said, "Oh, you hypocrite! *you* pose as a religious teacher. It is thus that the whole lot of you always carry on your work, by lying and deceit and hypocrisy. You deceive the people in every way you can. These are the religious teachers of Mohammedanism!" He tried to answer, but utterly failed, and as soon as I went on to speak, and attention was turned away from him, he slipped away quietly.

But the excitement and hatred has been increasing much of late among the Mohammedans here. I had spoken only a little while when there were a number of other interruptions. In the midst of this the blind apostate came over. A way was made for him at once, and a position given him directly in front of me, and the people crowding around clamored for a "fair" discussion. Seeing that preaching was impossible, and not being willing to give up the evening's work I determined to keep him from their favorite blasphemous and ignorant, yet always blatant, attack on the doctrines of the Incarnation and the Trinity, by putting the burden of answering questions on him. So I said to him: "You have turned from Christianity to Mohammedanism. Will you tell me what beauty or good you found in Mohammed to lead to this?" "Yes," he answered, and immediately proceeded to speak against the Christian doctrine of the Trinity! But I stopped him quickly and insisted on his stick-

ing to the text. He had little or nothing to say on this subject, but resorted to the common-place statement that it was because of Mohammed's being the true prophet that he had gone over to Mohammedanism. I then said, "If you can tell me a single teaching of Mohammed's that is new and yet true I will give you a reward of an hundred rupees." He floundered a moment, and then, as I had expected, said that the doctrine of one God was such. I ridiculed this, for it showed the insincerity of the man, for he has been a Christian preacher and knows of Abraham and the prophets, to say nothing of Christ. But when I spoke of all these for long centuries believing in the one God, while the ancestors of Mohammed were yet idolaters, and that Mohammed himself learned of the one God from Jews and Christians, one shouted, "Don't speak of Jews!" A young Pathán, and there is perhaps no race among the Mohammedans more bigoted and fierce than the Patháns, had been hindering us again and again during the evening. He now got up so close and talked so angrily that I put my hand on his arm, telling him to be quiet. He fairly gnashed his teeth at me, and with his face full of the most diabolical hatred, was about to raise his stick to strike me when others caught hold of him and told him to be still. Just as he made this move a half a dozen stretched out their hands towards me. I saw then that the position was more grave than I had thought, and that in their excited state an unguarded expression might lead to an attack. Turning to the blind man I asked if there were any point in Mohammed's teaching that he could think of that was both new and true. The crowd became quiet to hear his answer, but several times afterwards as I caught the eye of the young Pathán he looked at me with an expression of satanic hatred.

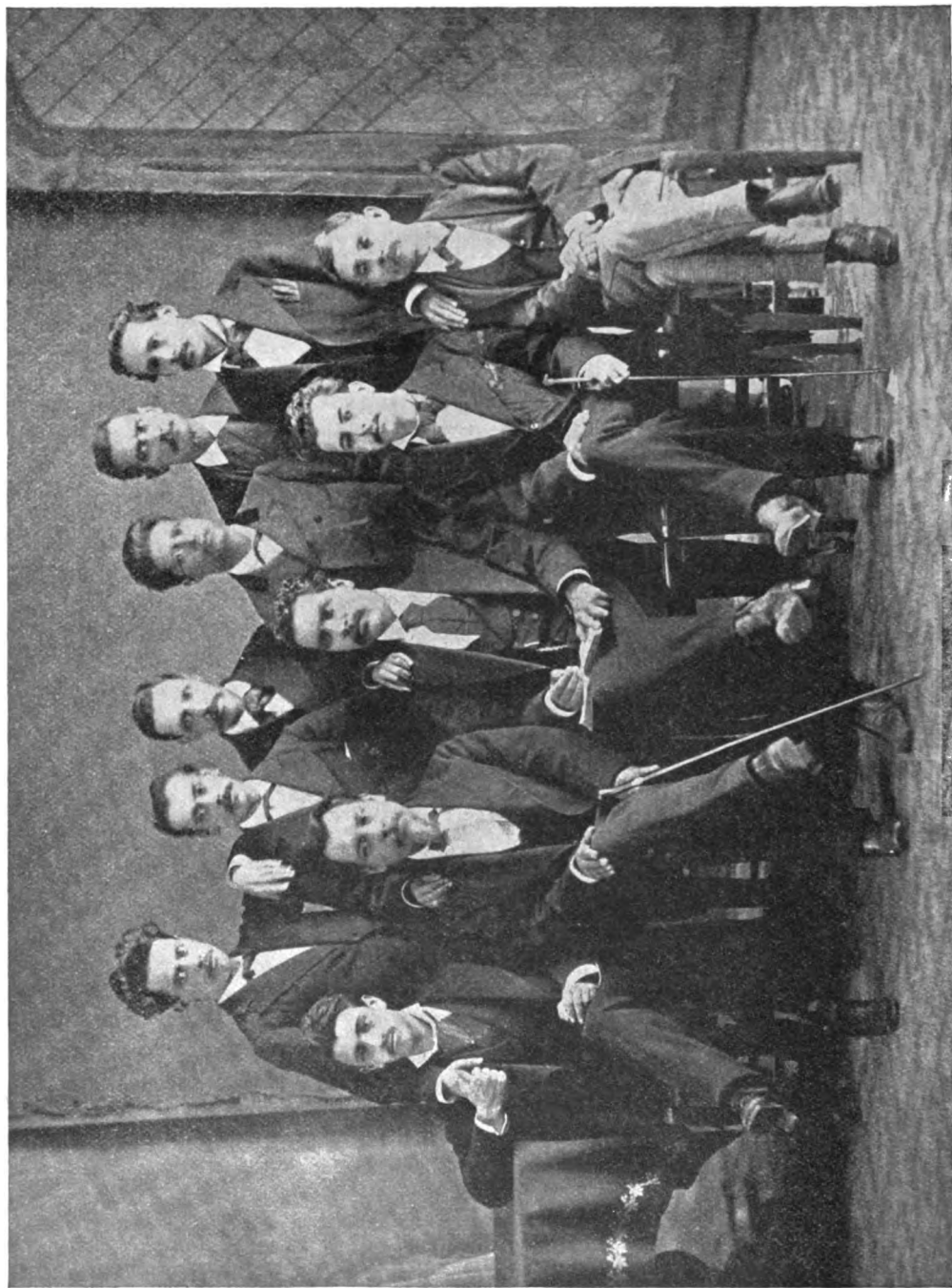
The blind man took up my question and answered that Mohammed was the first to tell of the Houries in Heaven. I very willingly confessed that this was indeed new teaching, but declined to accept as true a teaching so sensual and base, yet so dear to the hearts of adulterous, woman-despising Mohammedans.

As we were about to go into the chapel again to preach there, the apostle, who had been opposing, said he would like to discuss further, and asked for a convenient time and place, and also asked my name. When he heard it he asked if I lived in Saharanpur. I had been all along trying to think where I had seen him before. As he asked this my impressions cleared a little, and answering in the affirmative, I added, "Where have I seen you? Did you come to my house as a beggar?" At this the Mohammedans muttered angrily; but I told them to be quiet, as I was not trying to make fun of the man, but really wanted to know. When he confessed that he had so come to me, they looked rather crestfallen. But they rallied on hearing his shallow retort that when a Christian he had to become a beggar, for the missionaries like to keep the native Christians down thus!

After we went into the chapel we had a most quiet and attentive audience, as most of the worse characters had remained outside. My father spoke to them of the wickedness of their opposition, because they oppose that which they know is good; and of its folly, for God's kingdom will surely prevail whether they help or hinder. He then spoke of the secret of their anger in that they constantly failed in showing that their religion offers any hope of salvation, and their recognition of Christianity's immeasurable superiority.

I then followed, justifying at first our refusal to answer questions by pointing to the utterly worthless characters that were put forward to ask the questions, instancing those of this evening, especially the apostate beggar. I then spoke of the high test of Christ's claim in that our hearts and consciences respond to His words. From this I went on to show how wonderfully His absolute claims of divinity were sustained in His life.

For almost an hour they listened quietly, and then we dismissed them. A few of the worst characters came about us, and asked most politely that we answer some questions that rose in their minds. When we answered that we could not do so on the street and at such a time, as we drove away they threw off the mask and spat—first the leader, then all—an expression of contempt and hatred.



A GROUP OF NATIVE PASTORS, MEXICO.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN MEXICO.

SOUTHERN MEXICO.

CITY OF MEXICO: occupied in 1872; missionary laborers—Rev. and Mrs. Hubert W. Brown, Rev. and Mrs. J. G. Woods, and Rev. C. C. Millar; Miss A. M. Bartlett and Miss Ella De Baun.

TLALPAM: twelve miles from Mexico City, Rev. William Wallace.

Native ministers, Mexico City, *Rev. Arcadio Morales, Rev. Abraham Franco; Taluca, Rev. Luis Arias; Jalapa (Tabasco), Rev. Evaristo Hurtado; Ozumba, Rev. Jose P. Navarez; Zimapan, Rev. Felipe Pastrana; Jacala, Rev. Vincente Gomez; Zitacuaro, Revs. Daniel Rodriguez and Pedro Ballastro; Tuxpan (Mich.), Revs. Maximiano Palomino and Enrique Bianchi; Vera Cruz, Rev. Plutarco Arellano; Galera de Coapilla, Rev. Hipolito Quesada; Paraiso, Rev. Miguel Arias; San Juan Bautista, Rev. Leopoldo Diaz; Comalcalco, Rev. Eligio N. Granados; Cardenas, Rev. Procopia C. Diaz; Tixtla, Rev. Prisciliano Zavaleta; Frontera, Rev. Salomon R. Diaz; Reforma, Rev. Severiano Gallegos; licentiates, 6; native teachers and helpers, 42.*

NORTHERN MEXICO.

ZACATECAS: occupied 1873; missionary laborers—Rev. and Mrs. Thos. F. Wallace, Rev. and Mrs. W. C. Dodds; *Rev. Jesus Martinez, and Rev. Luis Amayo;* licentiates, 10; native ministers, 6.

SAN LUIS POTOSI: occupied in 1873; missionary laborers—Rev. and Mrs. C. S. Williams; *Rev. Hestiquio Forcado;* licentiates, 2; Bible women, 2.

SALTILLO: occupied in 1884; missionary laborers—Rev. and Mrs. Isaac Boyce; Miss Jennie Wheeler and Miss Edna Johnson; licentiates, 7; teachers, 7.

SAN MIGUEL DEL MEZQUITAL: occupied in 1876; missionary laborers—Rev. and Mrs. David J. Stewart; teachers, 2.

ZITACUARO: occupied in 1893; missionary laborers—Rev. and Mrs. C. D. Campbell.

In this country: Mrs. T. F. Wallace.

MISSIONS IN GUATEMALA.

GUATEMALA CITY: 60 miles from the seaport of San Jose; occupied in 1882; missionary laborers—Rev. and Mrs. E. M. Haymaker, and Rev. and Mrs. W. F. Gates; one teacher.

The most recent statistics of our mission in Mexico are as follows:

Ordained missionaries, 10; married lady missionaries, 8; unmarried lady missionaries, 4; total American missionaries, 22; ordained natives, 25; licentiates, 25; other native helpers, 54; total of native laborers, 104; students for the ministry, 14; churches, 93; communicants, 4,462; added during the year, 374; boys in boarding school, 34; girls in boarding-school, 120; day-schools for boys, 3; pupils in the same, 520; day-schools for girls, 5; pupils in the same, 547; total number of pupils, 1,321; scholars in Sabbath-schools, 1,769; contributions, \$2,715.

The statistics of our mission in Guatemala are as follows:

Ordained missionaries, 2; married lady missionaries, 2; native teachers, 1; churches, 1; communicants, 36; added during the year, 6; day-school, 1; pupils in the same, 58; pupils in Sabbath-school, 60; students for the ministry, 2.

There are 11 evangelical societies engaged in mission work in Mexico. The total number of foreign missionary laborers is 177, and of native assistants, 512. There are 469 congregations, 385 of which are organized churches, and 118 church buildings. There are 16,250 communicants, and about 50,000 adherents. There are seven training and theological schools, with 88 students. The number of boarding-schools and orphanages is 23, with 715 pupils. There are 164 day-schools, with 6,533 pupils. There are nearly 10,000 pupils in Sabbath-schools. There are 11 evangelical papers published. There is an unwritten chapter of heroism connected with this record of progress, the purport of which is indicated by the significant fact that there have been 58 martyrs within 21 years, all but one of whom have been natives.

Recent articles of value upon the political history of Mexico may be found in *The Review of Reviews* for January, 1893, entitled, "President Diaz and the Mexico of To-day," and in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 195, by Rev. P. F. Leavens, D. D. The most valuable book on the modern history of the country is entitled, "Mexico in Transition," by Rev. William Butler, D. D., Hunt & Eaton, New York, 1892.

A general sketch of recent missionary progress in Mexico will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 185. Consult also "Historical Sketch of Our Mission in Mexico," by

Rev. M. W. Stryker, D.D., published by the Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia, Pa.; price ten cents. A summary of work in Mexico City will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 188, and of the training-school and theological seminary at Talpam, in the same magazine, for October, 1893, page 302. A historical sketch of the northern field will be found in the July number for 1893, page 23. A valuable article on "The Martyrs of Mexico," was published March, 1892, page 225.

A sketch of our Guatemala Mission work will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 191. Consult also the Historical Sketch, by Rev. W. Brenton Green, Jr., D. D., published by the Woman's Board, 1334 Chestnut Street Philadelphia, Pa.; price ten cents.

Five societies are conducting missionary operations in the City of Mexico, making it the most important station in the country. Our own Presbyterian work is perhaps the most extensive. We have seven congregations in different parts of the city, all under the charge of native preachers.

Rev. Arcadio Morales, an efficient and untiring native missionary in our connection in Mexico City, has had the personal supervision of six of these congregations. In addition, he has visited regularly three hospitals and four jails, one of which is a military prison, and has conversed with the prisoners and distributed tracts and portions of Scripture. He reports a number of hopeful conversions. A Sabbath-school has been started in one of the jails, and is attended by forty scholars.

Mr. Morales reports some interesting incidents regarding his work among the blind. A poor man, who has been five years a paralytic, and is an inmate of the poorhouse, has a friend come to him and read the Bible. He has been hopefully converted, and declares that his faith in Christ has saved him from the temptation to commit suicide.

There are four day-schools and seven Sabbath-schools in the city. Special religious instruction is given in the day-schools, and many children of Roman Catholic parentage are thus taught the Gospel. Over \$700 has been raised by the people themselves during the year, a portion of which has been appropriated to support a young Mexican missionary in Tenanguillo, in the State of Guerrero, who has been very successful in his labors, and has distributed some 40,000 tracts and newspapers.

The Church of Divine Salvador, in Mexico City, (one of the seven referred to above) has received thirty-six additions during the past year. Twelve

of these were from Protestant families, and were baptized in infancy, showing that a Protestant generation is coming into the Church. One of them is a cadet from the Military Academy of Chapultepec, who is an example of Christian fidelity and consistency amidst surroundings which are full of temptation and irreligious influence.

A prominent resident of Mexico is reported recently to have stated that "Roman Catholic influence is less in Mexico to-day than in the United States, where there is hardly a statesman who dares open his lips against the Pope." A writer in *The Christian*, who is evidently from Mexico, comments upon this statement as follows: "There (in the United States) the Protestant masses are ignorant of popish wiles, and believe what is said to them. Here (in Mexico) the masses have tasted and know. The lives and families of the priests have taught them what a celibate clergy means; the still remembered tortures of the Inquisition and the relics of its martyrs brought to light in recent years, have taught them what it means to offer power to Rome. Half a century ago eighty per cent. of the property belonged to the Church, whose power was proportionately great; this has all been secularized and shorn of its glories. Romanism flourishes, but on the superstitious native ignorance, which is being steadily dispelled by spreading education, which is, after the Gospel, its greatest foe."

A pleasing testimony to the sincerity and devotion of our missionaries in Guatemala has been recently given in a letter from Mr. H. H. Morehouse, an American electrician, who has charge of the lighting establishment in Quezaltenango, the second city of the Republic of Guatemala.

He says: "In Guatemala City, the capital, there is quite a large and prosperous mission of the Presbyterian Church, presided over by Mr. Haymaker, one of the most kind, loving, and energetic Christian characters that I have ever met. From my first arrival I have kept myself in communication with them, and have thus obtained supplies of Spanish Bibles, tracts, pamphlets and decent literature, of which there is a great scarcity here."

In other parts of Central America there are signs of progress. The Republics of Nicaragua and Costa Rica seem to be opening to the Gospel. In San Salvador full liberty of worship has been conceded.

At the beginning of our Concert of Prayer section will be found a list of missionaries which includes the names of many excellent native ministers. The illustration on another page introduces us to an interesting group of these brethren. Their earnest faces and dignified bearing suggest a fresh reason to cherish hope and expectation concerning our work in Mexico. We present also an interior view of the church at Toluca, one of the stations under the care of an ordained Mexican.



INTERIOR OF THE EVANGELICAL CHURCH—TALUCA.

CHRISTIAN HEROISM IN MEXICO.

REV. J. MILTON GREENE, D. D.

One of the questions most frequently asked of the missionary from Mexico is this: "What kind of Christians do the Mexicans make?" Then follow other inquiries which clearly indicate the adverse sentiments entertained by the questioner relative to the intelligence, sincerity and constancy of the Mexican people: "Are they not false and fickle, superficial and treacherous, cowardly, venal and cruel, indolent, thriftless, degraded and depraved beyond all hope of improvement?" Many who thus interrogate us have received their unfavorable impressions from a knowledge of the "*greasers*" to be found on this side of the Rio Grande, and whose misfortune it has been to know and imitate the worst rather than the best of their northern neighbors; to acquire their vices and engraft these on their own undisciplined, or rather miscultured, natures.

THE STRUGGLE WITH ENVIRONMENT.

I do not know how missionaries from other

lands feel when thus questioned, but in my own heart there always arises a longing to photograph on the mind of the inquirer the moral inheritance to which our Mexicans have succeeded, the moral surroundings in which they have passed their lives, and the varied and colossal obstacles to high moral attainments which form a part of their intellectual, industrial, civil, social and spiritual environment. I am accustomed to say to mothers who ask me concerning Mexico as a residence for their sons: "Remember that they will go to a semi-tropical climate which in itself invites to a dreamy, self-indulgent life, physical and moral; where sin presents itself in its most alluring forms and is divided into two classes, venial and mortal, the natural result of which is that every sin which a man wishes to commit is made to appear venial; where there is no Sabbath, no moral law, no enlightened Christian sentiment, no godly ministry and no social safeguards; where no correct distinction is made between truth and falsehood, honesty and dishonesty, sobriety and drunkenness, chas-

tity and unchastity, principle and inclination, self-control and license." A good Hungarian friend of mine in Mexico, after thirty years of experience and observation in that land, used to insist that "the tropics are the graves of the nations." The sum total of the physical and moral influences which surround one seem to tend powerfully to dim the moral perceptions, confuse the moral judgment, indurate the conscience and thus relax the moral grasp. The ethical nature no less than the physical, feels the appeal which is made to it by a perpetual summer with its never-ceasing regalement of azure skies, ozonic air, unfading verdure, tempting fruits and bewildering flowers. The very stars that shine, the birds that sing, the leaves that rustle, the blossoms that exhale their perfume, and even the people who move languidly about you, all seem to chant a lullaby and discourage effort in any direction. To be an active, earnest, self-resisting, consistent Christian in such a climatic environment, is far more difficult than it is amidst more favorable surroundings.

THE BATTLE WITH ROMANISM.

But this is the least of the untoward influences which exist. Think what the money power, social prestige and industrial influence of Romanism have come to be after three and a half centuries of uninterrupted sway, how it has moulded social customs, entrenched itself in family traditions, identified itself with domestic joys and sorrows, furnished maxims for life from childhood, given birth even to the superstitions of the people, sanctified the cemeteries, baptized the government, set its seal upon the very names of the towns and cities and streets and holidays and estates and ranches, as well as upon the children born in the homes, claimed to dispense prosperity in this life, suffering in an intermediate state, and joy or pain unending in the eternity to come. Just try to construct in your mind what kind of a social condition must have resulted from such a domination of ignorance and idolatry and priestcraft subsidizing all the legislation and politics of the country to their own purposes, so that patriotism and Romanism have been associated and identified

in the nursery, the school, the confessional, the pulpit, the courts, the halls of legislation, and even in the highest seat of government, and you can begin to conceive perhaps what it costs in Mexico to follow Jesus and antagonize Papal errors and abuses. As in Moslem lands, so in Roman Catholic countries, remove the terrible, repressive iron band of social ostracism and industrial boycotting and personal violence, and let the question be simply one of appeal to the rational and moral sense, and the multitudes would flock to the Gospel standard even as "doves to their windows."

THE CONFLICT WITH SLANDER.

It is simply a fact that the case supposed to be exceptionally hard of a Jew who should become a follower of Christ, as indicated by the Master Himself, corresponds precisely to what actually transpires day by day in Mexico: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's." This is re-enacted very frequently among our native brethren. Mere attendance upon evangelical worship will suffice to brand a man as *vendido*, that is, "sold," a term akin to our "traitor" and expressive of the very general sentiment among the people which identifies patriotism with Romanism, and considers a Protestant as an enemy of his country. Among a people so eminently patriotic as are the Mexicans, this term of reproach is felt most keenly, and no little moral courage is required to consent to be thus characterized and take the consequences. Closely allied with this epithet is *yankeado*, which means, "yankeeized," and comprehends a deal of history. The Romish priesthood have taken good care that the war of 1847 should be kept alive in the hearts of the Mexican people and held up to them as an example of American greed and injustice.

THE FIGHT WITH PREJUDICES AND MISREPRESENTATIONS.

From the pulpit and the press as well as in the confessional, the masses are taught to look upon their northern neighbors as their natural enemies who, under whatever pretext and by all sorts of devices, are at work

shrewdly and sleeplessly to secure the annexation of Mexican territory to the United States. Hence the people are warned against American enterprises, inventions and manufactures, and commercial intercourse is encouraged rather with European nations. Of course this is to a great extent futile, as natural laws and our own enterprise give to us a great advantage, and year by year the relative proportion of our trade with Mexico grows apace. But, nevertheless, this prejudice against Americans is most deeply rooted in the Romish masses and they consent to the incoming of American capital and labor and institutions only under protest. There are few issues of Romish papers which do not contain abusive articles against the Americans. Every disgraceful occurrence among us, such as prize-fights, lynchings, robberies and murders, is rendered into Spanish and scattered among the Mexicans as indicative of our civilization and a warning against our designs.

And in all this the missionaries do not escape. The people are taught systematically that, under cover of Gospel preaching, our real mission to the country is a political one, and our ulterior design the preparation of Mexico for annexation to our own land. It would not be easy to exaggerate the influence of this appeal to the patriotic instincts of the people. Thousands of them fought for long years and in many revolutions to secure their autonomy and cement their liberties, and are especially susceptible to any suggestion of possible designs against the nation. Hundreds of these are to-day bitterly opposed to us and our work, simply because they believe us to be politically aggressive. The best native preacher in any of our missions to-day, and a man whom all his brethren delight to honor, has never yet been more than half convinced that our missionary work is purely spiritual and does not involve a menace to Mexican integrity, and hence he treats the missionaries with a certain degree of reserve. A terrible blow was dealt us in early days when Bishop Riley joined in this protest and explicitly charged that all missions but his own were agencies of American annexation. I am doubtless correct when I say that nothing constitutes a mightier hindrance to our evan-

gelical work, or calls for more courage and self-renunciation on the part of the natives who would espouse it, than this same annexation calumny.

THE IRON HAND OF PERSECUTION.

Closely connected with this are the other forms of persecution which await our evangelical converts. They are made to feel the iron heel of Romish intolerance through loss of employment, personal insults, injury to property, social ostracism and domestic alienation. If they have aught to sell they must take less for it than their neighbors, if they wish to buy they must pay more. They are discriminated against in the courts, and few can be found with enough of principle and courage to testify in their behalf. Very often it happens that the mere adoption of Protestant faith writes a man down as an outlaw and an exile from his family and his neighbors. He has no rights which they feel bound to respect. The priest, the judge and the other civil authorities combine against him, and he must go forth scathed and despised as if the brand of Cain were on his brow.

THE TRIUMPHS OF FAITH AND HEROISM.

Is it strange then that there should be many Nicodemuses in Mexico? And have we not cause for gratitude in the fact that very few of our native brethren have ever apostatized in the face of this tribulation and persecution? And ought we not to understand once for all that declared conversions and avowed discipleship in Papal lands mean essentially the same as under Mohammedan rule? It would be a great mistake in either case to measure the real progress of Gospel truth and the spread of evangelical influences by the additions to our church registers. We understand this in thinking of Syria and Persia. Let us also remember it in giving and praying for Mexico. By the faithful example and labors of our devoted missionaries, by the purified and ennobled lives of our patiently suffering brethren, by the pure scriptural teachings of our pulpits and press, by the instruction and discipline of our schools, and by the contrast presented between a selfish, ignorant and

debauched priesthood and a self-denying, intelligent and godly ministry, the walls of prejudice are being undermined, public sentiment is undergoing a transformation, and glorious triumphs are assured.

THE STORY OF A BRAVE LIFE.

REV. ISAAC BOYCE, SALTILLO.

The personal religious history of individual converts in our mission fields is often in a high degree interesting. There are many men and women in Mexico, occupying humble places in life, whose history and Christian experience, were it written, would not only be of present interest, but would justly be regarded as of permanent and positive value to our Church literature. The life of one man has so profoundly impressed me that I am sure that the narrative cannot but be interesting to our great missionary Church.

EARLY YEARS.

The name of the man is Antonio Garza Villanal. He was born about the year 1825 in Mesquital, a hacienda near Monterey. His father was a farmer and shepherd on a small scale, and the son followed the occupation of a shepherd from his fifth until his twentieth year, when he married a young lady who was a native of the same village. After his marriage he abandoned the wandering, toilsome, dangerous life of a shepherd, and became a dealer in milk. This was just before the American invasion, and Don Antonio was one of the few Mexicans who managed to get along well with the American soldiers and officers. He made a contract to supply a considerable number of the officers with milk. On account of his sterling honesty he was greatly favored by them, and during the encampment in Monterey and its vicinity he established himself in a good business. He began to purchase land, and also some water rights, and soon took up farming in addition to his other business.

PROVIDENTIAL LEADINGS.

During all these years he had been a very strict and conscientious Catholic, yet withal a fair-minded man. In spare moments he had managed to learn to read and write, and had become by hard work prosperous in his

business. He had seven children, six boys and a girl, who was the youngest and his idol. All have now married and settled near him. The year 1866 found him a man in middle life, contented and happy, as he believed. At that time Miss Rankin opened her historic girls' school in Monterey. Antonio was alive to what was passing, and hated the "Protestantes malditos," as he honestly considered them, yet, strange as it may seem, from the first, the despised name seemed to have a strange power of attraction for him. As he has told the writer, he was possessed with a consuming desire to learn something of the new religion, yet feared to attend the public services on account of his family and friends, as affiliation with the Protestants meant social ostracism.

AN AWAKENING MIND.

The way was providentially opened for him to attend one of our services. He had moved to Monterey, but on one of the church festivals he took his family out to Mesquital to visit relatives and friends. It happened that on this same day a gospel service was to be held in Santa Rosa, two leagues from the first named place. Excitement ran at fever heat in all the surrounding country over the threatened invasion on the part of the Protestants. The news had reached Mesquital. Angry threats were heard on all sides and there was apparently no doubt as to what the issue would be.

Antonio was deeply interested in the discussion. He had in Mesquital a bosom friend and companion, Anesceto Garza. The two talked the matter over, and resolved to give the new sect a fair hearing, before finally condemning it. They went over to Santa Rosa, seemingly on business, but really to attend the Protestant service. Although they had moved very quietly in the matter, yet the news spread rapidly that Antonio and his friend were already Protestants. Our friend's wife was a woman of great natural force of character, and he no doubt wished that she might have been less highly endowed in that particular before the end of the stormy interview which followed his first attendance on evangelical worship. He was not influenced,

however, to turn back. The fascination which the new sect at first possessed for him, had crystalized into a firm resolve to know more of the Gospel.

DOMESTIC DIFFICULTIES.

With this end in view the two friends resolved to invite Juan Trevinio, one of Miss Rankin's converts to preach in Mesquital in the house of Anesceto. The time was appointed, and Antonio again took his family to the hacienda for the day. The desire to hear the Gospel possessed him, yet he could not banish from his mind the scene following his former attendance at service. He made up his mind to disarm his wife by having her also to attend the service with him. By a clever stratagem he succeeded in getting her into the place of worship before she knew aught of the character of the gathering. Once in, she could only remain till the close. He still held his furnished house in Mesquital, a friend living in it. He went home with his wife from service, but when he reached the door he told her he would go out to see his corn field before entering, thinking thus to avoid the storm of reproach and abuse which he fully expected for having taken her to a Protestant service.

THE BREAK WITH IDOLATRY.

One hour later he returned from the corn-field, still fearful as to his reception. As he neared the door a sight which filled his soul with horror met his gaze. In the middle of the room lay a confused heap of images and pictures of saints of all sizes which had formerly covered the walls. A cry of horror escaped his lips, and he rushed into the house to see his wife standing on a table frantically tearing down the remaining saints and dashing them to the ground; and to his excited inquiry as to what she was doing, she coolly answered "You took me to a Protestant service, and I am following out their teaching."

THE ONSLAUGHT OF PERSECUTION.

From that day they were both stigmatized as Protestants, but God had chosen them as witnesses of his truth, and they were faithful to their high calling. Persecutions long and bitter followed, but they were cheerfully borne for Christ's sake. His old-time friend

also gladly received the truth, and the two became brethren in Christ. It would be tedious to give in detail the history of these two men during the years from 1868, when they made a public confession of faith in Christ, down to the present time. The writer became acquainted with them in the spring of 1885, visiting them in the hacienda in March of that year. The persecution was at that time extremely bitter, and their most uncomprising enemies were their own brothers. Their simple, childlike, yet withal, courageous and intrepid faith was peculiarly impressive to me. Little did I imagine how soon serious events were to happen, and one of them was to be called from labor to reward, and crowned with the martyr's crown. On the evening of June 28th, 1885, a public meeting was called in the school house in the public square. These brethren knew that if they were not present measures would be decided upon to do them injury, and with fear and trembling they attended. The meeting was adjourned, and as the two friends came out of the building a fanatical Catholic rushed up and, with curses on the Protestants, opened fire on them. Don Antonio sprang around the corner of the building and escaped the fire. Not so his friend; a ball struck him in the groin, and he fell, and in half an hour he was a corpse.

FIRM IN THE DAY OF TRIAL.

We feared the effect of this blow on Antonio, but he rallied bravely from it. There was work yet to be done for Christ. His children had married, and now some of their children were of school age. As most of them were girls, no facilities were offered for educating them in the town. He came to the writer and laid the case before him, offering to provide board for the teacher and pay nine dollars per month of her salary if our mission would pay six, in order that we might open a school. It was at once arranged, and a girl from our normal school took charge. The opposition was intense and long continued. This was over six years ago. For four long years a Catholic school was kept open just across the street from the mission school. On one side could be heard a constant mumbling of prayers to the saints and the clicking of the

rosary; on the other, the notes of our precious inheritance of Christian song, and the words of Holy Scripture.

THE VICTORY AT LAST.

Many times the writer was almost tempted to abandon the school as it seemed only to intensify opposition. Not so Don Antonio. "The truth must conquer at last" was his answer, and it did conquer. Even though hated by the Catholics he had always commanded their respect, and tardily they gave their testimony to his worth and constancy. They have closed the Catholic school, and for more than a year past have sent their daughters to the mission school. All save one of Antonio's family are members of our church, as are also his daughters-in-law and son-in-law. All but two of them have moved to Monterey. The aged couple are ripening for Heaven, yet they are happy in the Lord's service. Twelve of their grandchildren live with them in order to attend our mission school. Two of their granddaughters will enter our normal school for girls this present year, and are better prepared for entrance than any other girls who have thus far applied. I love to visit the old man in his home, and talk with him and listen to his simple prayers. Surely he is a Prince in God's Israel; yea a Prince having "power with God and with men."

THE GOSPEL IN THE RANCHES OF MEXICO.

BY REV. HUBERT W. BROWN, MEXICO CITY.

Not many wise or mighty have as yet been called in Mexico, but the poor and the ignorant hear the Gospel gladly, and especially those who are out on the ranches, away from the peculiar temptations of the city, and where the visits of the priests are less frequent. As they say in Misantla, proud of their superior "culture,"—"This Protestantism is for the *rancheros*, we know better than to accept it."

THE GOSPEL A WELCOME MESSAGE.

A recent visit to a number of ranches in the State of Vera Cruz has impressed upon me anew the fact that this class gives ready heed to the Gospel message. It is a long

ride and a hard one from Jalapa down to Misantla, and as the sturdy mustang toils laboriously down the almost precipitous face of the mountain, the rider notes more than once that a single misstep would hurl them both to certain death on the rocks below. There is a treacherous river to be forded five times, and long muddy stretches to be plodded through, but all this is forgotten as soon as we begin to visit one after another the ranches of the hotlands, which nestle picturesquely in the broad valleys of that great coffee region. Everywhere we receive a cordial welcome from the ranchmen, for our indefatigable native minister Don Manuel Monjaras has tramped and ridden all over this region and won the good will of everybody. Now we are in the home of a man but recently won to the Gospel, and answering his shrewd and eager questions about our beliefs. We gather with the family to the rude meal, and then, after nightfall, hold service with them and their friends, who have come in to see the missionary and hear what he has to say of this new faith. It is a rough, unlettered life they lead; no privacy, no comforts, no home, as we understand it. Activity, such as we are accustomed to, is unknown, because nature is too indulgent and too bountiful, and the continuous heat too enervating. Few can read; whole families, father, mother, and children, have never had a book or paper in their hands. Their whole knowledge of the outside world is based on hearsay, and that of the most indefinite description. Yet as soon as they see the Bible and learn to love the Saviour, they beg for instruction and for schools.

GENEROUS HEARTS IN HUMBLE PLACES.

In all directions from Misantla are ranches where we can hold services, and from many of them the ranchmen and their families come into Misantla to attend our Sunday meetings, often travelling long weary leagues, in many cases on foot, and carrying their little ones. In Puente de Dios nearly all are Protestants, and one man, out of eighty dollars received for the sale of his vanilla, gave me sixteen toward an organ for the church, and five on the rent of the house of worship.

A TRIP TO THE SOUTH.

Another group of ranches, which I have also just visited for the first time, lies south of Vera Cruz, and can be reached only on horseback over level savannahs dotted with clumps of palms and other tropical trees, and covered with vast herds of cattle. It is a region impassable in the rainy season on account of the deep mud and swollen rivers, and alive with noxious insects of every kind. Last summer, for example, Mr. Quesada had to wait for three weeks till the water subsided in two apparently insignificant streams between which he had been overtaken by a heavy rain storm. There are innumerable ranches all over this district, and in many of them we have already gained a foothold. Life is still ruder than in and around Misantla, the people rougher and more uncultured, and densely ignorant in matters of religion. Pigs and chickens have free access to the house, the floors are of mud, the staple diet is black beans and *tortillas*, or corncakes, the sugar is black molasses, the coffee, toasted corn, and milk and bread are unknown luxuries, to say nothing of butter and beef.

WHAT FAITHFUL LAYMEN CAN DO.

Our work which centers in Pantano, Tierra Blanca and Galera de Coapilla owes its existence mainly to the efforts of two devoted men, Don Francisco Mendez and Don Pedro Garcia. Both keep country stores on the ranches, in which they live and have quite an extensive trade among the neighboring ranches as well. While selling their goods, they have not forgotten to distribute "without money and without price" the Word of Life. Each in his own way has done a noble work. Don Francisco was drawn to the Gospel by the consistent Christian life of a humble muleteer with whom he travelled on one of his trips. He noticed that the man never swore nor beat his mules, and finally asked him the reason. His interest was aroused by the conversation that followed, and he afterwards attended the services of our church in Vera Cruz whenever he was in the city, and finally made profession of faith and was received as a member. He and others have built a chapel and school-house in Pantano,

and Don Pedro has given to the mission houses of worship in Tierra Blanca and Galera, paying one hundred dollars for the latter building, which is made of planks. The other buildings, like the houses of the people, are simple structures with reed walls and palm thatched roofs. The school teacher in Pantano receives from the mission only six dollars a month and the people give four more, and his board from house to house.

CHILDREN RESCUED FROM IGNORANCE.

What pleasure to listen to the recitations of the ranch children whose parents in many cases can neither read nor write. They at least will be able to read God's Word and explain it to their fathers and mothers who have never enjoyed like advantages. Good Don Hipolito Quesada, one of our veteran workers, for seventeen years pastor of our Vera Cruz church, and now sixty-eight years of age, lives in Pantano and visits on horseback the outlying ranches, accepting cheerfully all the hardships; nay, counting it all joy to thus work for the Master.

These are but two examples. I might cite many others taken from my own experience in other parts of Mexico, in some cases in regions where until my visit no minister or missionary had ever entered, to confirm my statement that the rancheros and small farmers of Mexico, as a class, hear the Gospel gladly. Every such trip affords me new encouragement and new assurance that Mexico as a nation will yet be won to the truth as it is in Jesus Christ.

Letters.

AFRICA.

NEWS FROM THE NEW STATION.

REV. A. C. GOOD, PH. D., *Batanga*.:—The question of a name for our new station has been rather troublesome. I had at first thought of "Mvok," which I supposed was the name of the whole region about the station. I did not like Nkongemekak, which is the name of the nearest town, but not the place where the station is located. One day on the road from the coast, with two Bule guides, I heard one of them remark that we were going to "Mvok." I at once caught at the word, and asked what it

meant. They explained that that was where we were going, so I thought we had a name, but I found out afterwards that the word simply signified *home*, and was not a proper name. Although the name Nkongemekak (I wonder how it is being pronounced at home) may answer for the official title of the station, yet it will not do for local use. It is only one of several towns in the neighborhood, and they are very jealous of each other. If we were to adopt the name of one of these towns, we would be looked upon as belonging to the chief of that town. The natives have suggested a name for our station, which, if not very euphonious, at least pleases them, and has a meaning which I like. They call the station "Efulen," which means "A Mingling." The full expression at first suggested was "Efulen e Bôt," meaning "A Mingling of the Peoples." The name seems to have suggested itself because we came to settle all *palavers* and bring people together. It seems very suitable, and we shall adopt it for local use.

I am only lately beginning to realize how far-reaching is to be the influence of the work done at this first station. Hardly a week passes that we are not visited by people from the far interior, sometimes by large parties. When I visited these same people last year, they would not believe what I told them of our plans and aims, but now they see them being carried out before their eyes. They hear not only from us, but also from the Bule they have come to visit, something of the message we have come to bring. As they go back to their homes they will carry far and wide, all over the interior of the Bule country, some idea at least of the Gospel we have come to proclaim. When we make known the truth at Nkongemekak, we are really preaching to the whole region lying to the east and northeast for a hundred miles.

I have been visited by people from many of the towns I passed through last year. Some of them did not treat me very cordially then, but now they assure me if I will only come back, they will receive me in a different fashion. I believe that I could now go over all the country I travelled through last year, even where I was then regarded with suspicion, and everywhere meet with a most cordial reception.

I am also much pleased with the attention paid to the Gospel by those who live near the station and have heard it most frequently. I had feared that after their curiosity had been somewhat sated, and they began to realize what the claims and demands of the Gospel really were, that there would arise some opposition,

and many would perhaps openly scoff at us and our message. But I have lately been greatly encouraged by the attention the people give to the Gospel. They listen like those who are really impressed by what they hear.

But we have only begun the work. There are so many towns in the neighborhood of the mission that I have not yet had time to preach even once in some of them. When I go back now I hope to spend three or four weeks travelling through the towns lying between Nkongemekak and the proposed site of the second station.

I am almost ashamed to confess that I have not yet found time to revisit the old chief, Ndum, by whom I was so cordially received last year. Early this year he sent a message to me reminding me of my promise to visit him, but I have not yet found an opportunity to do so. I hope to see him, however, in a few weeks. The news from home encourages me to hope that this work is to be pushed, but, if so, it is high time that the region in which the second station is to be situated, should be revisited, and the people prepared for our coming. The whole country is open before us, and it is only a question of strength and resources how widely the Gospel is to be proclaimed.

All the most serious difficulties that last year troubled me seem to have vanished. Food was then very scarce; now it seems to be abundant enough everywhere. I did not then see clearly how we were to get the carriers necessary for the work; now I could easily get enough of them to supply half a dozen stations. I repeat what I think I wrote you in my last,—the field is open and waiting for us. I see nothing to hinder the opening of four or five stations in this new field within two years, if the men and money can only be found. May the Board, the Church, and our Mission be enabled to see and do their duty in this the day of their opportunity.

DR. GOOD writes from the new station at a later date, as follows: Mr. Kerr is still busy on our house, in which we are already living, and which is nearing completion. I am working as best I can on the language, and hope by the end of the year to have an outline of the grammar and a fairly complete lexicon of the language in MS. I have a few hymns we are beginning to use, and this morning I read to quite a good congregation a portion of the Sermon on the Mount, which I have translated, and which they seemed to understand. I wish you could have witnessed our service this morn-

ing. We had sixty or seventy persons present,—Batanga people, Mabea, and perhaps forty Bule, many more than have attended any Sabbath before. Of course we have often had more than this in the towns, but heretofore not so many have come to a Sabbath service at the station. But the number who came was not the only gratifying feature. The attention was very close, and the order excellent. Usually they have laughed and talked during prayer, but to day they listened quite reverently. Indeed, I am very much encouraged by the interest they take in the Gospel message.

CHINA.

REV. ROBERT COLTMAN, JR., M. D., *Peking*:—I am glad to state that this year the record of attendance at our hospital and dispensary will be larger than ever before and the readiness with which the Chinese are coming to submit to operations is remarkable. Considerable interest has been manifested by the in-patients in the prayer meetings held morning and evening, and I believe the influence will be seen in many changed lives. The faces of the poor fellows actually do grow more kindly and more intelligent, as they receive nothing but kindness from the steward, the cook and the assistants, and often they volunteer to do little offices for each other that they would have despised to do when they first entered the hospital. Surely the good fellowship and pity which they show, which is so foreign to ordinary Chinese behaviour, is the fruit of kind treatment, and the inculcation of the spirit of Christ, as recorded in His Gospel, which they daily hear.

PERSIA.

INTERESTING CASES OF CONVERSION.

MISS ANNIE MONTGOMERY, *Hamadan*:—The great event of the year in Hamadan was the coming of Dr. Holmes and his family, long looked for, eagerly expected, and gladly welcomed at last by missionaries and people. We think ourselves specially favored in Hamadan, in having a physician with the wisdom and experience of Dr. Holmes granted us. His services were soon in requisition—almost his first case was a man found in the street with his throat cut, and the people said Dr. Holmes raised him from the dead, though he was only the means of prolonging his life for several days. It was long enough for him to have the message of Christ's mercy and love told him again and again.

It is a great joy to us to see the number of Moslems constantly present at our Sabbath morning service in the church. We had the communion service yesterday and another Jew was received. His story is encouraging as well as interesting. He was one of the first boarders in the Boys' School, when it was in Kasha Shimoons' house, and he remained in this school a long time. Then he left, and soon fell under the influence of the Babis, accepted and propagated their doctrines, and seemed a most unpromising case. He was prayed for specially by a younger brother, and subsequently heard a sermon by Mr. Hawkes which so aroused his conscience that he had no peace till he found it in Christ. The other new member received was a young woman who was in the Faith Hubbard School a very short time before her marriage, and I had no idea that any lasting impression was made on her mind, until she told me on Saturday her hope in Christ dated from that time. As these two candidates confessed their faith yesterday, it was a fresh reminder of the biblical injunction to us laborers, "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that, or whether they shall both be alike good."

The prayer meeting for Jewish women has an increasingly large attendance; and the work in Sheverine goes quietly on. My sister now goes with one of the gentlemen to the Sabbath service, which is held in the afternoon, the teacher taking a morning service himself. There are twenty-six pupils in the school.

A SUMMONS BY TELEGRAPH.

On Friday Dr. Holmes was telegraphed for by the Ameer-i-Nizam, Governor of Kurdistan, formerly Governor of Tabriz, asking that the Doctor visit him professionally and he would provide all that was necessary for his journey. He left Hamadan Saturday afternoon, expecting to be gone two weeks, and we hope this visit may be the means of opening another door for the entrance of the Gospel. Already we see what a blessing it is for us that Mrs. Holmes is a physician as well as her husband; and we are thankful for all the goodness the Father has bestowed upon us. May he make us worthy of it all.

Magic Lantern Lectures upon India, China and Persia are now ready.

Address, W. H. GRANT,
58 Fifth Avenue, New York.



HOME MISSIONS.

NOTES.

PRESBYTERIAN CHURCHES IN THE ADIRONDACKS. The cut on opposite page, "specially drawn for *The Ecologist*," presents, "artistically grouped," several churches and one manse, all representing a home missionary work, under the auspices of the Presbyteries of Champlain and Utica, with the approval of the Synod of New York, and of the Board of Home Missions. This work is supervised by Rev. R. G. McCarthy, Presbyterian Missionary.

In the 94 miles from Arkansas City, Kansas, to Guthrie, Oklahoma, along the A. T. & S. F. R. R. there are more than 200 saloons and not a single church.

One of our consecrated missionaries in the West who has reached his three score years, walks twelve miles and preaches three times every Sabbath. He says that he doesn't know anything about the hardships that some people talk about.

A precious work of grace has been in progress in the North Church, Kalamazoo, Mich., of which Rev. J. Emory Fisher is pastor. About thirty converts are reported. Out in a country charge thirty-five made profession. These are small home mission churches.

If our country is to be saved it must be accomplished by gospel agencies of our own land. No other country will help us. We must do this and more. We must help all other countries on the face of the earth by evangelizing the multitudes they send to us.

The mission school at Hyrum, Utah, has one promising boy in college, another in the New Jersey Academy at Logan preparing for college, and three off teaching school. In addition to these and other good results the church of Hyrum is the outgrowth of that school.

125 railroads, comprising one-third of the mileage of the country, are in the hands of receivers. It is not hard to understand why the Boards of Missions, with all their careful economy and wise forethought are in arrears. The capital of the country has retired and is resting.

A colony of Bohemians out in Kansas, comprising about sixty families, had not heard the gospel in their own language for more than twenty years until recently. The older ones do not understand the English language. They now enjoy the ministry of Rev. William Schiller.

An old Catholic priest recently died at Bernalillo, N. Mexico, leaving sixty barrels of wine over which his successor and some of the Sisters are having a law suit. There may be nothing remarkable about this, but there would be if the parties had been Presbyterian ministers and missionary teachers.

A home missionary in Central New York has this to say about the Y. P. S. C. E.: "Our society continues to be the main stay of the church, the means of spiritual growth of our individual members. Our people are drilled through this institution to take active part in the prayer meeting."

A missionary in Kansas says: "These young people raise about half the salary of the pastor."

At Pleasant Grove a church of 14 members has been organized with three faithful elders. The village has about 2000 inhabitants and this is its first and only church. It was a great day when the church was organized. Revivals of great power are reported from many parts of Utah. Thus it is that our thirty odd mission schools are fountains sending forth refreshing streams through that dry and thirsty land.

If the times have been hard in the East they have been doubly so in the West. A missionary whose church was unable to meet its part of the salary says: "My wife has been teaching school for money to pay my salary."

Another missionary writes: "My church will not be able to meet more than half their pledges this year if they do that much. If I had not a little means of my own I could not continue my work."

From all parts of the country come mingled murmurings and rejoicings. The "hard times" are not an unmitigated evil. Almost every letter that brings complaint of privation and hardship ends with joyful tidings of souls converted. Times of serious financial depression are always followed by revivals of religion. Everybody knows that, and the reason for it is evident. When men fail in their efforts to build treasure cities on this side of Jordan, they are sure to turn their thoughts to the other side. And when prosperity doesn't prove a blessing to men, God tries adversity on them, always with positive results one way or the other. He is determined to bless, if He can.

Many of our mission churches are so situated as to feel severely the stringency of the times and are unable to meet their pledges for the minister's salary. The condition of the Board's treasury makes it impossible at present to increase appropriations even to exceptional cases. Here is a representative case: "It is with the utmost reluctance that I write this letter. For our cause here was never in as hopeful condition as now. Attendance on all services is increasing. But the obverse side of the picture is this: Owing to many removals from our midst and the very hard times my income is so small that I cannot supply bread and clothing for my little children. Were it not for the money sent by your Board for the last half year there would be no fuel in the manse to-day to keep my family from freezing, (and the thermometer now registers thirty below zero), and were it not for the kindness of the ladies of B—— Church in sending a "missionary box" I

would have to preach in a patched coat and be without overcoat, shoes or stockings. I do not pen these lines in a spirit of grumbling, for I can better my condition by returning to the field I left, or by accepting a call to H——, but I believe the Master has a work for me here, yea more, I begin to see the dawn of a better day for this church. But with an *income of about a dollar a day* I can not long sustain a family of six."

The revival at Springville, Utah, referred to in Mr. Shepherd's letter on another page, is progressing with great power. A later communication informs us that crowds hear the Word with intense interest. There are many converts. Ten are reported from Spanish Fork, twenty-five from Payson and seventy from Springville. These little cities are in Utah valley, sixty miles south of Salt Lake City and not far apart. Our correspondent goes on to say: "There have been scenes more like Pentecost than any I ever saw before. All ages come, the gray-haired and the little children. Yesterday was mid-week Sabbath with these anxious ones. Our church will net hold the people. The community has been evangelized as never before. We look for conversions all winter."

CHRISTIAN PATRIOTISM IN CALIFORNIA.*

REV. JAMES S. McDONALD.

Clear and appealing comes the call of the great Redeemer and Head of the Church to us now to give the Gospel, with all its remedial agencies for the relief of sinful and suffering men, to this State and this ever on-going country.

Patriotism has inspired the State to unfurl the nation's banner over every school-house. Thus would the State enkindle and increase the love of liberty and country in the hearts of the children.

Religion must arouse the Church to a holy and quenchless enthusiasm to place the banner of the cross over every home. It must strive to awaken and make ardent in the hearts of parents and children love for God,

*From a Report to the Synod of California.

for purity and for mankind. When men love God and one another there will be no oppression and strife; no such unsolved social and economic problems as now baffle all reformers. The nation's peace and prosperity can only be secured through the influence, prevalence and potency of religion. It is *righteousness* that exalteth a nation.

In no States in the Union do we so much need the uplifting, sustaining, energizing, conquering influence of godliness as in California and Nevada. Worldliness, skepticism, Sabbath-desecration test the patience and long-suffering of God, and warn us of danger and disaster.

Great has been the goodness of God to us, as it was to His people Israel. We should learn lessons of wisdom from their history.

Writers, familiar with the holy land of the Orient and this highly favored land of the Occident, have noted many things that they have in common.

To the chosen people it was said:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. Deut. viii : 7-9.

And to them was given the solemn admonition:

But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which he sware unto thy fathers, as it is this day. And it shall be if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. Va. 18, 19.

They did forget; did walk after other gods; and in consequence their fruitful and beautiful country is to this day desolate.

It is an object lesson to the nations, that they will do well to study.

Nothing beneath Syrian skies ever surpassed this land bathed in the glory of this genial sunlight, mild of climate, alluring the lovers of the beautiful by the unsurpassed variety and grandeur of its scenery.

What was Palestine's Mediterranean compared with California's Pacific? What its

commerce and ships of Tarshish in comparison with all that passes through the Golden Gate, and comes through other channels by sea and land? What the valley of the Jordan and the plain of Esdraelon to the valleys of Eel River, the Sacramento, San Joaquin, Santa Clara, San Gabriel and El Cajon? What the cedars of Lebanon and the oaks of Ephraim by the side of the pines of the Sierras and the redwoods that stand in majesty above Santa Cruz and, noblest forest on the continent, reach just across the Oregon line? What the olive groves, vineyards, fig trees and wheat fields of the East compared with what is actual and possible in the yet partially developed foot-hills, mountain valleys and great plains of this Golden West?

But what profit is there in it all; what will it avail, if we follow in the footsteps of apostate Israel?

As plainly as he warned them the Lord our God is speaking unto us:

For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first, I will recompense their iniquity and their sin double, because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. Jer. xvi: 17, 18.

Iniquity clothes itself among us in robes of many dyes. One sin is very common, very grievous in God's sight; one that brought disaster upon his ancient people.

The Sabbath is a day of business and pleasure-seeking. In nearly all the smaller towns and villages stores are open for trade; everywhere saloons are thronged, and very many must toil seven days in the week or give up their places. Even when the state had a Sunday law public sentiment would not demand its enforcement.

God's warnings are as impressive and significant now as they were when the eloquent and thrilling words of Jeremiah fell upon the heedless traffickers and pleasure-seekers of Jerusalem and Judea and the distant provinces that sent their caravans to its gates. The solemn command of Jehovah was:

Go and stand in the gates of the Children of the People . . . and say unto them . . . Take heed to yourselves and bear no burdens on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on

he Sabbath day, neither do any work, but hallow the Sabbath as I commanded you. But they obeyed not, neither inclined their ear, but made their neck stiff that they might not hear nor receive instruction.

And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings and peace offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the house of the Lord.

But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched.—Jer. xvii: 19-27.

Here God hangs before us these two pictures; one, what might have been beautiful, glorious forever; a land flowing with milk and honey; a city beautiful for situation, the joy of the whole earth; royalty thronging its streets; a happy people crowding its holy temple, singing joyfully the praises of Jehovah; a land of peace and plenty; a city ever admired and entered with gladness. The other, the one that was fulfilled, one of utter desolation; the city in ruins, the temple destroyed; the land laid waste; the unhappy people scattered and pining in exile.

The Lord loved the gates of Zion, and the land given to His chosen people as tenderly as he loves our own cities and country, and it is supreme folly for us to provoke his righteous indignation by disregarding his commands. Solemnly to remind us of our peril, he gives us these object lessons; the one inspiring us with hope and joy; the other sad enough, prophetic enough, to fill the heart with despair.

To His Church God says to-day: Make this a holy land, law-abiding, reverent, devout; and it shall be fruitful, peaceful, glorious forever.

And with zeal, consecration, energy, devotion, the redeemed Church of Christ, the hope of the nation and the world, and this

Synod of California should enter anew on this great and blessed work.

NEW YORK SYNODICAL AID.

HOW IT CAME TO BE.

It was at the suggestion of the now lamented, and ever to be honored, Dr. Kendall, through the General Assembly of 1883, and enacted by the Synod in 1886.

OBJECTS TO BE GAINED.

Relief of the Board of Home Missions from the support of the weak churches in New York State; more efficient care of the weak churches by restoration of constitutional episcopal authority and sympathy of the Presbyteries toward the churches; revival of depressed churches; immediate expression of the "fellowship" of the stronger members of the "one body" to the weaker; to maintain the rural churches, that suffer by removals, as training schools in which to raise up Christians for workers elsewhere; to strengthen such churches that they may win and absorb the foreign elements that come in, and so accept the responsibility of Foreign Missions brought to our very doors by a commanding Providence; and for the better promotion of the work that the Master assigns to the Presbyterian Church in our bounds.

THE PLAN.

The Synod to raise sufficient funds to sustain its own dependent churches by apportioning the amount among the Presbyteries, and the Presbyteries equitably among their churches, considering their financial ability, to secure a contribution from every church; a permanent committee of Synod, and a committee on Synodical Aid in each Presbytery to see to it that the cause is presented to the pastors and sessions; and the appointment of a Superintendent charged with aiding the prosecution of the whole work.

This plan was adopted in 1886, and has been commended by every Synod since and the cause urged upon the attention of Presbyteries and churches.

APPEALS OF SYNOD.

Appeals have been made to Women's Societies in the churches. Why should not the

women in the strong churches aid their sisters in the "one body" who are heroically bearing heavy burdens?

Appeals have been made to Sabbath-schools and Young People's Societies. What more becoming than the young giving arm of support and heart to the aged and infirm? Why should not the heart of the Christian Endeavorer turn back to the old altar of blessing with gifts of gratitude?

WORK OF THE SUPERINTENDENT.

To visit vacant fields and places where may be need of new organization; to preach; to hold evangelistic meetings in unsupplied churches; to visit families where there is no pastor; to administer the ordinances; confer with congregations; encourage Sabbath-schools; to aid in securing funds; to introduce suitable candidates; to act as a bureau of information between ministers and churches, and work for the "general fostering and development of Presbyterianism" in the Synod.

DIRECTIONS.

The fiscal year of Synod is from October to October.

Contributions should be sent to Mr. O. D. Eaton, No. 53 Fifth Ave., New York, N. Y., marked "For New York Synodical Aid Fund."

J. N. CROCKER,

Synodical Superintendent.

133 Circular St., Saratoga Springs, N. Y.

PERILS OF IMMIGRATION.

BY REV. GEO. F. MCAFEE.

A state of affairs exists in our land to-day, the like of which has not been seen since the world began to make history. The nearest approach to it was at the time of the crucifixion of Christ and the day immediately following. When Peter preached on the day of Pentecost he had in his audience men from over the then known world, and speaking every language. But the known world, at that time, did not equal in diversity of tongue the world of to-day. Here, in the United States, we have a repetition of those conditions, only enlarged and intensified.

It has been said that one might take his stand on a street corner in any thoroughfare

of any of our great cities and preach in any known language, and within five minutes he would have an intelligent listener. They are all here, and more of the same kind coming. How did it happen? What is the import, and what is to be the outcome of it all? These are questions which agitate both Church and nation. The presence of these peoples, saturated with old-world notions and clinging to them with desperate tenacity, is fraught with danger to both Church and state. Something must be done, and done quickly, to stay the tide of gigantic evils which is rolling in upon us like a flood.

The people of this land are in no small degree responsible for this rush of foreigners to our shores. We have united our voices in proclaiming to the world our greatness. He who could cry the loudest and longest has always been considered the greatest patriot. The salubrity of her climate, the fertility of her soil, the variety of her products, the richness of her mines, the wealth of her resources, the facility and ease with which her people secure homes, and the sense of liberty which men breathe in with the very air, is the song which has been sung to the whole earth.

This glad news has gone through the old world on the wings of the wind. The result is that it has brought to us men of means and energy. They have helped to open our mines, operate our mills, build our railroads, and develop our commerce. It has brought also an army from among the middle classes. Men of brain and brawn, schooled to industry and economy. These have come into our cities and are doing the hard work in all departments of industry and business. They have settled on the broad prairies of the great west, and are causing them to yield up their treasures of wheat and other sources of wealth. These peoples are rapidly becoming, in all essential qualities, American; and are proving a source of strength and blessing to Church and state.

But, alas, this same good news which induced the immigration of most worthy and desirable elements, has also been heard by the shiftless, criminal classes, and they are coming, too. Of late they have poured in

upon us like a flood. They have brought with them the iniquitous principles and practices of the most despicable populations of foreign lands. They infest our cities like vermin; and not content with being tolerated, they aspire to rule, and in many places rule they will.

But while we as American citizens, proud of our country, and rejoicing in her greatness, have had a hand in bringing about this state of affairs, God also has had a part in it. He has been preparing the nation and the Church for just such a state of affairs. And, as God does not act without a purpose, He has a purpose in this. It is not for us to question the wisdom, but to ascertain the purpose of God in it all.

God has stirred up the eagles' nests in this process of preparation. Churches in the East and middle West have been obliged to give up, willingly or otherwise, some of their brightest and best sons and daughters. The complaint has been made for years, that the cities are absorbing the best business talent and the most promising Christian youth of the country churches. So the great West has taken to herself another company of these energetic, aggressive young men, and the churches mourn and often languish.

To look at this matter in a superficial manner, one would doubtless find in the present situation sufficient reason for profound concern. It is no wonder men lift up their voices in excited alarm, and appeal to the Christian Church to do something in self-defense. But can we not discern the hand of God in all this? Who but God, who has a great purpose to conserve, has so wisely and well distributed these energetic Christian forces? Into the great centres of population where congregate and segregate such vast hoards of these unevangelized, God has sent these earnest active men and women. Out on the frontier where are colonies of these unsaved foreigners, God has planted individuals and groups of His chosen ones. And the remainder of these peoples He has directed into the very midst of the churches so recently depleted by the going away of their sons and daughters. What means it all; save that God is preparing for a mighty manifesta-

tion of Himself and a glorious demonstration of His power unto salvation?

There is another very important fact, for fact it is, to be taken into consideration in our attempt to discover God's purpose in all this, although we know that in the old world many churches are doing heroic work in the attempt to bring the Gospel to the great mass of the unevangelized in their midst. Yet we cannot close our eyes to the fact, that in many places the Church has not done her duty by these peoples. We have in this country what is unknown in any other country in the world, save possibly the British Isles, a concerted and organized movement to reach every inhabitant of the land with the Gospel. The Bible is being placed in every family, and the Christian Church is endeavoring honestly and earnestly to plant a Sabbath-school, mission school or a church within easy reach of every individual. In cities, towns, villages and throughout the whole land this effort is being made. So earnestly and enthusiastically is this being undertaken by the Christian people, that it has called out the criticism of the world; and, strange to say, even some Christian people complain that one denomination is crowding upon another, and money is being wasted in building houses of worship and maintaining the Gospel in the mountains and valleys and out-of-the-way places of our land. But is not God well pleased with this? Surely, for we are commanded to preach the Gospel to every creature. God seeing His Church in America so deeply interested in this work, and so enthusiastic over it, is sending these unevangelized people to us, and scattering them amongst us that they may receive the Gospel.

Instead, therefore, of looking upon the present state of affairs with alarm, the Christian Church should accept it with thankfulness.

The Christian forces are well and wisely distributed. We do not have to search out these unsaved people, but they are brought right into our midst, under the very eaves of our churches, and we have simply to gather them in. Never a land better prepared. Never a Church better equipped. Never promise so potent. Since the Church has had

a history, in no country at no time has she had such a grand opportunity to do great things for God. The opportunity of the ages is ours. Let the Church not falter. Let her arise, and girding herself with strength, conquer this land for Christ, and with it hasten the saving of the nations. Our own beloved Church is doing much in furthering this great cause. But we have not, and are not doing all we can or should do. With financial ability equal to any, and talent surpassed by none, it is ours to lead in this great work of bringing these multitudes to Christ.

Concert of Prayer

For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE OLDER STATES.

All that region lying north of Virginia, Kentucky and Missouri, and between the Atlantic coast and the western boundaries of Wisconsin and Iowa we call the "*older States*." It comprises *less than one-seventh* of the area of the United States—not counting Alaska—but contains *more than one-half* of our *entire population* and *three-fourths* of the *membership* of the *Presbyterian Church*. These States have always been the main stay and support of the government and the Church. Their happy homes, their splendid churches, their great colleges and seminaries of learning, their growing cities and general prosperity are the outcome and issue of home missionary effort in their earlier years.

This region was settled, not by the subjects of some mighty conquering monarch, but by liberty-loving, God-fearing men and women voluntarily seeking permanent homes. Its cities are not monuments of proud sovereigns.

They are the homes and business centres of enterprising freemen. The forces that have given character to these communities, shaped their institutions, nourished and propelled their benevolences and formulated their laws have been gospel ideas working down into society and insensibly moulding and shaping it. For the sacredness of our homes and the safe guards of society we are indebted primarily to the Bible.

But while all this is assuring to our sense of security, and cheering to our hopes for the future it is well for us to remember that it is only by a constant supply of the originating and sustaining force that these blessings are to be perpetuated. No community could long maintain its Christian character, however pious its citizens might be, if its ordinary means of grace were suspended. If in an ideal community where every individual were a consistent Christian, the churches should be closed, prayer meetings discontinued, and Sabbath-schools abandoned, it would be but a short time before its street corners would be occupied by saloons, its parks become beer gardens and its boulevards, race courses. Every pastor understands so well the tendency of even sanctified humanity that he will not peril the spiritual interests of his church by omitting a single Sabbath's service if he can possibly avoid it. The higher society rises in intelligence, the richer it becomes in material wealth and the more enterprising and active in the business of life, the more vigorous and multiplied must be the means of grace. Our oldest and best church communities cannot, therefore, cease to require sustained and vigorous gospel work.

Another reason for the maintenance of mission work in the older States is the fact that they are receiving a large part of the immigration that is pouring into our country. The number of foreigners now residing in these older States is twenty-five per cent greater than the entire population of the United States in 1790. Here is an enormous power for good or ill—a power greater than that which successfully resisted the armies of Great Britain and established our government. The character of their influence must

be determined by the place which the Gospel has among them. During the decade from 1880 to 1890 Pennsylvania received an increase of 965,680 population. New York received 899,063 in the same period. These two States alone would therefore call for 2,000 additional ministers and churches in the ten years. The eighteen States during that period increased in population 5,713,016. Counting one church and minister for each 1,000 it would require 5,713 additional in order to maintain the proportion existing in 1880 which was sadly inadequate.

In our great and growing republic the population is continually shifting. They not only rush from the older to the newer States, but they move like an incoming tide from the rural districts to the cities. They are drawn by the many attractions which the cities afford, some by the intellectual life and literary advantages, others by the business opportunities, some by the social life. Multitudes come in search of employment among the many industries which centre in the cities. They are deprived of employment in their country homes by the improved form of machinery, which now does the work which they formerly depended upon for a living. And as the population of the rural districts decreases the social life declines, schools retrograde, and homes become isolated, the pleasant places become desolate, and churches languish. In many cases strangers and foreigners take the places once filled by Christian families. This movement is general and the problems which it presents are serious. In 1840 less than *nine* out of every hundred of our population lived in the cities. Now *thirty* out of every hundred are residents of cities of 8,000 population or over. Dr. Josiah Strong in his book "The New Era" says: "While the cities of Maine, Vermont, Massachusetts, Rhode Island, New York, Maryland and Illinois gained 2,509,000 inhabitants, the rural districts of these States suffered an actual loss of 200,000." All over the older States the county seats are growing at the expense of the farming communities and rural villages. Renters are taking the places of the old families. Congregations decreasing, ministers leaving for lack of sup-

port, churches closing and Sabbath-schools dying out. Dr. Strong further says: "At an interdenominational meeting held in Waterville, Maine, in November 1891, a Methodist clergyman of that State, Rev. C. S. Cummings, made the following statements, which were not questioned by any speaker: 'There are at least seventy towns in Maine in which no religious service is held. At the same time there are scores of towns in which two or more little churches are struggling for existence, calling for missionary help and expending most of their energies in raising money to pay current expenses. Moreover 55,000 families in Maine do not attend church services. In Oxford county but 38 per cent. of the people go to church. In Waldo county only 31 per cent. attend. The Maine Bible Society reports 19,013 families visited one year, 56 per cent. of whom were non-church-going. Of children of school age 45,000 do not attend Sabbath-school.' The speaker proceeded to show that vice and immorality were rapidly growing, and said that society was 'honeycombed with gambling and lottery schemes.'"

In the *Andover Review*, November, 1890, the Rev. A. E. Dunning, D.D. says: "There are ninety-five towns and plantations in Maine where no religious services of any sort are held, and more villages in Illinois without the Gospel than in any other State in the Union. These statements are made on the authority of superintendents and secretaries of missions in the fields named."

These facts become the more alarming when we remember that these rural regions must be depended upon to contribute to the supply of pastors, missionaries and teachers in numbers all out of proportion to their population. Indeed, they are the chief source of supply. The Church's only human hope of self perpetuation is in the maintenance of the Gospel as an educating force in the rural regions.

Another fact should be borne in mind as we are thinking about and praying about the older States. At the present and for some years to come these older States must supply mainly the money for the Church's benevolences and missionary operations at home

and abroad. It may be true that the newer States and Territories contain the chief treasure vaults of the nation's natural wealth, but it must be remembered that the product of the mines, of the railroads, of the herds, of the forests, and even of the soil of the New West, flows back into the hands of Eastern capitalists whose investments are developing the West. This fact has been made very apparent during the fearful financial storm that has been sweeping over our country during the past year. Industries have been suspended and money in unprecedentedly large amounts has been accumulating in the hands of its owners and in the banks of the older States. This fact has its bearing upon the question as to the means for the work which needs to be done and for the lack of which the whole country is suffering sadly in its spiritual interests.

This topic is earnestly commended to the prayerful consideration of our Church during the month. It suggests so much for which the scriptures warrant us in praying, the white harvest, the needed laborers, the means, the poor and neglected, the rich and worldly, the solitary, those that go with the multitude, the Tyres, the Sidons, the Chorazins, and the Bethsaidas.

HOME MISSION APPOINTMENTS.

F. C. Stoeckle, Manchester 1st, German,	N. H.
H. A. Lewis, Saranac Lake, 1st,	N. Y.
V. Plsek, New York City, Bohemian,	"
B. B. Seelye, Constable and Westville,	"
C. C. Cook, Hillsdale,	"
G. Strasenburg, East Kendall, 1st,	"
D. M. Counterline, Piffard,	"
E. A. McMaster, Collamer and stations,	Pa.
W. C. Brown, West Chester, 2d,	Fla.
B. C. Faris, Starke, 1st, and Lakeside,	"
C. E. Jones, Lakeland,	Ala.
J. G. Lane, Sheffield, 1st,	"
J. P. McMillan, D. D., Park Place of Chattanooga	Tenn.
and Sherman Heights,	"
E. P. Searle, Dayton, 1st, and Sale Creek,	"
A. J. Colie, Knoxville, Bell Avenue,	Ohio.
L. R. Yeager, Huntsville,	"
L. C. McBride, Nevada, 1st, and Marseilles,	Ill.
C. E. Long, Morrisonville,	"
L. N. Williams, Moawequa and Bethel,	Mich.
E. A. Bray, Wyandotte, 1st,	"
F. G. Westphal, Gaines and Mundy Centre,	"
J. Halliday, Casaville,	"
E. H. Vail, Elmira and stations,	"
H. Wilson, Macinaw City,	"
B. J. Baxter, Lake City, 1st,	"
G. W. Borden, Gladwin and station,	"
W. Lyttell, Fosters and stations,	Wis.
T. C. Hill, Nellville and stations,	"
J. D. Bailey, Maiden Rock,	"
K. Knudson, Old Whitehall, Pleasant Valley and	"
Blair,	"
I. Fredrikson, Viroqua, Avalanche and vicinity,	"
Scandinavian,	"
E. Hamilton, Cambridge and Oakland,	"
D. N. Morden, Brainerd and Long Lake,	Minn.

G. A. Brandt, Barnum, Mahtowa and Moose Lake, Minn.	"
A. Wadensten, Emmanuel, Swedish, of Minneapolis,	"
W. H. Hunter, Mendenhall Memorial,	"
W. F. Finch, Bethel and Brown's Valley,	"
W. J. Fraser, Raymond,	S. D.
G. E. Gilchrist, Manchester and Bancroft,	"
A. Kegel, Ebenezer, German of Lennox,	"
G. A. Hutchison, Dell Rapids,	Iowa.
P. Reed, Bonaparte,	"
W. M. Robinson, Inwood,	"
W. Semple, Union Township,	Neb.
A. C. Stark, Hastings, 1st German, and stations,	"
B. H. Hunt, Burr Oak, Mt. Olivet and stations,	"
J. H. Montgomery, Barneston,	"
V. F. Partch, Elgin and Oakdale,	"
G. M. Lodge, Osmond and Raymond,	"
B. F. Pearson, Wakefield and stations,	"
D. W. Rosenkrans, Apple Creek, Blackbird and	"
Scottville,	"
W. M. Newton, Westfield and Lowry City,	Mo.
A. B. Byram, Mound City,	"
W. Porteus, St. Louis, Westminster,	"
N. A. Rankin, Cheever and Manchester,	Kans.
B. H. Fields, Edmond, Deer Creek and Waterloo,	O. T.
J. H. Aughey, Mulhall and stations,	"
B. G. Fisher, Purcell,	I. T.
D. N. Allen, Vinita, Pheasant Hill and Catala,	"
J. A. Irvine, Sweden, Voca and stations,	Tex.
H. S. Davidson, Bowie and stations,	"
E. M. Fenton, Jemes, Nacimienta and Capulin	N. M.
(Spanish),	"
S. W. Curtis, Las Vegas and vicinity,	"
W. Williams, Santa Fe, Mexican, and vicinity,	Col.
A. G. Evans, Poncha Springs and Salida,	"
G. C. Huntington, Bessemer, Westminster,	"
D. G. Monfort, Antonio and vicinity,	"
W. W. Dowd, La Junta, 1st,	"
P. Bohback, Hyrum and Millville,	Utah.
G. Lamb, Montpelier, 1st,	Idaho.
T. J. Hedges, Idaho Falls,	"
D. D. Allen, Kendrick and Juliaetta,	"
A. K. Baird, D. D., Synodical Missionary,	Mont.
M. S. Riddle, Hoquiam and Aberdeen,	Wash.
H. A. Mullen, Puyallup, 1st,	"
J. F. Black, Johnson and Colton,	"
C. T. Whittlesey, Pendleton, 1st,	Oreg.
A. I. Goodfriend, Klamath Falls,	"
M. A. Williams, Eagle Point, and stations,	"
A. Robinson, McCoy and Spring Valley,	"
G. Gillespie, Dallas, 1st,	"
C. Cox, Gervais and Aurora,	"
A. Fraser, San Pedro and Wilmington,	Cal.
H. Hill, Monrovia,	"
G. W. Maxson, D. D., Rivera, 1st, and Clearwater,	"
H. B. McBride, Golden Gate,	"
D. M. Gillies, Holly Park of San Francisco,	"
D. S. Banks, Santa Cruz,	"

Letters.

NEW MEXICO.

Miss E. P. HOUSTON, *Cubero*:—The families of the school children and all the Pueblo people are more or less in contact with us daily. We think in time the association will be of use to them.

The work, as in all frontier life, must necessarily be slow. If our missionary friends were to come and visit the Indians in their homes they would see them dressed in tanned deer skins. Their principal food is corn roasted in the ear in the husks over night in an oven. This is the breakfast for the entire family either sick or well. My business called me one day to the house of one of the Pueblo officers. In the corner on the floor lay a pile of this roasted corn. The officer asked me to partake by pointing to

my mouth and the corn. I said, "No, thank you, I have just had my dinner."

We encourage the people to take part in the exercises. Such as reading the Scriptures and song. This they enjoy very much. And you would be surprised how appropriate the hymns they select are in connection with the service. Their attention is so earnest that we cannot doubt their sincerity.

It is said the Laguna Indians are much superior to most other tribes. It is true they are worshippers of Montezuma, but I think they will be more easily won over to Christianity than if they were under the power of the Romanists.

COLORADO.

REV. FRANKLIN MOORE, *Timnath*:—At the request of a Christian family, I went up to a mountain place called Virginia Dale. It is about forty miles from here. I visited fifteen families there, reading and praying with them and inviting them to a service which I was to hold on the Sabbath. Sabbath morning over forty persons assembled in the little church in which there had been no service for three years. The people seemed hungry for the Gospel and thanked me again and again for coming up there. A Roman Catholic came to me and said, "I thank you for this service." We organized a Sabbath-school of some thirty members, and they promised to try and sustain a prayer meeting after Sabbath-school each Sabbath. I told them I would come back again in a month, for which promise they seemed so thankful.

UTAH.

MRS. M. M. GREEN, *Gunnison*:—Mr. Bohback, a member of our Presbytery, came to us by my earnest solicitation and staid a week, visiting the people and preaching in his native language evenings. The meetings were well attended, and the result was four received into the church besides the baptism of children. As we have no church organization, Mr. Martin with an elder came and received them to his church in Manti. The interest seems to continue and we always have Swedes at our services even if they do not understand English. We have six new pupils from Mormon families in our school.

REV. F. L. ARNOLD, *Salt Lake City*:—One of the Sabbath-school teachers asked his class: "Will you not all try and bring *one* to the meeting to-morrow night?" And a little girl

said, "I think I can bring *one*." And so on Monday night she came very happy with her papa. That evening I preached from Isaiah 55, 1. "Ho, every one that thirsteth," etc. After the sermon opportunity was given to any who wished to become Christians and desired the prayers of God's people to rise up. It was a beautiful sight to see this father and child stand up, and with tears ask our prayers. Last night the father stood up before the congregation and said he had accepted of Jesus as his Saviour. The father is a watchman at the meeting of the different railroads here and has to stay at his post till after seven in the evening. Every night the little girl takes his *best* suit to him and he goes into the little "Storm house" and changes, and together they come to the church.

REV. CHAS. M. SHEPHERD, *Springville*:—For three weeks a great revival has been going on in Utah Valley. It began in Spanish Fork, the hardest of our fields. For two years I have been persuaded that the Lord's time was at hand here and have been trying to get Brother Rankin of Colorado to take hold. Some of the Presbytery have thought that the movement was premature. The very workers lacked faith to believe that God could bring in the Mormons directly by evangelistic work with the educational medium. At length it was arranged to have a three weeks series of meetings, beginning in Spanish Fork and ending in Springville, to be followed up by others. The results have been surprising from the start. Crowds have attended, Mormon and Gentile alike. Converts appear by the score, some right out of polygamous families. The work at Payson has been extraordinary. The entire audience remains to inquiry meeting. Whole families are converted together. Some one has remarked that two or three weeks of that sort of thing will turn the town upside down.

Rankin began here night before last. Our church is crowded to overflowing, even the pulpit steps and rostrum being filled with people. To-night we shall open the gallery and Sunday night the church will not begin to hold the people. The utmost solemnity prevails. A large portion of the crowd remain for inquiry meeting. There are a number of converts already. The afternoon meetings are largely attended. Bros. Martin and Clemenson are helping. I have been in great straits for seats. At length I sent our wagons and gathered up chairs, borrowing all over town. Yesterday I came to the end of that supply and had to pur-

chase a lot, without any idea how we shall pay for them. After this our regular congregation will occupy double our old number of seats and as we must return the borrowed lot we must be in some way supplied.

MINNESOTA.

REV. KASPER TIETMA, *Greenleafston*:—During summer and fall everybody is busy in a rural district like this. The father with his larger boys and often times the daughters, and not seldom the mother also, are doing farm work in the fields. Especially in harvest time all powers are set to work.

This makes pastoral work "from house to house" very difficult. Visiting the families very often turns out in visiting the houses. Not seldom a little girl or boy tells the "dominie" on the question where the folks are: Papa and mamma are in the field, mowing, shocking, shucking or digging potatoes. How good would it be if the pastor on such occasions, when it is impossible to speak a good word, always could leave some well written tract or other small paper that would be read at the table or in the hours of rest. In this case I should want reading matter in the Holland language for the parents, most of them cannot read English. But to get tracts in Dutch is very hard, as they ought to be ordered from the old country. Our question schools are empty in summer time, except those for the little ones living near the church.

During the summer the church attendance was encouraging, and the Sabbath-school was very well attended also. Till the last part of October we have had an unorganized Sabbath-school. The young people wanted and desired some training before organizing, and so the pastor was the only teacher, and at the same time secretary and treasurer,

Now we have organized and one teacher is chosen from the scholars and another from the church members. We have chosen also from the scholars a secretary and a treasurer. Remarkable events did not occur. During their summer vacation two students of Macalester College, St. Paul, addressed the people at some occasions. Church services were held every Sabbath both at 10 o'clock A. M. and at 2 and 7 o'clock P. M. Each other Sabbath a service was held at the "Red School house," some five miles west from the church, to accommodate the people living in that region.

Trusting the Lord will bless us in the future, we are thankful for His grace in the past.

ALASKA.

REV. CLARENCE THWING, *Ft. Wrangel*:—This week has been observed as our Week of Prayer, as we did not receive any word from the east, before the new year began, whether this week or the next was to be observed, and the natives have come to understand that the first week of the new year is to be observed as a Sabbath week. It is a very considerable concession on their part to omit their native dances and potlatch feasts for this whole week, which comes in the very midst of the few weeks spent at their winter camp here. There have been thirteen adults and eight young children admitted to baptism, only as many as in the previous two months, the first of my residence here. I am inclined to delay administering the ordinance, in order to satisfy myself as to the candidates' sincerity and understanding of the rite. One of those recently baptized is Mary, wife of Shakes, the principal chief of this village. I have been not a little encouraged lately by the steady habits and friendly attitude of both Shakes and Kadishan, the two most influential of our head men here. Both have taken part in our prayer meetings and have shown a co-operative spirit in conference with me. During the last week of the year our annual election of church officers took place, and *elders* were chosen for the first time as well as deacons. Joseph Koonk and Matthew Shakats (or Towayat), two of the older church members, were chosen elders, and set apart to their office on Sabbath, December 31st, with Andrew (a native policeman) and Lewis Kellogg (one of Mr. Young's old home boys) as deacons.

They are all as good men for the places as any to be found here. They will be useful in conducting some of the church services in my absence this summer. Our church offerings the past year have aggregated \$57.20 for benevolent and missionary purposes. Of this about \$28 has been divided; the Home Mission Board, \$14, the Foreign Mission Board, \$9 and the American Bible Society, \$5, and the remainder apportioned for local needs (e. g. care of the poor and purchase of Bibles, hymn books, etc.). Besides this, over \$106.10 have been paid on subscription, or by collection for the regular congregational *current expenses*. To be fair, I must say that of this \$106 only about \$40 has been received from the *native* church members; the rest has come from a half dozen white Christians. By a little self-support we may relieve our Mission Board of so much expense here.

TENNESSEE.

REV. C. A. DUNCAN, *Knoxville*:—October 8 and 10, I held communion services at New Decatur and Sheffield, Ala., admitted three persons to the New Decatur Church on profession of faith, and collected from both churches \$15.15 for Home Missions. Rev. James P. McMillan, D. D., of Chattanooga, spent November 12 at Sheffield and admitted seven members to the church there. Beginning with January 1894 we arrange for regular preaching at Sheffield with little cost to the Board by the Rev. J. G. Lane, pastor of the Southern Church at the neighboring town of Tusculumbia. Mr. Lane is a good man, much beloved by the people.

October 15 I held communion services at the Thomas and Ensley churches, Ala., and at Ensley admitted seven members, installed four Elders and collected \$5.00 for Home Missions. Encouraging reports come from Mr. William McClung in charge of these churches.

I preached at Dayton, Tenn., and succeeded in removing an old debt of \$100, that for some time had harassed the church there. The result of a visit to the St. Paul's Church, Hamblen Co., Tenn., will be a parsonage at that place in the near future. Largely owing to recent afflictive providences in the congregation there the hearts of the people were very tender and ready to receive the truth. The church not having a pastor, a Rev. Mr. Lockwood, a consecrated and able minister of the Protestant Methodist Church, was invited to conduct a series of meetings. The services began on Thanksgiving Day and continued three weeks. The Lord blessed the word to the reviving of the church and to the conversion of more than a score of souls, eight of whom joined our church. A C. E. Society of twenty members was organized.

The Rev. Harlan P. Cory recently conducted a meeting at the old Timber Ridge Church, Greene Co., Tenn., with most blessed results, thirty-three persons joining the church on profession of faith and a C. E. Society and a weekly prayer meeting, organizations unknown in this community hitherto, coming into being.

The Lewisburg Female Institute, under the principalship of Rev. R. L. Telford, is controlled by the Greenbrier Presbytery of the Southern Church. This institution is doing a grand work for the girls and young ladies of that picturesque mountain region, and no better centre for such work can be found than the old, intelligent, strongly Presbyterian community in and around Lewisburg.

December 8, I preached in two of the new

churches of Knoxville, Tenn., the South Knoxville and the Bell Avenue. The Rev. William R. Dawson, pastor of the South Knoxville Church, has a field that requires hard and patient work, just the kind of work that is being expended there and that is being blessed to the gradual and steady upbuilding of the church. On last Sabbath, the 24th of December, Mr. Dawson admitted three influential members and others are to follow soon. The Banner C. E. Society of Union Presbytery is that of The Bell Avenue Church, of which the Rev. A. J. Coile is the beloved pastor. The pastor, assisted by his brother, Rev. S. A. Coile, of Greenville, conducted a series of special services in October which resulted in the addition to the church of eighteen members. This church is promptly redeeming its financial pledges. The small debt left on the building is being paid off by the ladies, and when they get the debt paid they don't propose to give up the habit they have formed of raising money for worthy causes.

I spent December 10 and 17 at Harriman and Johnson City, Tenn. The foundation of the church building at Harriman is being laid. The good women of Johnson City are trying to raise money for Home and Foreign Missions, and the little flock there fondly hope to secure a church edifice of their own in the course of the year 1894. Let me earnestly commend these two worthy, homeless congregations to the liberality of the Lord's stewards.

On the 18th I visited Elizabethton, the site of our Davies Academy, where Prof. C. T. Rankin is doing exceptionally good work. The great need of that school is a building. Rev. O. G. Jones, Stated Supply of the church at Elizabethton, has recently admitted fifteen members.

IOWA.

REV. T. C. McNARY, *Birmingham*:—Last Sabbath closed a very successful revival service with us. Between 60 and 70 conversions, over 40 of which gave preference to the Presbyterian Church. We received 31 into our membership last Sabbath, 28 on confession; 16 were baptized.

We had the Foote Bros., evangelists, to conduct the meetings. All the churches united and a sweet union spirit supported the meetings throughout, which was a triumph over the high and strict denominational lines that had always been a reproach to the town. The building up and quickening of the spiritual life of the old Christians is no little result in the general account of a revival.

INDIAN TERRITORY.

REV. H. A. TUCKER, *Caddo, I. T.*:—What the shining sun is to an opening flower, the gospel is to the development of the Choctaws.

Seventy-five years ago, when the first missionary came to them he found only one man who could read, one who would not take strong drink, and only one praying man. The latter was a negro slave from Africa. Rev. Mr. Kingberry speaking of him says, "He prayed Choctaw missions into existence."

I asked a mission teacher who had been working six years among the Indians, to name one of the greatest evils she had to contend with in her work. She answered, "Lack of home training."

In our efforts to possess this land for Christ, I think one of the greatest evils we have to combat is strong drink. In a gospel temperance service for Indians, I drew a contrast between "fire water" and the river of water of life. At the close of the service I heard an old Indian say to a white man, "White man mean, white man bring in whiskey." The white man answered, "Yes, but you Indians drink all you can get." Then the Indian said, "White man mean, white man make whiskey; Choctaws no make it." We are praying to the Lord to save the Indians from the white man's whiskey. We have had "showers of blessing" during the past quarter. Nine adult Indians were added to the church by examination and eighteen young people. Six of these were at Spencer Academy, six at Wheelock and six at Oak Hill. The adults were added to the churches ministered to by Rev. J. Dyer and Rev. L. G. Battiest.

MISS ALICE M. ROBERTSON, *Muscogee*:—Up to the date of this report my enrollment has reached fifty-nine. These children range in age from six to fourteen years, the majority being under ten years. This has made the work of teaching very difficult. To maintain order and teach at the same time has been very hard and has taxed strength and patience to the utmost limit. The work has been a very happy one, however, for I have been happy in winning the affection of my little ones and the approbation of their parents from whom many kind and encouraging words have come to me from time to time.

Very few of them come from Christian families and the brightest spot in the school day has been the Bible lesson. I do not think in all the days that I have spoken before audiences I have ever been more in earnest or felt as great joy in

holding my hearers as in keeping the attention of these restless little boys and girls as we have talked over the sweet gospel story. Yesterday they all wrote me little notes telling me why they liked the Bible lesson best of all their lessons. Very quaint are some of the reasons. "Just because I like it." "Because it tells us about Jesus and He is so good to everybody." "It learns you how to be good and to be Christians and obey your parents and be kind to brothers and sisters, love Jesus and be true." "It is the best book to read, it tells you what to do." "It teaches us something about Jesus and God every day." "Because it leads us the good way to Heaven." "Because it tells us about old times." "It learns us to be good and kind and makes us study." "Because there are so many good verses in the Bible." Most of the answers are that they love the Bible lessons because it tells about Jesus, but one idle little fellow who has most certainly no seeming inclination toward early piety, very honestly confesses that he likes the Bible lesson best because he does not have to study it so hard as his other lessons.

We had a very interesting lesson one day on forgiveness which was afterwards very helpful to me in settling the childish difficulties of the playground, but in that connection asking the children whom we owed most to, one tiny Cherokee girl in whose home there has been much sickness, answered promptly "the doctor." Another little one was very certain that Matthew's occupation before he became a disciple was that of a "republican." It was very comforting to me one day to have one of my little ones who is hardest to control come and say "The things you teach us in the Bible lessons help me so much at home, they keep me from doing naughty things."

My first grade is made up of Creek, Cherokee and white children and the tribal and race rivalry shown by these little people is a very interesting study to me.

I hope that in the quarter just closed much has been gained in the way of discipline and of foundation laying and that in the months to come work may be done that shall be telling in its effects.

For myself I rejoice in the love of the little ones that has come to me and in the hope that at this most impressionable time in their lives some enduring impression has been made.

The six children from our congregation who had been sent to the convent school have all been taken out and placed in my department.

COLLEGES AND ACADEMIES.

FIFTY THOUSAND DOLLARS.

DESERVED—DEvised—DOING GOOD.

DESERVED.—Three hundred feet above the valleys it overlooks, four hundred feet above Cairo (thirty-six miles south), about one-half mile from the business quarters of the towns of Anna and Jonesboro (between which it lies), surveying the green fields and orchards of the fruit region of Southern Illinois, Union Academy has struggled during the ten years of its existence for sound scholastic work, Christian influence and recognition. It was organized under our College Board and has every year received some small aid toward meeting its current expenses, \$5,842 in the ten years. Its property, valued at about \$10,000, has been given by the people of the two towns and their vicinity. Its principals and teachers have lived on meagre and insufficient salaries rather than see the work fail. It has educated scores of boys and girls. More than a hundred of its pupils have confessed Christ in the course of their studies. It has kept out of debt. It has merited recognition. It needed and prayed and worked for an endowment of \$50,000.

DEvised.—Across the street from the Academy grounds lived Mr. Charles M. Willard, banker in Anna, in a large house surrounded by handsome grounds. He has been long a member and liberal supporter of the Presbyterian Church of Anna, has held many offices of trust and influence in the town, and once gave \$550 toward one of the Academy buildings. He died December 30, 1893, leaving by will his homestead, his library and other properties, valued in all at \$50,000, to Union Academy, for endowment purposes.

DOING GOOD.—The Academy will now enlarge its curriculum and do better work. It will doubtless secure from its resident friends money for another needed building. It will not after this year require aid from the Col-

lege Board. Look forward: Every year a band of young men and women, Christian and consecrated, will leave its walls for college or for active life, prepared to serve our Lord's Kingdom, attached to our own Church, a notable return on the money invested in this plant.

A score of academies and a score of colleges under the care of the College Board need just such endowment. Money left by will to "The Presbyterian Board of Aid for Colleges and Academies" will be wisely used and will work untellable good to this and coming generations.

COLLEGE MEN AS PIONEERS.

REV. GRANVILLE R. PIKE.

[The writer of this striking article was lately pastor at Fargo, North Dakota, and knows that of which he speaks. The reader will say, at the conclusion of his article: "Then we must see to it that as many as possible of these pioneer college men are Christians and Presbyterians."]

It is the misfortune of foundation work that it lies mainly under ground. Certain aspects of the influence of college men upon our national life and institutions are too obvious to need mention. It is easy, however, to overlook, and unless we direct our attention specifically to it, we shall overlook the fundamental and wide-reaching character of the part they have played in the vanguard of civilization.

The awakening of dormant faculties, the stimulus to individual activity, the impatience of narrowing restraints, which college training imparts have ever tended to make the educated man a herald of progress and the apostle of liberty.

The very corner-stone of our political existence was shaped by this fact. See John Winthrop, obedient to this impulse, coming forth from the halls of old Cambridge and marshalling his army of Pilgrims, more than half of whom were graduates of the English universities, to fashion in wisdom and right-

eousness the pillars of this Commonwealth essentially as they stand to-day!

It is remarkable how persistently our country's history has unfolded in accordance with this earliest type. While the civilization that should cover this fair land as with a garment has been weaving continuously through the web of circumstance, the flying shuttles of time have thrown the activities and influence of college men to form the pattern which it now bears.

There are other pioneers, it is true, but as a rule those who press farthest upon the frontiers are impelled by motives of greed or of personal advantage in some of its more sordid forms. As a class they are segregative, self-seeking, absorbed in the present. Into this inert and unformed mass, the college man, by virtue of his mental discipline, his balanced judgment, his broadened outlook, his high ideals, his conscious debt to posterity, comes as a constructive and formative power. With him comes law, comes regard of personal rights, comes social order, comes the school-house, comes the church, comes, in short, *the state*. Others may hew the timber, these build the edifice. Others may in themselves furnish the crude materials of society, these assemble such *disiecta membra* and animate them with purposeful and intelligent life.

Whatever remissness may justly be charged against the educated portion of our older communities with reference to their political duties, the charge does not lie against the college man on the outpost. Nothing short of personal observation can give adequate con-

ception of the amount, the quality, and the strategic value of the materials that college men are to-day, as they have been from the beginning, building into our social fabric. There is no speech sufficient to set forth how vigilantly they guard the fountains of influence in the formative period of our newer communities. It is in the college man that the demagogue finds his opponent; the political shyster, the exposé of his tricks. The knavery and danger of corrupt legislation, the deathly stream of public immorality, the multiform defects in the body politic due to low grades of public intelligence and morality, all these are opposed, and remedied, or removed by the educated man from the college.

Finally, as the culmination of his beneficence, to defend and maintain the past and guard the approaches to the future, he founds and endows another college in each of these new communities. This again becomes the seed-plot from which shall constantly go forth many others to continue for other places and other generations this same good work.

BELLEVUE.

A circular from the (State) University of Nebraska names fifty-five "Accredited Schools" which are visited, examined and ranked by the faculty of the State University. Only two of them stand at the highest possible point indicated by the University system of ranking, and the first of these is Bellevue Academy, connected with our own Bellevue College. This is a testimony to its scholastic work unimpeachable and strong.

MINISTERIAL RELIEF.

THE TREASURY.

The Board of Ministerial Relief, following the example of other Boards of the Church, is constrained to make known the alarming condition of its treasury. The falling off in contributions for current expenditure is beyond anything known in its history for many years. The unexampled stringency of

the times which has affected the receipts of all the Boards, has diminished ours to an extent that threatens an added sorrow to the already darkened homes of many honored but dependent ministers, worn-out in the service of the Church.

It is due to the churches that they should know this; and also that if the Board ad-

heres to the policy so often approved and endorsed by the General Assembly, "to distribute only what is placed in its hands," and if there be not prompt and generous aid sent to our treasury, even the present meagre appropriations to the worn out servants of the Church cannot be paid. But can it be possible that the people of God will allow the Church to fail in its promises made through the Board to these wards of the Church, upon the recommendation of the Presbyteries?

Will you not kindly read the report of the Ministerial Relief Committee to the Synod of Pennsylvania at its last meeting, which follows this paragraph, and ask yourself whether it is not true that "the Church owes them the debt and would honorably discharge it?"

REPORT OF THE STANDING COMMITTEE UPON
MINISTERIAL RELIEF TO THE SYNOD
OF PENNSYLVANIA.

The Chairman of the Standing Committee upon Ministerial Relief, at the meeting of the Synod of Pennsylvania held at Easton last October, was a brother held in high and deserved honor throughout the entire Synod, Rev. J. H. Mason Knox, D.D., LL.D. His report is here reprinted.

Anything from his scholarly pen is well worth a careful and thoughtful perusal. But there is probably no one in the Church better fitted than Dr. Knox to speak of the tender and sacred work of this Board. He has an unique position in its history, for it was through his hands that the first church contribution came to its treasury! This was shortly after the Ministerial Relief Fund was established by the Assembly in 1849, when he was pastor of the church at German Valley, N. J. The Board was established by the Assembly of 1876, taking the place of the Committee of the Trustees of the General Assembly to whom the work had been previously committed and Dr. Knox was appointed one of its corporate members. During all these intervening years he has been thoroughly conversant with its aims and plans, has been in the heartiest sympathy with its spirit and has given to the work itself a most unwearied and effective support.

The report drawn up by him and unanimously adopted by the Synod, should not only be read to the people from every pulpit within its bounds, but it should be thoughtfully read by all who are interested in the great and sacred work which the Presbyterian Church has intrusted to this Board.

REPORT.

The Committee on Ministerial Relief would respectfully report to Synod that reports of eighteen Presbyteries have been placed in their hands. There have been no reports from the Presbyteries of Butler, Carlisle and Erie, and none from the Missionary Presbyteries of the City of Mexico, West Africa and Zacatecas.

The Committee regret to be obliged to say to Synod that the reports received are not of a very encouraging character. In sixteen Presbyteries 140 churches have made no contribution whatever to the funds of the Board. Many of these churches are small and weak, and have not yet learned the lesson that the surest way to become larger and stronger is to give according to ability, be this little or great. Other of the non-giving churches are of considerable size and possessed of no little pecuniary ability, but are in danger of becoming less in both of these respects.

Nine of the Presbyteries reporting mention a falling off in contributions to this sacred cause; two others say there has been no advance in their gifts; and in these eleven indifference and apathy in regard to this interest seem to prevail. In the remaining seven Presbyteries more or less decided interest in the work of the Board has been shown, and there has been an increase of contributions. It is to be specially remarked that in the majority of these Presbyteries in which advance has been made, credit for it is given to the fact that in many, if not in all the churches, an elder was appointed, whose duty it was to take charge of this cause in his congregation and to keep the people informed of its needs and stimulate them to liberal giving to its funds.

In view of these facts, the Committee make the following statement: That the needs of the Board are great, greater now than ever before; that notwithstanding its very considerable permanent fund, the applications for aid so exceed the increase of income from this source, that, without the continued liberal and enlarging contributions from the churches, the Board will be compelled either to refuse worthy applica-

tions or to reduce the paltry amounts (maximum \$300) it is now giving to those upon its rolls of honor. The Church can afford to do neither of these things. To do either of them, all will agree, would be her shame; yet as things are, there is danger of this necessity being forced upon the Board. If it is, it is to be feared the Synod of Pennsylvania will have a large share in the responsibility of such action.

The Committee know of a certainty that the falling off of contributions to this cause, which appeals so loudly and so tenderly to every Christian heart, is not the fault of the people. No one of the beneficent agencies of the Church lies nearer to their hearts. They are in advance of the ministers and pastors in their interest in it; more willing to give to it than those who are over them in the Lord are to ask them to do so. It is not to be believed that there is a church in this Synod, however small, which would fail of an annual contribution to this cause, though it gave to no other, if there was made an intelligent and faithful presentation of its claims and an opportunity afforded to give even out of great poverty.

Experience has shown the excellence of the plan recommended by the General Assembly of devolving upon an elder in each church the gracious work of representing this Board to his own people, and securing for them the privilege

of making their gifts to its treasury. This has been effective wherever it has been tried. It was so within the bounds of this Synod in the last year, and it will be always. But what hinders the pastor or supply from urging this matter from a full heart for his brethren's sake, for the honor of the Church, for the glory of God? It needs only that this shall be done to reach great results. The Presbyterian people are not willing that the veterans in the work of the Lord, or those who have been weakened in their way, or the families left in poverty by those who have gone to their reward of righteousness, shall suffer for the want of the necessities or comforts of life, and this not because they are objects of charity, but because the Church owes them the debt and would honorably discharge it.

The Committee have but a single resolution to offer, to wit:

Resolved, That the Synod commends most heartily the Board of Relief to the increased liberality of the churches, and earnestly adjures the Presbyteries to take such action for the presentation of its claims that no church within their bounds shall fail to have the opportunity to show its appreciation of its blessed work by a contribution to its funds after such presentation has been made in its hearing.

In behalf of the Committee,

JAB. H. MASON KNOX, *Chairman*.

PUBLICATION AND SABBATH-SCHOOL WORK.

WORDS FROM MISSIONARIES.

We give the following gleanings from letters received from missionaries laboring in different portions of our extended field.

GEORGIA.

I JUST CAME OUT TO THANK YOU.

We spent last week at the ——— Mission Sabbath-school (colored), near Savannah, Ga. The work there is assuming larger proportions, and growing in favor with the people of that community. The village lies partly outside of the corporation limits of Savannah. The people generally are non church-goers. The children and youth, prior to our organization, were not taught to "remember the Sabbath Day to keep it holy," They thought at first that we had gone out there to torment them. Many of them are now in our Sabbath-school. The school

is under the care of the Ezra Presbyterian Church, of which the Rev. Luther Hubbard is pastor. Last Sabbath, just before we closed, an old woman rose up and asked permission to say a word. She said: I am a widow woman; that young man over there (pointing to a youth in the Bible class) is my son. Before you started up your Sunday class he used to be ringleader of them boys out yonder on the common. He done served out one sentence in the chain gang for bad doings. To-day my boy is here reading the Bible. Praise God! Glory to God! I just came out to thank you for what good you did me. God bless you all. The young man wept aloud, while his gray-haired mother wept and talked. The scene was touching in the extreme.

In the hall where our school is held Rev. Mr. Hubbard has organized a day school. He hopes to organize a church here by Spring. I saw in

the school last Sabbath many bare-footed and poorly clad children. This has been a very hard year in Georgia, and there is greater destitution among us than ever before in my experience. The scholars in all our Sabbath schools need help in the way of clothing.

WASHINGTON.

NO PREACHING BY ANY DENOMINATION.

The early part of this quarter I made a trip to the eastern part of Lewis Co., State of Washington, forty miles from railroad, among the Cascade mountains. A good deal of the way I had to follow a trail through the woods and climb over the steep sides of high mountains and across deep cañons. It seems strange that people should want to push through such places far beyond civilization, to find a home, but that is the way the country is being settled. On Sabbath morning I had the privilege of preaching to a good congregation who had assembled in a rude building made of split boards, without a window, the cracks in the walls and roof and an open door being the only avenues through which the light could come in. A Sabbath-school numbering thirty meets here. At ——— I found an older and better settled community, but no Sabbath-school. I had the pleasure of starting one. So also at ———. These communities are not supplied with preaching by any denomination.

You will readily perceive that in this work the Sabbath-school missionary is a John the Baptist preparing the way for the home missionary. I have found several communities where a home missionary is very much needed.

IOWA.

The great need for the Sabbath-school missionary is illustrated by the following incidents.

NEVERTHELESS, WE ORGANIZED A GOOD SCHOOL.

In the month of July I visited a neighborhood seven miles from ———, Iowa. At the second house I called at the lady told me that they would like to have a Sabbath-school but did not think it possible to organize one as she had called with another lady on all the families in the neighborhood and found so little interest that they had given up the idea in despair. This statement was corroborated by her friends; nevertheless, we had a meeting that same evening and organized a good school.

One would suppose that in Iowa there would be little need of a Sabbath-school missionary,

but the reverse is true, for where the country is thickly settled we find the most promising fields. It is not uncommon to find districts as large as an average township without a Sabbath-school. Wealthy farmers send their boys and girls to the cities to school.

Often it is impossible to find a superintendent in the neighborhood. I organized one school where the superintendent—a school teacher—travels fourteen miles every Sabbath to take charge of the school.

MANY HEARTS HAVE BEEN LIGHTENED.

The last three months has been a time with us when many hearts have been lightened and many homes made happy through the blessings flowing from our tent work. This community had the reputation of being a hard place. Christians had become very careless, and the Sabbath-school was almost dead. But during these services the Spirit of God awakened Christians not only to pray but work. More than twenty souls were born into the kingdom, the family altar was restored in many homes, the Sabbath-school increased, and a cottage prayer-meeting was held every week.

At another point a family consisting of father, mother, daughter and a little lame boy became interested. The little fellow would walk over a mile on crutches in order to attend the children's meetings. In this vicinity, two Sabbath-schools were greatly blessed and one of them kept from disbanding.

The special work that can be done for our boys and girls at a time like this is inestimable in training and educating them in God's Word.

MICHIGAN.

I HAVE TRIED TO KEEP TRACK OF THOSE BOYS.

Some seventeen years ago I organized a Sabbath-school at ———. It was a new section of country and we made a thorough canvass of each family and had the children and most of the parents out the first Sabbath. At the close of the session after organizing the school the adult members agreed that they would try to educate as many of the boys for the ministry as they could from year to year. Three are now in the ministry and another is preparing himself for it. Two others are thinking of it. There have been many deaths in that vicinity during these seventeen years, but not one has been taken who was not trusting in Jesus, with the exception of three or four young children whom the blessed Saviour has taken in His loving arms. There

are only four persons in the district who have not given their hearts to Christ.

"Still another field comes to my mind. The Sabbath we met to organize was so stormy that only eight boys and one lady were present. The lady consented to superintend the school. It was a log school house and all the seats were made

of slabs. I have tried to keep track of those eight boys. Three are ministers of the Gospel, one a doctor, and, like St. Luke, "a beloved physician." Two of the others are Sabbath-school superintendents. Dear teachers and superintendents, be not disheartened nor discouraged. Let no obstacle turn you from your work."

FREEDMEN.

SAMPLES FROM OUR LETTER FILE.

There is no doubt but that the general interest in the work of any of our Boards would be greatly increased if in some way the many letters that are received from the workers in the field could be brought distinctly before the minds of the many earnest friends who have a general knowledge of what is being done, but fail to be touched by that peculiar influence that arises from definite knowledge connected with specific cases. One of the hard duties of those who read these letters is that of being compelled often to say *no* under the conviction that there is certainly some one in the great Church at large who would supply the needed aid were the facts only clearly known, and the pressing wants of this or that case distinctly apprehended. Perhaps it might serve to awaken and increase a general interest in our work, to give short extracts from various sources—not so much for the purpose of making special appeals, for special cases, as to present, here and there, such side-lights as will enable all who read these extracts to form a more intelligent and comprehensive conception of the great and growing need of more money, for the general fund, out of which the Board, in its wisdom, may distribute on the line of proportion and relative importance.

1. "I am truly glad to say my church building is finished, and I do humbly accept the congratulations of the Board, and am glad of the pleasant letters you wrote to — and —. They have been my friends from the first day I landed here, and have helped me faithfully in my church building. My work is winning now. We have, it is said, the prettiest church in the

city, and I have good congregations to hear me preach. I have worked hard and think I have made good friends for myself and my work since I have been here. I have yet much to do before my church is finished. My seats have to be paid for, and the reflectors, and we are absolutely compelled to have a bell. The Sabbath-school is splendid, and the day school the same. I am almost, it seems, broken down. Please call on us this winter if you can."

2. "Your more than welcome letter was received this morning. I am so thankful for the good news that my heart is overflowing with joy and gratitude to you and the donors of the garden seed. My prayer goes up to the Triune God that he will bless, sustain and encourage you by directing and commanding those who know Him, as well as those who do not regard Him, to give of their substance that you may be able to meet the increased claims, obligations, demands and duties in this great aid service to those whom He hath chastened, smitten and humbled. I shall carry out your instructions and suggestions to the best of my ability, and in the fear of God to whom we must give an account."

[The seed referred to was sent by Messrs. Landreth & Sons, Philadelphia, Pa., and Messrs. D. M. Ferry & Co., Detroit, Mich., in generous response to letters written from our office.]

3. "Our school is in excellent condition and doing a good work. The teachers are all at their posts. Our church work has been greatly injured by the cyclone. The vegetables under the ground were destroyed by the salt water. Our people feel this loss much, as these are their main support, especially at this season of the year, but are not wholly discouraged. They claim better times are coming. The Lord will provide."

4. "Our report does not report so well, this month, as the grip required part of the time of

one of the teachers which necessitated [closing the school sooner than we meant—also, very inclement weather helped matters along. We are sorry it is so—since our term is short without the loss of a day. Our little orphanage has been much afflicted within the last two weeks; but, we hope for better days and a Happy New Year.”

5. “Our building is not finished inside, but we hope by another winter to have it done. Many thanks to the Board. Do pray for us that God may bless us in our work. This is a hard year with us and the people to whom we are preaching. The people have not the money to pay. I have been receiving from them for pay on salary anything they could let me have, that I could use, in order to teach them how to give. You know I told you that if they paid \$100 they would do well. They have paid more on building than on salary. My other church has it on their heart to build. We started to raise the money on Thanksgiving day and raised \$14. Since then we have raised \$50. When we get better buildings people will attend church more in the Winter.”

6. “This is a very promising point; and, if rightly managed a grand work will grow up here. We are gaining ground. Several, during the last quarter, have united with our church. As soon as we can get a house to worship in, and teach the people what the Presbyterian Church really is, we will have but little trouble. Some look upon the Presbyterian Church as a great curiosity. They come to our Sunday-school to see how we teach the Bible. We pack the shorter Catechism into them every time they come. In order that the work may grow, and the people be kept together, we give most of our time here. The school which was organized the 1st of the month keeps us here. We have too many points to do well at all of them and work up the school at the same time. I hope God will bless the Board and that the officers of the Board will be able to do all that is in their mind and heart to do.”

7. “The sad news of the loss of our church and school building has, no doubt, reached you. Only a few desks were saved. The week of prayer had been observed by the students and was continued this week. There were three conversions. Some eight persons expressed a desire to unite with the church. Some interest was taken in the meeting and it was prolonged until 9.30 p. m. About midnight the fire broke out. Miss — was just going to bed and gave the alarm. The flames were in the belfry. Soon

the whole town was awakened and black and white worked with a will to stay the fire and save the dormitory. The women prayed for its safety, and one little girl fell on her knees and prayed “Lord have mercy and save the dormitory. Save it, Lord, save it for Christ’s sake.” She declares, now, that the Lord saved it because she prayed. Only hard work, with prayer, saved it; but a number of the windows were broken, the spouting injured, furniture and some dishes broken. One girl was hurt. A trunk fell on her.”

8. Another fire. “You have received ere this my telegram announcing the total destruction of the Boys’ Dormitory. It caught from a defective flue while we were at Sunday-school. The wind was very high—blowing almost a blizzard. In twenty minutes after the discovery it was in a sheet of flames. The young men had labored very hard to make their rooms comfortable and had just finished, Saturday night, putting on paper upstairs. Three slept up stairs and six down stairs. The ones that slept up stairs lost everything except what was on their backs, and their Bibles and catechisms. The others lost part of their things. Only a few pieces of furniture were saved. In the moment we knew not what to do—whether to send them home or try to keep them; but, after seeking guidance from the Lord, decided to keep them, believing that “He will provide.” Of the nine boys eight of them are self-supporting and are among our best students. I have succeeded in renting a small house, just below the church, waiting to hear from you.”

9. “Neither one of these churches have a suitable place of worship. At — there is an old, open, rotten log house into which the rain and wind pours. At — there is a new open log house through which the wind whistles. We have no stove. They have to make a fire outside and warm well before they go in, and the congregation has to run out at the time of service to get warm.”

10. “It is with pleasure that I write you. We have just closed a series of meetings. The work has been wonderfully blessed. The church has been greatly revived and many new ones have been added to the church. We had 29 professions. Our work this year is very hopeful and encouraging. We have a school work connected with this church which begins every year after Christmas. It is very important and beneficial. We have started a work in —. The work there has a bright future and is filled with grand possibilities. I have been preaching there ever

since September. The work is being built up. The young people are anxious to have Presbyterian work there. The people do not have any preaching of any note; therefore, there is the greatest need of the plain, simple truth. We are unable to teach all the week and keep up both these fields—in fact will have to give up the work at ———, or my school. I know the Board is pushed to the utmost. I appreciate the urgent demands continually coming to you for help, and the limited amount you have; but, is it possible for you to give us something in the way of supporting a teacher so that I can continue to preach to these people who are suffering for want of the simple, plain Gospel of Jesus Christ? Can you help us? If you can do anything, please do it."

11. A letter from an Elder in the white church at Columbus, Ga. (Southern), concerning the

death of one of our faithful colored ministers—Rev. J. H. Bergen:

"I received your favor in reply to my telegram announcing Mr. Bergen's death. I came out of a sick room to attend the funeral. Took our pastor, Rev. Dr. Carter of the First Presbyterian Church, and had services at Bergen's church. I was obliged to go back to my room where I have since been engaged in fighting the grippe; and am but just out, hence the delay in writing to you. Bergen was one of the best men I ever knew; simple, single-hearted and sincere. His sole aim was to serve his Master, and I doubt not he has entered into rest. I buried him properly, and the total expense does not much exceed \$35. I think he owes only small amounts, and if you see fit to send me a check for what is due him, I will disburse it and make due report to you."

E. P. C.

Rev. J. R. Ramsey writes to us of Robert Johnson, lately deceased:

His life was intimately connected with the missionary work among the Creek and Seminole Indians. At first a slave, his time was hired by the missionaries to aid them as interpreter. His knowledge of the language and manners of the Indians qualified him in a remarkable degree for that important work. He was a zealous Christian, and was willing to do anything, even to risking his own life, in helping to preach the Gospel and in conducting the Indian schools. He once put himself between me and a drunken Indian who was threatening my life, as we were returning from a preaching appointment. The Civil War, in which he served as a useful Union soldier, made him a freedman, and by improving his consequent advantages he afterwards became well-conditioned in life. After that strife was ended and the Indians settled in peace in their homes, he stood beside me amid the falling snow one February Sabbath, to interpret for me while preaching to the Seminole congregation that was too large to be contained in any house in their country at that time, and to assist in organizing the Seminole Presbyterian Church and in administering the ordinances, when twenty-five new members were baptized. His skin was very black, but there was no man more respected and loved by the good of all colors than he.

What has the color of a man's skin to do with his respectability, anyway, unless it is colored by rum?

AFRICA IN CURRENT HISTORY.

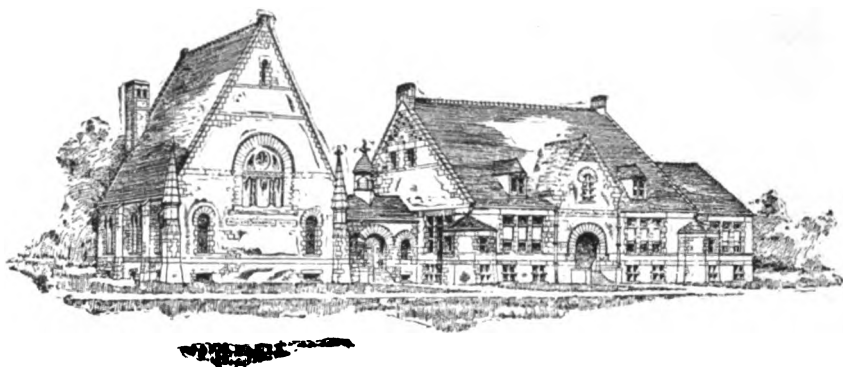
For several years past and probably for several years to come the news which will tell most in the world's future history is that which comes from Africa.

A French military force has lately entered Timbuctoo in the very interior and most inaccessible part of the South Sahara neighborhood. France proposes to control the whole of this territory, and she reaches Timbuctoo from the north by way of Algeria and from the west by way of Senegal.

Timbuctoo has been an almost unknown city, visited very rarely, and generally by Europeans only in disguise. The information is too meager as yet for us to understand the full meaning of this occupation. So far as we know the force is a small one, and a small force could have no chance in case of opposition.

We have no question that France intends to make Timbuctoo a great centre for its influence and power, nor that Northwest Africa will be finally under French control. It is often said, and truly said, that France has shown no great aptitude for colonial enterprises owing to a lack of surplus population. But she has put Algeria under civilized conditions, and Frenchmen may multiply more rapidly in the colonies than they do in their own country. The partition of Africa will afford a great outlet for European population and enterprise and will have a great influence on the world.—*The Independent*.

EDUCATION.



AUBURN SEMINARY.

We are enabled this month, through the courtesy of President Booth, to present to our readers several views of Auburn Seminary. The above view represents Willard Chapel, erected by the daughters of the late Sylvester Willard, M. D., as a memorial of their father, an old and inestimable friend of the Seminary. It is built of gray limestone with trimmings of red sandstone. It will seat about 300 persons. The Welch Memorial Building is of the same material as the chapel. It is connected with it by a corridor. Class-rooms with all the latest conveniences are to be found in this beautiful building. The means for its erection came from the generous bequest of Dr. Welch combined with a large gift of Mr. Henry A. Morgan of Aurora.

The second view is a picture of the interior of a student's room in Morgan Hall, which was built for the Seminary at a cost of \$100,000, the gift of Col. Edwin B. Morgan of Aurora. It will accommodate seventy-six students, each with a study and a bed-room. The neat and substantial furniture can be partly seen in the picture. The rooms have steam-heat and gas, and the halls have city water. There are besides bath rooms, reading rooms, reception rooms, and reference library.

The third view is a picture of the interior of the library. This building was erected in 1872 by Mr. W. E. Dodge, of New York, and Col. Edwin B. Morgan, of Aurora. It contains 21,226 volumes and 5,235 pamphlets.

The Seminary, while recognizing the necessity for high scholarship and endeavoring by all legitimate means to foster it, has an intensely practical aim, and seeks to send forth ministers ready to cope successfully with all the great problems of the present age.

THE DAY OF PRAYER FOR COLLEGES.

In many schools, colleges and churches earnest prayer was offered to God on Thursday, January 25th, for the young men now under training in our institutions of learning. The Church ought to be watching eagerly for the answer to these prayers. The probabilities are all in favor of permanence of sentiment as to religion on the part of young men going forth from our colleges at their graduation. In the case of a large proportion of them it is now or never. Statistics gathered by the Intercollegiate Y. M. C. A. show that there are in the colleges of Canada and the United States 70,419 young men. Of these 38,327 are professed Christians and 32,092 are not. Let the Church keep on praying that these men may be

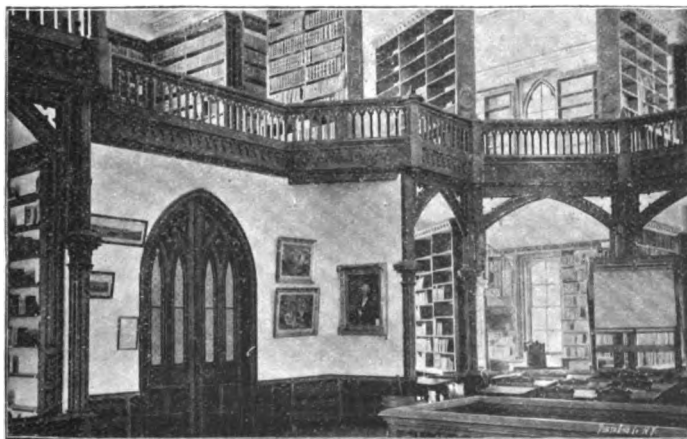


INTERIOR OF STUDENT'S ROOM.

promptly led to Christ, and that they may consecrate the training and the learning which they are receiving to Jesus Christ to whom the devoted allegiance of their lives is due. Let the Church keep on praying that from the ranks of these trained men great numbers of recruits may be gotten for the holy ministry. There was a revival of religion in Yale College in the days of Pres. Timothy Dwight. A number of men brought to Christ at that time in the College gave themselves to the work of the ministry. It has been found that 50,000 persons were converted under the labors of these men from Yale College in one generation. What may we not hope for if the Church is prayerful and in earnest now?

WHO COVETS A GREAT PRIVILEGE?

There are a number of very promising men who have not yet reached that stage of their study when the Board can take them under its care and aid them. One of these men has the best record for scholarship in the institution where he is pursuing his studies that can be shown for 21 years. He is not only one of the brightest but one of the best men that the college has had. He is an orphan. The Church should care for him as her beloved child. One year's help, to the amount of \$80, will bring him to that stage when the Board can take him up and carry him along. The same may be said of several other choice and well-tried young men. It would be very cheering if some of our friends



INTERIOR OF LIBRARY.



OWASCO LAKE.

would send in to our treasurer special contributions for these cases.

COLLEGE AND SEMINARY NOTES.

CORNELL UNIVERSITY is said to have a student-tribunal corresponding in general character to the "College-Senate" of Amherst. It has taken in hand the frauds practised in the examination rooms. One student has been convicted and suspended from the university for a year.

At LINCOLN UNIVERSITY the Rev. Robert L. Stewart was inaugurated as professor of Pastoral Theology, Evidences of Christianity and Biblical Archaeology on the 23d of January. The charge was given by the Rev. William A. Holliday, D.D. On the afternoon of the same day the Rev. J. Aspinwall Hodge, D.D., was inaugurated as professor of Instruction in the English Version of the Bible. The charge was given by the Rev. George T. Purves, D.D.

Our GERMAN THEOLOGICAL SCHOOL AT DUBUQUE has an endowment which yields only \$800 per annum. It seems to some observers a crying shame that an institution doing a work so unspeakably important should not be better provided for; and that so much suffering should be exacted of professors and of students.

President Warfield of LAFAYETTE COLLEGE pleads in the *Forum* for the reform of foot-ball games, and not their overthrow.

The governors of MCGILL UNIVERSITY have offered the position of principal, made vacant by the resignation of Sir William Dawson, to Prof. Henry Drummond.

DRURY COLLEGE, at Springfield, Mo., after paying off a debt of \$45,000, has raised \$75,000 more to add to \$25,000, offered conditionally by

Dr. Pearsons of Chicago. Another gift of \$25,000 is now offered from the same source on the same condition. Mr. M. L. Gray, of St. Louis, gives \$25,000 to endow a professorship in his wife's name.

The UNIVERSITY OF CHICAGO has received the gift of the "Kent Chemical Laboratory" building from Mr. Sidney A. Kent of that city. The cost was \$235,000. Mr. Rockefeller has given to the same institution \$50,000 to be expended on books.

PARK COLLEGE has received a free scholarship in the "Schultze School of Music" in Kansas City for the benefit of some student who shows aptitude and willingness in the study of music.

At CUMBERLAND UNIVERSITY it is proposed to make the Seminary Course to consist of three years instead of two, as heretofore. Our Cumberland brethren are finding a short-cut into the ministry unwise.

The OHIO COLLEGE ASSOCIATION, in session at Columbus, O., from December 26th to December 28th, discussed foot-ball games and the gymnasium. The feeling was strong against foot-ball as at present conducted. Reform was considered essential. The gymnasium, with its related field-day and out-door sports, and possibly military drill, was commended as the thing best adapted for athletic culture.

The UNIVERSITY OF PENNSYLVANIA has now a collection of ancient cuneiform inscriptions and other fruits of Assyrian exploration surpassed only by those in the Louvre and in the British Museum.

HARVARD UNIVERSITY had last year a deficit of \$25,000. Six of the instructors have been dismissed as a measure of economy.

Thoughts on The Sabbath-school Lessons.

March 4.—*Selling the Birthright*.—Gen. xxvi: 27–34.

A mess of pottage weighed against the privileges and honor and blessings of the first born son; present gratification against hopes that reached away on into the future and even to later generations. Esau was not the last man who made that mistake. The comforts and pleasures of this world have proved too strong a temptation for many a soul upon whom a noble choice would have conferred the privileges of an heir of God; who have preferred temporal things to “an inheritance incorruptible and undefiled.”

The Interpreter has them into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world, is it not, good Sir?

Thou hast said right, said Interpreter, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas, it was also showed thee, that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God. John Bunyan.

March 11.—*Jacob at Bethel*.—Gen. xxviii: 10–22.

Our Heavenly Father often surprises His children, as he did Jacob, with a message when it is least expected. It is not always a

vision of angels; sometimes it comes through the sweet words or caresses of a little child, sometimes through the written word or counsel of a trusted friend, sometimes through the printed message of God's own word, sometimes the still small voice of the Holy Spirit; but it always means comfort or cheer or strength, just what the anxious or weary soul needs. It always brings with it the assurance, “Lo, I am with you alway.” So, whatever the difficulties or perplexities, however darkly the mists and shadows may gather around, the trusting child of God may say with confidence, “Surely the Lord is in this place.”

March 18.—*Wine a Mocker*.—Prov. xx: 1–17. (A Temperance Lesson.)

One of the phenomena which sorely puzzled early Arctic explorers was that under the power of grog they were less sensible of cold, but more quickly succumbed to its effects. The studies of the physician soon made it plain that the nerves of sensation being partially benumbed, men could not realize the cold; while the nerves of automatic play, being also affected, the blood was thrown to the surface to lose its animal heat by rapid radiation, and death was the result. Another of the deceits of strong drink is in the counterfeit of strength which it presents in its victim. Nothing is more common than great mental excitement existing side by side with decreased physical power; and the most common of all results, in such a crisis is the final prostration and complete collapse of the one thus affected. Nervous excitement is a close counterfeit of muscular power, but is, in truth, its very antipodes. The experiments of the physiologists with innumerable living creatures show most conclusively that the body is weakened by alcohol just as surely as the brain is unnaturally excited. Interior.

A Blessing to all Nations.—Gen. xviii, 17–21. (A Missionary Lesson.)

If the condition of our fallen world was such as to call for the sacrifice of Christ, then the condition of heathenism in our day would require the sacrifice of Christ at the present hour, had it never been made before. If this is true, then this grand fact comes to the front, that after eighteen hundred years of

delay, the Church of Christ, with a finished atonement, a printed Bible, the co-operation of the Holy Spirit, and an unparalleled array of magnificent material resources, has the privilege of accomplishing triumphantly a service which is worth the sacrifice of the Son of God. If Christ had never given Himself, He would be ready to do it now for the heathen world of our present day, and what He would be willing to lay down His life for the sake of accomplishing, He calls upon His Church to do in His name, with the surpassing promise of His own presence and leadership, and the assurance of success. "The brother for whom Christ died," says Paul; "the brother for whom Christ *would die*," says the Spirit and Providence of God to a Church holding in her hand the sacred trust of the Gospel, and possessing the material facilities, the spiritual resources, and the readily accessible power to bring this world into subjection to Christ before another century of modern missionary history shall close.

James S. Dennis, D. D.

March 25.—*Review.*

We have been studying about *beginnings* during the past quarter; the beginning of a race, the beginning of a nation, the beginning of sin, the beginning of salvation. And from it all, what have we learned?

What have we learned about *man*?

We have learned that the *natural* man is weak and easily led astray; that it is only the man of *faith* who looks beyond himself and lays hold upon divine strength, who can fulfil the purpose of his being and be justified in the sight of God.

What have we learned about *God*?

The same lesson that Moses learned in that wonderful moment when "the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

The same lesson that Moses taught again after forty years' experience of God's dealings, "He is the Rock, His way is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He."

The first glimmerings of that most precious of all lessons that was not perfectly revealed until the fulness of time had come; "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

The Resurrection of Christ.—Mark xvi, 1-8. (Easter Lesson.)

The open, empty grave is as true a symbol of the Gospel as is the cross. Many persons seem not to understand this. They realize the importance of the death of Christ on the Cross by which He made atonement for us. But they do not understand that the truth of the resurrection of Christ occupies such a vital place in the Gospel. It is one of the great pillars on which the arch of Christian doctrine rests. . . . A Christ that did not rise again cannot do anything for us. His death availed not for the taking away of our sins. He can do nothing for us as Friend and Helper and Saviour, if he is yet in the grave. A Christ that is not strong enough to overcome death for himself cannot overcome sin and death for his people. . . . What comfort for you would there be, if you lay a captive in a great fortress, and one came to deliver you and fought and died on the walls, yet not accomplishing your rescue! What comfort would it be to penitent souls to learn that the Son of God loved them in their sins and came to deliver and save them, but died in the undertaking! Our preaching would indeed be vain if it could tell only of the dying of Christ and not of His rising again.

J. R. Miller, D. D.

How calm and beautiful the morn,
That gilds the sacred tomb,
Where Christ the crucified was borne,
And vailed in midnight gloom!
Oh, weep no more the Saviour slain,
The Lord is risen, He lives again.

Ye mourning saints, dry every tear
For your departed Lord,
"Behold the place, He is not here!"
The tomb is all unbarred:
The gates of death were closed in vain,
The Lord is risen, He lives again.

Now cheerful to the house of prayer
Your early foot-steps bend;
The Savior will himself be there,
Your advocate and friend:
Once by the law your hopes were slain,
But now in Christ, ye live again.

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN AT HOME.

MRS. THOMAS CARTER.

"I know just about what that sort of article is without reading it! You strike it every time in the "Home Department" of something or other. It says to split the kindlings, and draw your little sister on your sled,—or,—if you are a girl,—to wash the dishes on Saturday, instead of going chest-nutting with the rest of the girls,—and most generally to amuse the baby, because mother has a headache! I've read it forty times, if I have once!" That's the juvenile view of the title, and not far wrong either. The child has wit enough to perceive that Christianity at home finds expression in very practical, homely ways,—and that, however, much change and variety there may be in the duties required outside the home, those inside the home have no new motives, or improved methods of expression, but rest on the same old and time-honored foundation of "loving one another," a foundation just as secure to-day as if it hadn't been in use for hundreds of years,—and written about, thousands of times, too! So, though the dishes and the kindlings may not happen to lie in our path, and the maternal headaches may be lacking as an incentive to gentleness,—are we not honestly glad that the principles of action are just the same to-day as when Jesus gave them to his disciples—his learners—centuries ago,—that every act built upon this old foundation is the kind of character-building that counts most for time and eternity? Our teacher knows that we are more teachable when we are young,—and the fact that he has adopted us when young lays upon us the responsibility of learning more than those who come to Christ later in life. He says in an especial sense to his *young* disciples "Learn of Me."

The old Thirteenth of Corinthians cannot be improved upon as a sermon for the young Christian at home. Text and heads and application are all there. It will not let you stop at the family affection, which is ready to

nurse each other in illness, to stand up for each other when calumniated,—to talk kindly of each other. That we all have, of course,—but it goes on down to the steady thoughtfulness for each other that "*never faileth*,"—and the unselfish sympathy with each other that never "*seeketh its own*."

In these days when Christian Endeavor work utilizes some of our energies, and there is such large scope for our various gifts in church and mission channels—there is special need of emphasizing home duties to keep the balance even. There is need of perpetual "lookout" work in the home. We do not want to be one-sided Christians. Probably you and I both know the energetic member of a committee, or the church-worker—(no Mrs. Jellyby, but the genuine, practical, successful kind,) whose enthusiasm is the real thing and we love her for it. Yet you and I both know that she demands a little more than her fair share of sympathy at home, and puts a little strain on the patience of the rest of the family, and sometimes you think laughingly of what was said of Jacqueline Pascal and her plain sister, Gilberte. "One saint or one genius in a family generally gives the other members of it plenty to do; and when genius soars, there is need of someone to clear up after it!" We forgive Jacqueline Pascal, who was both a saint and a genius, for making life rather uncomfortable and unsatisfactory to the tireless and admiring sister who "picked up after her;" but those of us who are neither saints nor geniuses need to pull ourselves up sharply once in a while, and see to it that we are taking our fair share both of the work and responsibility of the home-making, or, at least, giving due credit to those who do the larger share.

The home is a joint stock concern. If you don't put much in, you must not expect to get much out. If you are so absorbed in your own study in the evening as to be impatient with Johnny who is in despair because "*poteram*" isn't in the dictionary; if you are interested in the news of the day but think it a bore to answer the questions of those of the family who have no time to read the papers; if, in general, you have

small interest in their pursuits, it is hardly fair to expect them to have an eager delight in yours. If you join in a game with the youngsters in a martyr spirit, (because, forsooth, you might be doing something so much more improving to yourself) you must not expect them to be wildly enthusiastic over your sisterly devotion! "Charity seeketh not her own."

I have in mind two young friends who go to the city for work and study each day. When No. 1 comes home at night, he brings a fresh, breezy atmosphere with him. He has met some friend, he has heard a good story, and he tells what interests both the children and the old folks, until they all feel that they have had the fun of going to the city, without the work. No. 2 comes home feeling that he has worked very hard, and the family really ought to recognize it more than they do. It "makes him tired" to hear Johnny forever talking about stamps. Only one thing irritates him more than to be questioned about the day's doings, and that is—to be let alone! Then he is sure he is neglected. He doesn't see why his folks can't make it as pleasant for a fellow, evenings, as Will's folks do. Why, there's a perfect rush to entertain Will when he comes home. Perhaps when he is a grown man he will say that he "might have been a different fellow, if he had only had more encouragement at home!" Selfishness so distorts his eyesight that he cannot see that he has overdrawn his account even when he reads "charity envieth not:—is not easily provoked."

But you are not necessarily hypocritical in being more considerate of outsiders than of your own family. It is often pure laziness. It is easier to show kindness in spots, than to "be courteous" throughout.

We can all make our own personal applications of Paul's sermon, to suit our circumstances. In one home, love expresses itself in cheerful attentions to the old—in another, through countless tiresome, scrappy sacrifices which don't win gratitude from anybody in particular. You may need to curb your ambition in study, in order to share the family burdens too heavy for the rest, while

your next door neighbor needs to express *her* love for her parents by more faithful and persevering study. "To every man his work;" but the same wise teacher, and the same text for all—unselfish love.

The only thing in which charity and selfishness come near each other, is that charity *ought* to begin at home, and selfishness generally *does*. Give a little time to honest self-examination, and don't relegate it all to New Year's day, or birthdays, either. I know, as "King's Daughters," you have a good motto about looking "forward, not backward," and retrospection is not good as a steady diet, but it will be as wholesome a tonic as a drink of boneset-tea, occasionally; and you won't be apt to take so large a dose as to make you morbid. It has a magic power sometimes, and it may "the giftie gie us, to see oursels as ithers see us." We may find, to our surprise, that we are dishonest partners in the Joint Stock Co. of Home, and have for years been drawing out an interest sadly disproportioned to the capital we put in.

But if we examine ourselves by the successive verses of that thirteenth chapter, it will draw us into deeper waters. True love desires the best things for its beloved. "It is harder to speak about Christ to your brothers and sisters than to any one else?" Yes, I know it is. "You are so conscious of your inconsistencies in Christian living when you speak to them?" Exactly. It's being hard is no reason why you young Christians should shirk it. "I write unto you young men because ye are strong." As for your inconsistencies you don't *want* to lose sight of them. If praying and working for your brother or sister keeps the enemy in sight, and gives you an added motive for fighting him, so much the worse for the enemy and so much the better for your Christian life. You help yourself in helping your brother.

Two young fellows were away at school. The younger, Tom, was not a Christian. When home for vacation, a fellow endeavorer asked the older brother: "Are you on the lookout for any one especially, at school?" "Tom, every time," answered the boy, "*and Tom knows it!*"

O boys and girls in the Home, you are

"your brothers' keepers" in a sense deeper and truer and tenderer than you know—and only the Master Himself can teach you how to be true to your responsibility.

A PLEA FOR MISSIONS.

JULIA R. CUTTER.

Dear Lord, and can it be, that we must plead
For thee, and that, too, with thy very own,
Who owe to thee, not only life and strength
And all that they hold dear of earthly good,
But even more, their hopes of happiness
And Heaven? But, yet, dear Blessed One, 'tis true.

Too often mid the daily cares and strifes
Of this vain world our thoughts with other things

Are filled, and we forget thy dying love
For us, how thou did'st leave thy home of light,
Thy throne above, and come to this dark world—
Become a babe, and then through all the years
To manhood, toil for daily bread,—forget
Thy weariness and pain, how thou did'st heal
The sick, comfort the sorrowing, and bless
Thine enemies—e'en those, whose cruel scorn
Did mock thy woes—and nail thee to the cross.
'Twas sorrow borne for us—that we might live,
Sorrow too deep for human heart to know
That through it all, accepted we might be,
The sinful for the sinless, evermore.

And, yet, dear Lord, our hearts are cold,
We know thou givest all we have and are,
And still, we hoard our gains and call them
ours,

While souls are perishing for whom Christ died,
Because we care not, give not of our store,
To send the Gospel to those distant climes.
Forbid it Lord, that we should careless be,
That we should turn a deafened ear, to calls
For help to send abroad the joyful news
Of Jesus' love—of sins forgiven—of Heaven!
O, may it rather be our hope and aim,
Each day, to love and serve thee more and more,
All that we have and are to own is thine
In time, and through a blest eternity.

A TOUCHING LETTER.

The following letter was addressed to the editor by one whom he has only known as a correspondent, a diligent and grateful reader of *THE CHURCH AT HOME AND ABROAD*, and a fervent lover of Him whose work it represents and advocates.

It is very evident that she did not intend

it for publication. But surely she will not blame us for giving it to our readers with no hint of her name or place of abode.

Dear Sir:—For several years you have sent me the *CHURCH AT HOME AND ABROAD*; am very much interested in all Church work; think it a valuable work. Let me thank you for sending it. Failure of crops by the great drought for the past two years, the low price of grain has made money very scarce. Our church doors are closed for the present. The death of Elder B. was a great blow to the Church. Our members were few—no young folks in the Church. They marry, then go West or South. Mr. M. had charge for over a year. He is now Synodical Missionary. In May my youngest daughter was married by my bedside, as I was stricken down with paralysis. The doctor thought I had but a few hours to live. My work was not done. I feel thankful my eyes were not affected; it is such a pleasure to read the precious promises. The Bible is my constant study. I have plenty of time to prepare for the other world. Sometimes the thought comes: "How do I know that I am a Christian?" Is it Satan tempting me? Some have been cured of paralysis more by prayer than medicine. We had a good Sunday-school. I had charge of the infant class for seventeen years. I did love the work—hope some good seed was sown. My daughter has united with the Presbyterian Church where she lives. If my life is spared hope to send \$1.00 this Spring. I may recover, if it is the Lord's will. Pray for me, I cannot get out of my chair without help. I wish that I could kneel in prayer. The Lord hears if only in a whisper and while we are lying on our bed. Am I not correct?

It is hard for me to write.

Your Sister in Christ.

Many of our readers will be glad to unite in the prayer that goes up from that bed of helplessness, never doubting that "the Lord hears if only a whisper," or even a heart's desire of one too weak to whisper. Neither need she be troubled because she is unable to get out of her bed and kneel. "The Lord looketh on the heart." Her *soul* kneels to Him.

Of course, we shall send our magazine to her—dollar or no dollar. The generous do-

nors to our *Benevolent Fund*, will not wish her ever to send that dollar, if it would deprive her of a single comfort.

Yes, the Lord is able to cure paralysis with or without medicine. He is able also to keep a paralytic able to think, and pray, and

read and write, so as to be a co-worker with the strongest and busiest of us. We welcome this sister to the goodly fellowship of "shut-ins," to the happy company of those who "have done what they could," and especially to all the loving family of readers of *THE CHURCH AT HOME AND ABROAD*.

MISSIONARY LIFE IN AFRICA.

REV. R. H. NASSAU, M. D.

[A letter from Dr. Nassau to the Christian Endeavor Society of the First Presbyterian Church of Chestnut Hill, Philadelphia, has been handed to us with his kind permission to make use of it in the *CHURCH AT HOME AND ABROAD*. We gladly give some vivid and delightful picturing of African scenery and missionary experience to our readers.]

Dear Friends :—I promised you a year ago in accepting your handsome gift of funds, for the purchase of my traveler's tent, that I would write you a "tent letter." That was my hope when (as at that time) I expected to resume, what has been my role of labor here, *i. e.*, that of a pioneer. But subsequent events seemed to shut me off from that form of life which, however difficult it may be, I seemed fitted for, had become used to, and really prefer.

The exigencies of mission requirements led the majority of the members of the mission to locate me at Gaboon, in the beginning of this year, in charge of the vacant Gaboon church. Of this their action I was informed before I left America. Physically the position is a very easy and comparatively comfortable one—the most comfortable in the mission. The station and church are the oldest, having been commenced fifty years ago.

Gaboon is at the sea side, with conveniences of stores, a harbor with occasional shipping, and three mail steamers monthly. One can take an afternoon stroll on the beach and meet some white gentlemen dressed as in Philadelphia. But I would rather be back among the new populations, not building on other men's foundations.

My situation at Gaboon Station is different from anything I have experienced in all my missionary life. Hitherto I have always had entire charge of a station—its finances, school, church, etc., and have always had a table and a home of my own.

At present the missionary force at Gaboon Station is arranged as follows: Mr. C. A. Ford, (lay missionary), in charge of the station, its

finances, and its secular employees; Mr. Presset, (French teacher), in charge of the school; Mrs. P. C. Ogden in charge of the household and woman's work. I have entire charge of the church, its prayer-meetings and pastoral work. We three board with Mrs. Ogden. I have my own room. I am with the other three members of the household during the day and at the table. But I prefer to find most of my social life among the natives in the evening. It was my custom for the last twenty-five years. In my own home I gathered the natives about me in the evening.

Now, I often go out and spend the best part of the evening in the villages, with some Negro young gentlemen and ladies, or with the entire heathen, for entire heathen are still there, after fifty years. A constant flow of new population is every year emerging from the wilds of the forest.

I arrived at Gaboon on Friday, September 22. My first work, before preaching the next Sabbath, was to bury an English trader who had died on the Saturday. I left my boxes and trunks unpacked, and made no effort to place myself "at home" till I should revisit my loved Ogowé—loved for its toil, for its trial, for its success.

On Monday, October 9, by French mail steamer, I came the seventy-five miles to this Cape. On Thursday, October 12, a little forty-ton river steamer trading launch gave me passage up the two hundred miles to Talaguga by Tuesday A. M., October 17. It did not travel at night. One night anchored in a lower part of the river, where there are few people and long reaches of papyrus, it seemed very lonely.

Even the forest sounds, and wild voices seem to increase the sense of desolation. There is the occasional bellow of a hippopotamus, the bark of a crocodile, the whistle of plovers, the heron's discordant note or the cry of a startled forest bird.

In the adjacent papyrus marsh frogs were busy at their concert.

In the darkness, lighted by a few stars, I could see against the dark mass of green, the white flowers, large as moon flowers, of a trailing vine, from which the night wind was bringing sweet scents to my nostrils.

I was lying on the deck under my mosquito netting, unable to sleep, for thronging memories.

There was a Babel of voices forward on the little vessel's deck, proceeding from the crew and some native passengers. I recognized the various dialects. A little English, some Kroo (which I cannot understand), some Fang, mostly Mpongwe; a little French. They gradually ceased, one by one, as apparently they prepared

for sleep. Suddenly, a voice broke gently on the air, swelling with confidence as it proceeded in its solo in the Benga dialect—the dialect with which I am most familiar. I listened, charmed with the familiar melody, the well known words, the dialect (unusual in the Ogowe) and the memories it brought up. It was Mrs. Mary Latta Nassau's Benga translation of "There is rest for the weary." More than twenty years after her death, and far, far away from Corisco, where she had written it, in the Ogowe, where very few Benga come, I was being rested by the voice of some Benga employe of the steamer, who probably had not been born when she died.

Verily, they do rest from their labors, and their works and their words do follow them.

A JOURNEY TO ALEPPO.

Our readers will remember the "*Message To Our Church From Aleppo*" so earnestly and forcibly presented in our January number, (page 24) by the pen of Rev. George E. Ford, of Sidon. His closing sentence was: "It would be grand to make a clear increase of men and means for this new mission; but if that cannot be, let us at least so stretch and readjust our present agencies as to give to the needy thousands of Aleppo their due proportion of the bread of life."

This stretching and readjustment had already been earnestly begun by the Syria mission sending "one of its most efficient and trusty evangelists" to begin the work in Aleppo. The mission took this action at a special meeting in June last.

In November a visit from one of the ordained missionaries was thought desirable, and the duty of making such a visit was assigned to Rev. W. S. Nelson of Tripoli. From letters giving account of his journey and visits, we find room for some extracts which afford glimpses of the scenery, the people, and the work now undertaken.

He went up by steamer to Alexandretta, (another name for which is Iscanderoun), and thence proceeded on horseback through a wild region not wholly free from perils of robbers. He writes of this interesting journey as follows:

The first day I crossed the coast range, having magnificent views in all directions, and came down towards the plain of Antioch north of the great swamp which borders the lake itself. The lake seems to be nearly equal to Tiberias.

The next day we rode from sunrise to sunset with a rest after noon, and spent the night sleeping on a village threshing floor under the bright starry sky. At 2 a. m. I was up rousing my man and getting ready for the march. About three o'clock we filed out of the village with two armed men who were to be our guard and guides until daylight. We were twelve hours from Aleppo, and, resting two hours on the way, it was not more than an hour before sunset when we entered that city.

Aleppo lies low, so that it did not appear until we were close upon it, in this respect being like Hamath. However, the appearance of the city



ALEPPO CASTLE.

is far finer than any other thoroughly oriental city I know. The castle is in fair preservation on its hill which rises well above the city. The minarets are like those of Constantinople. The mosque domes are lead-roofed. The houses and public buildings are large and high and built of very white lime-stone which gives the city a dazzling appearance in the sun.

The people are very cordial. I should think there were 100 present at my first service. M. Yuakim (our evangelist) is doing well and has regular audiences of forty or more on Sunday and Wednesday night, and feels much encouraged. The people want a foreign missionary

and schools for both boys and girls. I do not feel sure yet what is best nor what we should recommend to the Board and ask for. But this great city should not be left with no work except the Turkish service for the little handful of strangers who have settled here from Aintab and elsewhere. The city, as a whole, is hardly less Arabic than Beirut.

We learn later, that the Board now recognizes Aleppo as belonging to the Tripoli Field, but does not see the way clear to station an ordained missionary there. The native evangelist ought to have our prayerful sympathy.

The smallest nation on earth is on the Albert Island, a small speck of land that rises out of the southern seas in the vicinity of the Marquesas group. The island is only about five miles by three in size, and has a population of just ninety-six persons. The government is paternal in form. Mr. Richard Wright is the official patriarch.

A Christian lawyer has rented valuable property in Pretoria, the capital of the Transvaal, to the Cape General Mission, at five shillings per year, and has built a church, night school and missionaries' quarters. Through this city tens of thousands of natives pass on their way to the gold and diamond mines.

Mr. CHAO, a native helper of Rev. F. H. Chalfant, met a man named Wang, who proved to be somewhat of a philosophical turn of mind. When Mr. Chao intimated that idolatry was a foolish institution, Mr. Wang observed "Yes, there is no mistake about it! A man may burn a thousand cash worth of incense, and never get the least benefit."

Further along in this interesting comparison of religious feelings, Mr. Chao, the helper, made the following observation. "You see, it is just this way, a man will feed a chicken just so long as it lays eggs, but when it ceases to lay, he kills it. Now it is not so with God. He nourishes mankind even when he gets *no eggs* in return." This surely was an original and forcible metaphor to set forth the patience and mercy of our Heavenly Father.

Children's Church at Home And Abroad.

Our little Presbyterians probably know who Theodore L. Cuyler is. If any of them do not, no doubt, their mothers do, and have heard him preach or have read some of his instructive books and delightful newspaper articles. He is known everywhere as a faithful and able minister and a very strong temperance man—"a right up and down teetotaler." I am very glad that he has written the following letter to the young readers of the CHURCH AT HOME AND ABROAD. It will show them that he was a temperance boy and so grew up naturally and healthily into the temperance man that all the world knows him to be.

Perhaps it will make you laugh to learn how his good mother helped him to become a temperance boy. I hope that none of you have needed just that help from your mothers, but, if you have needed it, I hope you got it.

I should like to have any of you write back to Dr. Cuyler in these pages, and tell him and us all what you think about what he writes to you—and what you think the Bible teaches about it—and what you mean to do about it. Whatever you write with the approval of your mothers, I mean to print, unless there should be so many such letters that I cannot find room for them.

Dear Children:—I read with great interest what "H. A. N." said in the last number of this paper about "A Cruel Tyrant." I used to hear sometimes his eloquent pastor whose voice thundered against all use of intoxicating drinks by old or young people. My pastor also preached (as all ministers ought to preach) against drinking what the Bible says "bites like a serpent, and stings like an adder." My good old mother whipped me once when I was a little boy because I had drank some "cherry-bounce," an intoxicating drink which I had found standing on my grandfather's sideboard. Soon after that, the "Temperance Reform" started and my grandfather put all kinds of alcoholic liquors out of our doors; but I never

forgot that flogging; it made me *bounce*, and I hated the sight of liquor from that time.

When I was ten years old I signed a *pledge* never to touch any intoxicating drink and I have kept it ever since. On the wall of one of my rooms hangs a family temperance pledge which I and my wife and children have signed. I wish there was just such a pledge in every family, for the best way to get rid of that *Cruel Tyrant* is to lock him out of every house. The right time to stop drinking liquor is *before you begin*. Nothing in this world produces more misery, disease, poverty, crime and destruction of souls than intoxicating drinks! I do hope that every boy and girl that reads this will make a solemn pledge that they will never touch a drop of anything that makes people drunk. Then try to get other children to do the same thing. Don't play with the snake, and you will never get stung.

Yours lovingly,

THEODORE L. CUYLER.

THE CHILDREN'S SABBATH.

"And call the Sabbath a *delight*, the *holy* of the Lord."

How to secure that the Sabbath shall be just that to the children in her home, a day to look forward to with eager anticipation all through the happy week-day life—a day to look back upon with loving memories through long years of mature life, and at the same time a day kept holy to the Lord, is one of the problems over which many a mother's heart is studying and puzzling and praying.

Church for those who are old enough, Sabbath-school with its varied exercises, and perhaps a Junior Christian Endeavor Society meeting may fill up part of the day, but there come hours when the Sabbath-school book is finished, the mother's voice is weary with reading aloud, and restless little people, really trying not to think longingly of the doll baby that was put lovingly to bed on Saturday night or of the new skates that cannot be tried until Monday morning, come with the question, "What can we do that is good for Sunday?" How shall we answer?

Several of our religious papers have given helpful and suggestive articles on this subject at various times, and from such sources and from personal experience we have collected some practical hints to pass on to the readers of our magazine.

BIBLE PICTURE BOOKS.

Our bookseller will offer us a fine assortment of these from which to make our selection. But the home-made Bible scrap-book, for which the children themselves collect and paste the pictures, serves a double purpose in the making and the subsequent use. With some one to tell the story about each picture, the charms of those pages will not soon be exhausted and the little ones will delight to repeat the stories to each other. To vary the interest, let them take turns in opening the book at random to find a picture to talk about; or one may find a picture and describe it to the others, letting them guess what story it illustrates.

A *Missionary Scrap Book* will serve some of the same purposes, with the additional one of giving valuable help at the mission band meeting.

BIBLE CHARACTERS.

The old game of Twenty Questions may be adapted to Sabbath use with interest and real profit. "I have a character," announces the selection in thought of some Bible person whose name is to be guessed by the others, who are at liberty to ask questions. There will perhaps be some monotony in the frequent choice of Moses and Joseph and Peter by the younger members of the circle, and some wild guesses that it must be Moses, when told that the "character" was good, although previous questions had brought out the information that it was a woman. But Bible knowledge will be increased by the exercise and wide awake minds will lay hold upon new characters from the Sabbath-school lesson or the reading at family worship to use in this Sabbath game.

SCRIPTURE ACROSTICS.

For those who are old enough to write and to look up texts or subjects, acrostics may be prepared, a series of questions, the first letters of the answers to which will spell some Bible name or text.

For example:

Who was sold by his brethren? Joseph.

Who hid fifty prophets in a cave? Obadiah.

Who prayed to God for a son? Hannah.

What great general was cured of leprosy? Naaman.

These may easily be made more difficult for the older children, or they may be given references or set to select texts from the large Bible, whose initial letters shall spell their own or some other name.

SCRIPTURE ENIGMAS.

Selecting a Scripture text, for example,

"Blessed are the pure in heart," prepare such a study as the following.

I am composed of 24 letters.

My 4, 8, 15, 2 was the first king of Israel. Saul.

My 21, 2, 18 was a priest. Eli.

My 7, 22, 19, 18, 17, 2 was cast into a den of lions. Daniel.

My 23, 8, 20, 22, 1 hid the spies. Rahab. And so on until all the letters are used.

SCRIPTURE CLOCK.

Draw on the slate or cut from paper a circle. Divide it by lines into twelve parts, numbering them I, II, III, IV, etc., like the face of a clock. Then let the child select and write as neatly as possible a text in each section, each one containing the number of words indicated by the numeral.

ALPHABETS OF TEXTS OR NAMES.

Scripture texts beginning with the successive letters of the alphabet may be recited in the twilight hour, or as many names as possible beginning with each letter; and if the reciting of a verse or the mention of a name calls out a Bible story or a little talk from father or mother, about the truth suggested, so much the better.

CAPPING VERSES.

Instead of taking the letters of the alphabet in order, No. 1 may recite a text, No. 2 follow with one beginning with the first letter of the last word and so on. Stanzas of hymns may be used in the same way.

BIBLE SPELLING.

From a box of letters select those that will spell a Scripture name. Mix the letters and let the child try to arrange them correctly. Each child should be expected to tell something about the person whose name he has spelled.

Our list of hints could easily be lengthened, and to make it as helpful as possible the editor asks the mothers and sisters and teachers who have anything to add from their own experience, to send it to him. He would also like the names of those books that you have found most useful for Sabbath reading with your children, with the names of authors and publishers, and the names and publishers of good Scripture games, blocks, dissected pictures and maps.

Can we not help one another in this way? And will it not be one way in which we can "bear one another's burdens and so fulfill the law of Christ?"



A SAWMILL IN SHANTUNG.

REV. W. M. HAYES.

Simple, isn't it? Only a log usually about seven or eight feet long, stood up on end, and tied by a rope to a stake driven in the ground. The rope is twisted up tight, and then a heavy stone hung to one end of the stick to keep the rope taut.

Sometimes the top of the log is too high for the men to start the saw, then they lean two pieces of plank, one against each side, and stand on this inclined plane, until they have sawed down far enough to let them stand on the ground. If the log is too long for that, they let it lie on the ground, and saw it lengthwise, from end to end. It would take a long time to saw out enough boards for a house, wouldn't it? but then the Chinaman's house has no floors, except the ground, no facing around the doors and windows. No lath to plaster on, or sheathing for the roof, so he only needs boards enough to make three or four doors and a few slats

for two or three windows. The rafters and beams are made of poles and pieces of wood too small or too crooked to be sawed.

Boards are mostly used to make tables, bureaus and such things, but most of all for coffins, and logs can usually be had only in coffin lengths, or in pieces twice that length.

When the missionary in North Shantung builds a house, it is different, and as there are no forests, the first thing is to go to the port and buy the logs, which come across the sea from Manchuria, then men are hired to carry them where the house is to be.

All the lumber he uses, lath, window sash and all, has to be sawed out of these logs by hand, and so are the boards out of which our bedsteads, tables, chairs and other furniture are made, so that while the workmen only receive from ten to twelve cents a day, yet the furniture will cost almost as much as it does here.

Other sawmills? Oh, no. The only mill I

ever saw run by water power was one used in grinding up little pieces of wood to make incense for burning in worship to their gods and dead ancestors.

A. L. O. E.

Those letters would make a real word if they were written close together, but those little dots spoil them for any good spelling and show that each letter stands for a separate word. I have heard two explanations of the letters—that they might mean *A Lover of Everybody* or *A Lady of England*. I believe that the second explanation is the right one, but either of them would describe the good woman who always used those letters as her signature, and who died in India on the second day of last December. Her real name was Miss Charlotte Tucker and she was a Lady of England, having everything that money could buy to make her home and her life comfortable and happy. But she was so truly a Lover of Everybody that she was always anxious to help every one whom she could reach to be good and happy.

Among the people whom she loved and worked for were the boys and girls of England and America and she wrote a great many books to interest and help them. Perhaps you will find some of them in your Sabbath-school library, and if they seem to you a little dull and old-fashioned, beside the many newer and fresher books that are written in these days, I am sure that you will believe that the kind woman who wrote them had a heart very full of love for her young readers; and I do not doubt that many of them were helped by her books to overcome faults that have not gone out of fashion yet.

But when Miss Tucker was fifty-four years old, so old that most of us would have thought that we could not undertake a new life and a new work, she decided that she could not stay in England, where there were so many good earnest people to do the work, but that she would go as a missionary to India, where she had lived for a few years when she was a child, and do what she could to help the people of that heathen land to understand about Christ and to love Him. For eighteen years she has been doing such work, living a simple, quiet, godly life, using her money and her strength for the people among whom she lived.

She learned two languages and wrote more than one hundred books and tracts for the people of India; she visited the Hindu and Mohammedan women in their homes telling them of the

love of Jesus and of the home in heaven that he has prepared for them; in the Boys' Boarding School at Batálá she knew every boy and was always ready with her advice and sympathy. Some one said of her, "I never saw her for even a short time, without getting some good and helpful thought to carry away with me."

But at last the strength that had been used so industriously and so unselfishly gave way and the beautiful life ended. There were many hearts to feel sad as the quiet form was carried to the grave, and it was not only the boys who had been her pupils, and the missionaries and Christian friends who had worked with her, but Hindus and Mohammedans who showed their respect and love by joining the funeral procession.

A Lady of England, giving up her home and spending eighteen long years in work for the people of India; a Lover of Everybody, reaching out a helping hand and speaking and writing helpful words to make other lives happier and holier. Was it not a beautiful life that ended on that December day?

"Even as the son of man came not to be ministered unto, but to minister." F.

Book Notices.

FROM ISLAND TO ISLAND IN THE SOUTH SEAS, OR THE WORK OF A MISSIONARY SHIP, by George Cousins. London Missionary Society.

This little book retells in condensed and graphic form the story of missionary work in the South Sea Islands, in order to illustrate the pressing need of more adequate means of communication for the furtherance of the Gospel. Almost a century has passed since the London Missionary Society bought its first missionary ship, "The Duff," which carried the pioneer missionary bound to Tahiti, and almost half a century has gone since the first "John Williams" was bought with the gifts of the children and youth of the British Isles, a memorial of the martyr of Erromanga. Three ships have successively borne this honored name, the third having been in service a quarter of a century. It is now about to be supplanted by a fourth, a steamer this time, the better to secure safety, speed and efficiency. The Society is relying confidently again for the funds—over eighty-three thousand dollars—upon "the zeal and liberality" of its "young helpers." This story of the missionary ships cannot fail to kindle afresh the fire in these young hearts and stimulate to renewed and adequate effort.

PENTECOSTAL HYMNS.—Abridged edition of 64 advance pages. 10 cents per copy; \$10 per 100. Postage \$1 per 100. Hope Publishing Company, 56 Fifth Avenue, Chicago.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BLACKWOOD, WILLIAM, D.D., LL.D.—Born in the parish of Dromara, County Down, Ireland, June 1, 1804; graduated from the Royal College of Belfast; licensed by the Presbytery of Dromore August, 1834; ordained by the Presbytery of Belfast February 17, 1835; pastor of the Church of Holywood, near Belfast; pastor of church in New Castle-on-Tyne; called to the Ninth Presbyterian Church in Philadelphia, Pa., 1850; received to the Presbytery of Philadelphia as a Foreign Minister on Probation, April 15, 1850; preached his first sermon in the Ninth Church April 14, 1850, from Jno. i, 12; continued to supply that church during his year of probation; received to full membership by the Presbytery of Philadelphia, April 10, 1851; and installed pastor of the Ninth Church September 17, 1851; released from pastoral charge with the title of Pastor Emeritus, November 3, 1890; died in the city of Baltimore, November 13, 1893.

NEVIUS, JOHN LIVINGSTON, D.D.—Born, Ovid, N. Y., March 4, 1829; graduated, Union College, 1848; Princeton Theological Seminary; ordained, Presbytery of New Brunswick, 1853; missionary, Ningpo, China, 1854; pastor, 1856-60; Japan, 1861; Tung Chow, China, 1861-64; United States, 1865-71; Chefoo, China, 1871-93. Died, October 19, 1893. Married, 1853, Miss Helen Coan, of Ovid, N. Y., who survives him.

PORTER, ALEXANDER.—Born, 1806, in County Derry, Ulster, Ireland; came to America, 1820; graduated from Princeton College, 1833, and Princeton Seminary, 1836; licensed by Presbytery of Wilmington, Del., Oct. 15, 1836, and ordained by same Presbytery the following spring. First seven years of his ministry were spent in Mifflin Co., Pa., Cumberland Co., N. J., and West Nantmeal, Pa. In 1843 he was installed over a group of churches in and near Mt. Pleasant, Pa., serving them nine years. Pastor of church, Portsmouth, Va., three years. In 1855 moved to Girard, Pa., remaining nine years, and thence to Edwardsburg, Mich., two years, and in 1868 to West Liberty, Iowa, remaining nine years. From 1877 to his decease he lived in Iowa City, unable to undertake the labors of a pastor. Died Dec. 5, 1893. Married to Miss Harriet Newell Moon, Philadelphia, Oct. 8, 1844. She with two or more children survives him.

SIMPSON, ANTHONY.—Born in Wellington, England, 1832; educated at Ackworth Quaker School in Yorkshire; came to this country, 1848

married, 1854, Helen C. Campbell, who became the mother of his four children; served as chaplain in the Union army; his first pastoral charge in Toronto, Canada; stated supply of church in Olympia, Washington, 1867; in Cornwallis, Oregon, 1868-70; Presbyterial Home Missionary of Presbytery of Oregon, 1871—again at Cornwallis, 1878-80; Independence, Oregon, 1881-83; returned east, preached occasionally, but held no regular charge. Married, 1882, Mrs. E. S. M. Gross, who and his four children, by the first marriage survive him. Died in Philadelphia, Jan. 17, 1894.

Gleanings

At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—The recent census reveals the fact that there are forty-seven Buddhist temples in this country.

—Talitha Kumi is the appropriate name of a Girls' Home in Jerusalem, in charge of German missionaries.

—The Anglo-Saxon race is forever organizing societies to help some one, says Dr. Strong in *The New Era*.

—Two sailing boats, conveyed from Jaffa to Jerusalem by rail, have recently been placed on the Dead Sea.

—“He is the king of this age,” said a Hindu as he bought a Gospel, and expressed a desire to learn more of Christ.

—A work that requires no sacrifice, said Gen. S. C. Armstrong, does not count for much in fulfilling God's plan.

—The natives of Orissa, India, are good listeners. They repeat the last word of a sentence to show that they understand.

—The native ordained pastors of India have increased by ninety per cent within nine years, says the *Missionary Review*.

—“Health-leave” is the more hopeful term used by one missionary society to designate what is usually called “sick-leave.”

—I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—*David Livingstone*.

—He who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth.—*Canon Farrar*.

—A miserly man who insisted that he was a proportionate giver, explained that he gave in proportion to the amount of religion he possessed.

—All the languages spoken in Africa south of the equator, except those of the Hottentots and Bushmen, are of the Bantu family.

—Says the *Indian Witness*: Sutti and some forms of infanticide still remain in proof of the former prevalence of human sacrifices in India.

—Rev. Mr. Batchelor labored among the Ainus three years before one convert was baptized. In 1891 there were only nine converts.

—The Turkish Government has granted the London Society permission to build in Jerusalem the hospital for which they have so long been agitating.

—Said Mrs. H. R. Thornton, whose husband was murdered at Cape Prince of Wales: We did not fear the people when they were sober, but we feared from the whiskey.

—The Young Woman's Christian Association in Jerusalem, with about 80 members, has an average attendance at the weekly class of 25 to 30.—*Christian Intelligencer*.

—China is to be the great missionary field of the next half century. In possibility and prophecy it is the grandest missionary field on this planet, says a missionary.

—In Sitka, says the *Indian Advocate*, when an Indian wife has lost her husband by death she goes into mourning by painting the upper part of her face a deep black.

—“In deference to the scruples of Jewish and Christian residents” the governor of Syria declines to grant a native of Damascus a license to establish a brewery in Jerusalem.

—“Send a full-blooded Christian after him,” said a Quaker in a convention of Christian Workers, in reply to the question, “What shall we do with the full-blooded Indian?”

—It is estimated that during this “century of missions,” for every Christian won from the heathen by spiritual birth, seventy have been added to the heathen by natural birth.

—The fact that seventy missionary societies in non-Christian lands use the English tongue is mentioned by Dr. J. B. Helwig as an indication that English is to be the universal language.

—Young men connected with a society formed to oppose Christianity now come to the dispensary at Manipay, Ceylon, as patients, and hear every day in song and story of Him who came to save.

—Though the temptation to smuggle liquor into Alaska is great, yet the Collector of Customs, upon whom is laid the duty of preventing it, has been furnished with only a single row boat with which to patrol and guard 3,000 miles of coast line.

—Lizzie Hansel, a young woman of Vancouver, lately rescued by the Salvation Army from a degraded life, has volunteered to care for the Chinese lepers on an island in the Gulf of Georgia.

—It is not improbable that Mashona was Ophir, since the quantity of gold then used was enormous, and no old-world country except Mashona was capable of supplying the demand.—*The Interior*.

—At a recent meeting of the Calcutta Monthly Missionary Conference the majority were in favor of granting to women-missionaries the privilege of baptizing converts in the Zenanas.—*Missionary Link*.

—“To show people that the Indian is the same as the rest of us, if given the same advantage in life,” is the purpose of *The Indian Helper*, edited and printed by the pupils in Carlisle Indian Industrial School.

—A missionary in Turkey, attempting to make a sick old woman understand the freeness of the Gospel, at last said: “It is God's backshish,” and the poor creature joyfully grasped the truth. Recently 170 have been baptized.

—*Native Opinion*, a weekly journal published in King William's Town, South Africa, in the Xosa, the oldest of the Bantu family of languages, is the direct outcome of missionary labor. The Xosa is spoken by 200,000 people.—*Missionary Link*.

—“Marienstift” (Mary's Foundation) is a children's hospital in Jerusalem, established in 1872 through the generosity of Mary, Grand Duchess of Mecklenburg-Schwerin. The 300 children here sheltered and cared for every year enjoy the blessing of a genuine Christian home life.

—Of Ai Nong, a Laos convert who died recently, a missionary testifies: When he once learned a thing was wrong he studiously avoided it; when he learned that a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born of faith.

—The pariahs of Southern India endure outrageous oppression because 2,000 years of slavery have made them cowards, and because they half believe the dogma of their caste neighbors, that their suffering is just retribution for the sins of their previous lives.—*London Spectator*.

—After much hesitation, writes Bishop Hirth, of the Roman Catholic Mission in Uganda, I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it.

—In the Bantu family of languages, writes Mr. F. H. Kruger, the singular and plural are distinguished by prefixes. In Tabele the singular for "the" is *ou*, the plural *ma*. Therefore *ma Tabele* means men of the tribe of Tabele. If you say the *ma Tabele* you double the article.

—On Chicago Day over 700,000 people were at the great Fair, and the centre of attraction was two Indians. One had signed the deed for the territory on which the city stands, and the other was the son of the man who gave the place its name, Chicago.—*Hon. Seth Lou, LL. D.*

—The Presbyterian churches in Louisville, Ky., support an orphanage twelve miles from the city. It is the annual custom, says a writer in *The Evangelist*, to bring the orphans to the city to attend a Union Thanksgiving service, after which the members take the children home to dinner.

—The late L. W. Pilcher, D.D., President of Peking University, said of his first return visit to this country, that he came home to reinforce himself by Christian associations for the awful struggle of maintaining a Christian faith amidst the sin of myriads who surrounded and pressed upon him.

—A literary graduate, after carefully reading a copy of the Old Testament which he had borrowed of the late Dr. Nevius, gave his estimate of its teachings in a statement chosen from the Chinese classics: "A religion that keeps the heart, cares for the body, harmonizes the family, and gives peace to the empire."

—Said Keshub Chunder Sen: "Our hearts are touched, conquered, overcome by a higher power; and this power is Christ. Christ, not the British Government, rules India." Mr. Mozoomdar, his successor in the Brahmo Somaj, declares that "Christianity has made no scratch on the surface of Hindu society."

—For its own sake the United States should pass a law forbidding Americans to engage in selling or sending spirits to Africa. Commerce requires such action, for rum is rotting out the rich heart of Africa, and the Congo natives are ceasing to be customers for the manufactures of America and Europe.—*The Interior.*

—In China tiger's bones are given to the weak and debilitated as a strengthening medicine; and those who cannot afford such an expensive luxury may yet obtain some of the strength and courage of that ferocious beast by swallowing a decoction of the hairs of his moustache, which are retailed at the low price of a hundred cash (8½ cents) a hair.—*A. W. Douthwaite, M. D., in Methodist Review of Missions.*

—Miss Annie R. Taylor, who made a remarkable journey over "the roof of the world," and has now organized a mission for Thibet, believes we have received no orders from our Lord that are impossible to be carried out, and that when He said "preach the Gospel to every creature," He knew all about Thibetan exclusiveness.

—The recent attempt to revive Hinduism, writes Rev. J. H. Wyckoff, is generally acknowledged by the educated classes to be a failure; and the efforts of the Hindu Tract Society are becoming less and less active. Nothing else could be expected of a movement that has its root in national pride and not in religious conviction.

—The year 1900 will probably find a million Methodists in India. The proportion of home funds now used in this work cannot be kept up. The entire missionary collection of the M. E. Church will not be enough for India in 1900. Resources must be tapped and developed in India. *Rev. C. B. Ward in Gospel in All Lands.*

—A Brahmin who had come to a hospital in Ceylon for treatment, at first refused to listen to the reading of the Bible, and declared that he was not a sinner. But when the first chapter of Romans was read and explained he confessed that in his heart he was sinful. He accepted a copy of the New Testament, and read it with interest.

—Rev. Naomi Tamura, believing a pure home to be the foundation of a civilized nation, invites to his Industrial Home bright young men too poor to obtain an education without help. They enjoy Christian influences, support themselves by their own industry, and prepare for training in the higher institutions of learning.—*Japan Evangelist.*

—Pleading for a Christian University in India, the Rev. Ernest A. Bell calls attention to the fact that the five Government universities are pledged to religious neutrality, have no care over the morals of their students, and have not the faculty of theology. That university lacks too much which can never confess the only wise God, and can never build men into Him in whom are hid all the treasures of wisdom and knowledge.

—After the second battle of Bull Run, when the wires were down and the people in a fever of anxiety for news, a letter addressed in Stonewall Jackson's hand-writing reached the post-office at Lexington, his home. Many were eager to know how the battle had gone, and the letter was hastily opened. It read as follows: "Dear Pastor, I remember this is the day for the collection for foreign missions. Enclosed find my check."

—When the life of a father in Korea is in danger, and other remedies have failed, writes Harriet G. Gale in *Missionary Link*, a broth is made for him of his daughter's hand. No dutiful daughter would think of refusing to lose her hand for this purpose, and one who has thus saved her father's life is almost worshipped by the family.

—Mr. Ishii in Okayama has undertaken the work of caring for discharged prisoners, who find society turned against them. By a striking providence he was enabled to save two of this class who were on the point of self-destruction; and he has now opened a straw-matting manufactory to give such men employment.—*Missionary Herald*.

—Mohammedan law is based on the theory that right and wrong depend on legal enactment, and Mohammedan thought follows the same direction. God may abrogate or change the laws, so that what was wrong may become right. Moral acts have no inherent moral character. God is not thought of as a moral being.—*George Washburn, D. D.*

—Whatever gives a new interest widens and enriches life. The Missionary Society has dispelled ignorance, enlightened the members concerning foreign countries, awakened thought in regard to the practical working of heathen errors, given enlarged ideas as regards the manners and customs of the nations of the world, and shown the beneficent effect of the influence of Christian enlightenment.—*Belle P. Drury in Sunday School Times*.

—When visited by cholera and other epidemics, says a writer in *Methodist Review of Missions*, the people of China are cut off by hundreds every day, and their only resource is to propitiate the evil spirits supposed to cause the disease. Every Spring they organize gaudy, idolatrous processions, hoping thereby to escape the annual visitation of the pestilence, the germs of which are breeding in the gutters of the streets through which they parade.

—The Berbers, inhabiting the four Barbary States, are not barbarians, but are the greatest and most interesting nation of North Africa. Though considered uncivilized they are far from savages. Their stalwart frames and sturdy independence fit them for anything. Lack of homogeneity, their weak point, has split them into independent states and tribes. Far more open to Gospel effort than the Arabs and mixed races at their side, only one or two missionaries have yet labored among them.—*J. E. Budgett Meakin in The Independent*.

—While the position of women, as determined by the Koran, is one of inferiority and subjection, there is no truth whatever in the current idea that, according to the Koran, they have no souls, no hope of immortality, and no rights.—*George Washburn, D. D., in Contemporary Review*.

—There are in Turkey many Mohammedans who are total abstainers. Yet the Mohammedans of Turkey as a whole are no more total abstainers than any European people taken as a whole. The censors at the custom house have confiscated the *Union Signal* because it is not to the interest of the government to have the people taught not to drink liquor.—*Dactian in The Interior*.

—Mr. Ward continues: Providential indications have led Bishop Thoburn to take up valuable tracts of real estate in India, Burma and the Straits. Now let some noble man of wealth give a million dollars to invest in productive landed property, where native Christians may, under wise management, develop no small part of the money needed in the near future.

—There is no more pitiful story, writes S. J. Humphrey, D. D., than that of the Hindu mother who has lost her child, walking in the fields and peering wistfully into the eyes of dumb beasts, of loathsome reptiles, and of odious creeping things, in the dim hope that through the windows of their eyes she may catch some glimpse of the soul of her lost babe.

—One of the perils of the Church, deadening her spirituality and threatening her very life, is her wealth, which is largely held as *personal*, without just ideas of stewardship or accountability. The pouring abroad of this superfluous wealth would bless the givers no less than the receivers. The blessing is of infinite worth compared with the sacrifice necessary to secure it.—*H. N. Barnum, D. D., in The Independent*.

—The first missionaries of the Cape General Mission reached Cape Town in September, 1889. The consolidated mining companies in Kimberley, feeling the destructive influence of liquor upon the natives employed, adopted the compound system. The entrance to every mine is inclosed by high walls, within which everything is provided for the welfare of the natives, who sign a contract making them willing prisoners within the compound for six, nine, or twelve months. Liquor is excluded, and a native may return to his tribe with a good sum saved. Within the compounds the Cape General Mission carries on night schools. Conversations have taken place, and natives returning to their kraals will be witnesses for Christ.—*New York Observer*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Tabor, 1; Olivet, 1. 2 00
BALTIMORE.—Baltimore—Annapolis, 7 84; Baltimore
Boundary Avenue sab-sch Miss'y Soc'y, 1 53 New Castle
—Green Hill, 4; Port Deposit, 3 87; Wilmington Rodney
Street, 10 83. 23 06
CALIFORNIA.—Benicia—San Rafael, 20. Stockton
Bethel, 5. 25 00
CATAWBA.—Catawba—Bethphage, 1; Poplar Tent, 1.
2 00
COLORADO.—Boulder—Cheyenne, 4 10; Saratoga, 4 50;
Valm int, 24 cts. Pueblo—Colorado Springs, 6 90. 15 74
ILLINOIS.—Alton—Sparta, 11 89. Chicago—Austin,
8 66; Chicago 4th, 87 64; Highland Park, 20 25. Mat-
toon—Newton, 1 50; Shelbyville, 14; Vandalia, 6; West
Okaw, 6 50. Peoria—Knoxville, 7 82. Rock River—
Fulton, 2. Schuyler—Elvaston, 14; Kirkwood, 4.
35 76
INDIANA.—Crawfordsville—Oxford, 3; Rockville Memo-
rial, 1 16. Fort Wayne—Ligonier, 7. New Albany—
Jeffersonville, 15 92; New Albany 2d, 7 10. White
Water—College Corner, 3; Knightstown, 5 50. 42 62
INDIAN TERRITORY.—Choctaw—Beaver Dam, 1. 1 00
IOWA.—Des Moines—Charlton, 10 33. Sioux City—
Lyon Co. German, 10. Waterloo—East Friesland, 12.
32 33
KANSAS.—Emporia—Mount Vernon, 3; Oxford, 5.
Neosho—Geneva, 1 25; Glendale, 2; Yates Centre, 9 04.
Osborne—Bow Creek, 1 85. Solomon—Mankato, 4 34;
Sylvan Grove, 5 50. 31 48
MICHIGAN.—Grand Rapids—Grand Rapids Westmin-
ster, 10 75. Lake Superior—Newberry, 2 94; St. Ignace,
5; Monroe—Tecumseh, 35. Saginaw—Taymouth, 10.
63 69
MINNESOTA.—Winona—Fremont, 4 57; Rushford 1st,
8 84. 18 41
MISSOURI.—Osark—Ash Grove, 8; White Oak, 3. Pul-
myra—Newark, 1 55; New Providence (including sab-sch,
5), 8. Platte—Bethel, 3; Chillicothe, 4; Grant City, 5 36;
Mound City, 15; Tarkio, 13. St. Louis—Kirkwood, 17 60.
78 41
NEBRASKA.—Hastings—Oak Creek German, 5. Kearney
—Central City, 6. Nebraska City—Hebron, 17 13.
Omaha—Omaha 1st German, 5. 33 13
NEW JERSEY.—Morris and Orange—East Orange Brick,
176 80; Madison, 9 28; Morristown 1st, 76 08. Newark—
Newark Lifewife, 7 84. New Brunswick—Bound Brook,
20; Lawrence, 16 60; Trenton Prospect Street, 37. New
ton—Oxford 2d, 9 92. 353 09
NEW YORK.—Albany—Albany 2d, 36; Northampton, 3.
Boston—Boston Scotch, 6; Londonderry, 2 80. Brook-
lyn—Brooklyn Classon Avenue, 53. Buffalo—Buffalo
Covenant, 2. Columbia—Ashland, 3 06. Hudson—Good
Will, 2 64; Stony Point, 13 26. Long Island—Greenport,
3; Moriches, 8 33; West Hampton, 14 92. Nassau—
Brentwood, 13 58; Springfield, 5. New York—New York
Madison Square (Estate James R. Hills), 100. Niagara—
Holley, 7 82. North River—Pleasant Valley, 8. Otsego—
Richfield Springs, 9 89. Rochester—Rechester Emmanuel,
66 cts. St. Lawrence—Oswegatchie 2d, 3 15. Steuben—
Corning, 6 50; Hammondsport, 7. Syracuse—Canastota,
18; Skaneateles, 3 18. Troy—Green Island, 6; Troy 9th,
30. Utica—Rome, 16 37; Verona, 6. Westchester—New
Haven 1st, 14. 395 16
OHIO.—Athens—Beverly, 3; New Matamoras, 5. Belle-
fontaine—Bellefontaine, 1 99; Nevada, 1 92. Chillicothe—
White Oak, 7 38. Cincinnati—Cincinnati Clifton, 6 67.
Cleveland—Cleveland Beckwith, 10; East Cleveland, 3 50.
Lima—Convoy, 2; Harrison, 3; Middlepoint, 3. Mahoning—
Clarkson, 2 60. Maumee—Delta, 5; Mount Salem,
1 67. St. Clairsville—Buffalo, 5 69; Washington, 3 30.

Zanesville—New Lexington, 1 40; Roseville, 5 74; Union-
town, 2 70. 80 56
OREGON.—Willamette—Salem, 6. 6 00
PENNSYLVANIA.—Allegheny—Bakertown, 8 78; Roches-
ter, 1 49; Sharsburgh, 15 21; Springfield, 6. Blairsville
—Bradock, 13 75; Murrysville, 8; Union, 3 53. Butler—
Martinsburgh, 5. Carlisle—Burnt Cabins, 1; Carlisle 2d,
3 25; Gettysburgh, 2 30; Lower Path Valley, 4; Millers-
town, 7. Chester—Darby Borough, 20; Dilworthtown, 1;
Ridley Park, 9 30. Clarion—Johnsburg, 41 cts.; Mill
Creek, 2 25; Mount Tabor, 5 17; Wilcox, 68 cts. Erie—
Erie Park, 23 15; Fairfield, 3; Salem, 1. Huntingdon—
Duncansville, 6. Kittanning—Smicksburg, 1 50. Lock-
swanna—Nanticoke, 4; Scranton 2d, 100 48; Wash-
burn Street, 23 50. Lehigh—Pottsville 2d, 9. Northum-
berland—Northumberland, 3; Williamsport 2d, 6 20.
Philadelphia—Philadelphia Memorial, 68 07. Phila-
delphia—North—Norristown Central, 15; Pottstown
(including sab-sch, 2 56), 18 62. Pittsburgh—Chartiers,
4; Finleyville, 3 55; Mount Carmel, 2; Pittsburgh Belle-
field, 30; East Liberty, 18 92; Mt. Washington, 3 98;
—Park Avenue, 22 50. Washington—Three Springs, 2;
Unity, 2. Westminster—Marietta, 14. 501 21
SOUTH DAKOTA.—Aberdeen—Palmer 1st Holland, 6 40.
Southern Dakota—Sioux Falls, 8. 14 40
WASHINGTON.—Walla Walla—Kendrick, 5. 5 00
WISCONSIN.—Chippewa—Hudson, 4 50. Madison—
Beloit 1st, 8 23. Milwaukee—Oostburg, 2; Waukesha,
15 20. Winnebago—Oconto, 10. 39 33
Total from churches and Sabbath-schools.... \$2,154 20

OTHER CONTRIBUTIONS.

F. and F., 2; Neri Ogden, Oakaloosa, Ia., 2;
C. Penna., 4; Rev. H. T. Scholl, Big Flats,
N. Y., 1; Geo. W. Sweazey, Rising Sun, Ind., 10;
Rev. W. L. Tarbet and wife, 80 cts.; Rev. A. B.
Wallace, Pontiac, Ill., 80 cts.; Rev. J. B.
Woodward, Covington, Pa., 3.....\$ 23 60
\$ 2,177 80

MISCELLANEOUS.

Interest on Investments, 262 50; Premiums
of Insurance, 387 73; Sales of Book of
Designs, No. 5, 2 80..... 602 58

LEGACIES.

Boggs Estate, through Presbytery of Zanes-
ville, 400..... 400 00

SPECIAL DONATIONS.

ILLINOIS.—Chicago—Chicago Normal Park, 25.
Iowa.—Iowa—Burlington 1st, 40 80.
NEW JERSEY.—Elizabeth—Roselle 1st sab-sch,
50.
NEW YORK.—Troy—Waterford 1st, 8 01..... 123 81
3,804 14

Church collections and other contributions,
April—December, 1893.....\$ 29,715 87
Church collections and other contributions,
April—December, 1892.....\$ 32,996 67

LOAN FUND.

Installment on loan.....330 00
Interest on loan.....152 35 \$472 35

MANSE FUND.

MINNESOTA.—Winona—Rushford 1st, 2 50;
New York.—Syracuse—Canastota 1st, 4 18. 6 68

MISCELLANEOUS.

Installments on loans.....\$10 70
Interest.....1 85
Premiums of Insurance.....27 75 340 30

SPECIAL DONATIONS.

PENNSYLVANIA.—Philadelphia—Philadelphia

Tabor, 47 15..... 47 15

\$894 13

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
43 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1893.

BALTIMORE.—Washington City—Washington City 1st, 7.
COLORADO.—Boulder—Valmont, 18 cts. 18
ILLINOIS.—Chicago—Chicago 41st Street, 73 65; Fullerton Avenue, 23 87; Peotone 1st, 60 cts. Freeport—Rockford 1st, 17 50; Willow Creek, 18 93. Schuyler—Kirkwood, 3; Wythe, 2. 137 05
INDIANA.—Crawfordsville—Dayton, 4; Ladoga, 3; Rockville Memorial, 83 cts.; Spring Grove, 12 25. Fort Wayne—Lima, 3. Indianapolis—Carpentersville, 1. New Albany—Jeffersonville 1st, 9 68; Seymour, 10. White Water—Clarksburgh, 3 70; Kingston, 11 30; Liberty, 5. 63 76
KANSAS.—Topeka—Leavenworth 1st, 30. 30
KENTUCKY.—Louisville—Louisville College Street, 24 10. 24 10
MICHIGAN.—Flint—Croswell 1st, 3. 3
MISSOURI.—St. Louis—St. Louis Carondelet, 9 50. 9 50
NEBRASKA.—Kearney—Lexington, 4 20. Nebraska City—Palmyra, 5 30. 9 50
NEW JERSEY.—Elizabeth—Elizabeth Marshall Street, 34. Morris and Orange—East Orange Brick, 132 60; Madison, 6 96; Orange Central, 300. Newark—Newark Calvary, 3 63; Park, 5 34; Wickliffe, 3 67. New Brunswick—Dutch Neck, 15; Kirkpatrick Memorial, 3. Newton—Oxford 2d, 7 44. 401 66
NEW MEXICO.—Rio Grande—Albuquerque 1st, 15 16. 15 16
NEW YORK.—Albany—Princetown, 5; Sand Lake, 3. Boston—Newburyport 1st, 14 53. Brooklyn—Brooklyn Classon Avenue, 20. Buffalo—Buffalo Covenant, 3; North, 49 29. Columbia—Hunter, 3; Windham Centre, 17. Geneva—Gorham, 8 25; Romulus, 3. Hudson—Good Will, 1 98. Long Island—Greenport, 3; Moriches, 6 24; Port Jefferson, 5 39; West Hampton, 7 44. Nassau—Islip, 9; Jamaica 1st, 37 28. New York—New York 1st Union, 10. Niagara—Niagara Falls 1st, 10 07. Yonkers, 6. Rochester—Dansville, 6 63; Rochester Emmanuel, 88 cts. Steuben—Campbell 1st, 10 50; Corning 1st, 4 87. Syracuse—Mexico 1st, 15. Troy—Waterford 1st, 8 01. Utica—Lyons Falls Forest, 6 85; Verona, 5 21. 275 42

RECEIPTS FOR EDUCATION, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Tabor, 1; Olivet, 1. 2 00
BALTIMORE.—Baltimore—Baltimore Boundary Avenue sab-seh Missionary Society, 1 34; Highland, 5; Lonaconing, 11. New Castle—Green Hill, 4 25; Pitt's Creek, 9; Wilmington Olivet, 3 15. Washington City—Darnestown, 4; Washington City 1st, 8 52. 46 26
CALIFORNIA.—Los Angeles—Los Angeles Grand View, 3 50. San José—Santa Clara, 12. 15 50
CATAWBA.—Southern Virginia—Grace Chapel, 2. 2 00
COLORADO.—Boulder—Valmont, 15 cts. 15
ILLINOIS.—Alton—Sparta, 6 38. Cairo—Shawneetown, 23 65. Chicago—Austin, 13; Chicago Central Park, 10; Hyde Park, 23 90; Lake Forest, 160 65; Oak Park, 30 25. Freeport—Foreston Grove, 35; Rockford Westminster, 4 49. Mattoon—Arcola, 5; Oakland, 1 25; Shelbyville, 15; Taylorville, 7. Peoria—Farmington, 19 50; Peoria 1st German, 2. Rock River—Arlington, 3; Fulton, 6; Norwood, 10 61. Schuyler—Chili, 1 13; Kirkwood, 2 50; Macomb, 14; Plymouth, 1 65. 409 96
INDIANA.—Crawfordsville—Beulah, 2; Newtown, 12; Rockville Memorial, 69 cts. Logansport—Meadow Lake, 8 50; Remington, 4; Rensselaer (Y. P. S. C. E.), 27. New Albany—Jeffersonville, 8 88. White Water—Connersville German, 2. 60 07
IOWA.—Cedar Rapids—Anamosa, 3; Monticello, 3. Corning—Afton, 4. Des Moines—Leon, 6 15; Newton, 8 39; Ridgedale, 4 80; Russell, 5 52. Fort Dodge—Carroll, 8 40; Spirit Lake, 3. Iowa—Primrose, 1; Sharon, 1. Iowa City—Columbus Central, 3 50. Sioux City—Lyon

OHIO.—Athens—Beverly, 1. Bellefontaine—Crestline, 1 66. Cincinnati—Cincinnati Poplar Street, 5 35. Cleveland—Cleveland Beckwith, 7 50. Dayton—Dayton Riverdale, 1. Marion—Mount Salem, 1 57. Steubenville—Corinth, 8; New Harrisburgh, 5. 31 08
OREGON.—Portland—Smith Memorial, 1. 1 00
PENNSYLVANIA.—Allegheny—Bakerstown, 9 86; Glenfield, 6 55. Blairsville—Latrobe, 24; Murrysville, 8. Butler—Butler, 9. Chester—Downingtown Central, 8 91; Lansdowne 1st, 25 43; Ridley Park, 7 08. Clarion—Johnsbury, 31 cts.; Wilcox, 50 cts. Erie—Franklin, 31 30. Huntingdon—Sinking Valley, 6. Lackawanna—Honesdale 1st sab-seh, 5 36; Scranton 2d, 156 83; Washburn St., 16 55. Lehigh—Pottsville 2d, 4 60. Northumberland—Williamsport 2d, 1. Philadelphia—Philadelphia Bethlehem, 28. Pittsburgh—Chartiers, 3; Mount Carmel, 3; Pittsburgh Bellefield, 30; East Liberty, 18 92; Park Ave., 15. Redstone—Pleasant Unity, 2 26. Shanko—Unity, 7. Washington—Frankfort, 7 89; Moundsville, 9; Three Springs, 3; Waynesburgh, 4. 450 34
TEXAS.—Austin—Austin 1st, 22. 22 00
WISCONSIN.—Milwaukee—Oostburg, 5. 5 00

Total received from Churches and Sabbath-schools.....\$ 1,485 65

PERSONAL.

Rev. W. P. Nicholas, Mt. Pleasant, Ia., 7; Neri Ogden, Oskaloosa, Ia., 1 50; F. & F., 1. "C. Penna," 3; Rev. W. L. Tarbet and wife, 80 cts.; Rev. H. T. Schall, Big Flats, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ills., 60 cts.; A. G. Pettibone, Chicago, 80. 64 90

INTEREST.

Roger Sherman Fund..... 106 00

Total for December, 1893.....\$ 1,655 55

Previously reported..... 21,084 20

Total to January 1st, 1894.....\$23,659 75

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

Co. German, 5; Vall, 11. Waterloo—Ackley, 32; Tama, 96 cts.; Toledo, 4 04.
KANSAS.—Emporia—Eldorado, 7; Peotone, 3; Wichita Lincoln Street, 3. Highland—Washington, 64 cts. Neosho—Geneva, 4. Solomon—Cheever, 3; Salina, 30. Topeka—Kansas City Grand View Park, 4. 53 64
KENTUCKY.—Ebensville—Covington 1st additional, 41 66; Ludlow, 3 90. Louisville—Louisville College Street, 18 45. Transylvania—Lancaster, 6. 70 03
MICHIGAN.—Grand Rapids—Evert and sab-seh, 5; Grand Rapids 1st, 19. Lake Superior—Newberry, 2. 17 00
MINNESOTA.—Duluth—Lake Side, 8. Mankato—Winnebago City, 5. Winona—Claremont, 4. 17 00
MISSOURI.—Kansas City—Kansas City 5th, 12 50. Palmyra—Moberly, 3 45; New Providence, 3. Platte—Gallatin, 4; Mound City, 7. St. Louis—Nazareth German, 4; Zion German, 2. 34 96
NEBRASKA.—Kearney—Central City, 6; Lexington, 4 20; Salem German, 3. Nebraska City—Hebron, 8 Cl; Palmyra, 5; Table Rock, 4 63. 30 34
NEW JERSEY.—Elizabeth—Clinton, 7 10; Elizabeth 1st, 20 04; Elizabeth Marshall Street, 28 20. Monmouth—Long Branch, 7 25. Morris and Orange—East Orange Brick, 118; Madison, 5 80; Myersville German, 5. Newark—Newark 2d German, 5; Calvary, 90 cts.; Park, 4 48; Roseville, 60; Wickliffe, 7 34. New Brunswick—Anwell 1st, 8; Kirkpatrick Memorial, 6. West Jersey—Haddonfield, 15 28. 345 34

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 8 92. 8 92
NEW YORK.—*Albany*—Albany 2d, 43 89; Princetown, 10.
Binghamton—Deposit, 10 31. *Boston*—Antrim, 11;
 Londonderry, 5 78. *Brooklyn*—Brooklyn 1st, 67 22;
 —Classon Avenue, 50; —Duryea, 16. *Buffalo*—Buffalo
 Covenant, 4. *Cayuga*—Aurora, 14 19. *Genesee*—Bergen,
 15 58. *Genesee*—Seneca, 16 33. *Hudson*—Good Will,
 1 65; Stony Point, 15 71. *Long Island*—Greenport, 2;
 Moriches, 5 20; Southampton, 42 53; West Hampton,
 11 69. *Lynn*—Wolcott 1st, 5 50. *Nassau*—Springfield,
 5. *New York*—New York 1st Union, 10; —West Farms,
 2. *North River*—Rondout, 8 38. *Ortogo*—Stamford, 31.
Rochester—Rochester Emmanuel, 88 cts.; Victor, 7 76.
St. Lawrence—Gouverneur, 3 65; Ox Bow, 3 48; Pots-
 dam, 7. *Steuben*—Corning, 4 06. *Syracuse*—Onondaga
 Valley, 6 50. *Troy*—Troy 9th, 45; Waterford, 8 01. *Utica*—
 Augusta, 2 63; Rome, 15 10; Verona, 4 21; Walcott Mem-
 orial, 30 62. *Westchester*—New Haven 1st, 10. 543 69
OHIO.—*Athens*—Amesville, 4; Beech Grove, 2 50; Bevr-
 ily, 2; New England, 1 60. *Bellefontaine*—Bellefon-
 taine, 1 34; Upper Sandusky, 3 25; Urbana, 29. *Cincin-
 nati*—Cincinnati 7th, 6 60; —Mount Auburn, 23; Glendale,
 24 08; Monroe, 4; Montgomery, 9 30; New Richmond, 3.
Cleveland—Cleveland Rockwith, 6 26; East Cleveland,
 13 30. *Dayton*—Kenia, 15. *Marion*—Mount Gilead, 7 15;
 Richwood, 5; York, 3. *Maumee*—Fayette, 1 30; Mount
 Salem, 1 57. *Portsmouth*—Ironton, 4. *St. Clairsville*—
 Bannock, 4; Buffalo, 7 86; Martin's Ferry, 19 18. *Steub-
 enville*—Steubenville 1st, 13 45. *Zanesville*—Uniontown,
 1 68. 320 19
OREGON.—*Willamette*—Pleasant Grove, 5. 5 00
PENNSYLVANIA.—*Allegheny*—Bakertown, 8 39; Belle-
 vue, 11 27; Evans City, 3; Pine Creek 2d, 6; Plains, 2;
 Rochester, 3; Sharpesburg, 7 20; Springdale, 8. *Blair-
 ville*—Greensburg, 55; Irwin, 7 30; Murrysville, 8;
 Union, 2 78. *Butler*—Amity, 3; Buffalo, 2; Martine-
 burgh, 6; North Liberty, 3 08; North Washington, 5;
 Pleasant Valley, 2 01. *Carlisle*—Millerstown, 7. *Chester*—
 Great Valley, 8; Oxford 1st, 58 91. *Clarion*—Bethesda,
 4; Brockwayville, 8 75; Johnsonburg, 26 cts.; Wilcox,
 41 cts. *Erie*—Georgetown, 1; Greenview sab sch, 7 27;
 Titusville, 26 56. *Huntingdon*—Lost Creek, 7 10; Mil-
 flintown Westminster, 14 43; State College Lemont, 7.
Lackawanna—Mount Pleasant, 3; Scranton Green Ridge
 Avenue, 35; —Washburn Street, 21 51. *Lehigh*—Moun-
 tain, 4; Pottsville 2d, 4 50; South Bethlehem 1st, 2.
Northumberland—Berwick, 3; Williamsport 2d, 48 40.
Philadelphia—Philadelphia Olivet (sab-sch, 4 36), 64 08;
 —Trinity, 14; —Westminster, 25 35; —West Spruce

Street, 193 51. *Philadelphia*—North—Calvary Wyncote,
 5; Mount Airy, 6 18; Norristown Central, 10 19; Potts-
 town (sab-sch, 3 12), 15 84; Tacony Dieston Memorial,
 20. *Pittsburgh*—Chartiers, 3 50; Forest Grove Ladies'
 Society, 6 25; Hebron, 9; Homestead, 19 79; Mansfield,
 15 50; Mingo, 5; Mount Carmel, 3; Mount Pisgah, 10;
 Oakdale, 21; Pittsburgh East Liberty, 18 92; —Mt.
 Washington, 5; —Park Avenue, 23 50; West Elizabeth,
 3 26; Wilkinsburg, 69 06. *Shenango*—Rich Hill, 1.
Washington—Moundsville, 10. *Westminster*—Marietta,
 14; Pequa, 25; Wrightsville, 7. 041 43

SOUTH DAKOTA.—*Central Dakota*—Brookings, 5 82.
Southern Dakota—Sioux Falls, 5. 10 82
TENNESSEE.—*Kingston*—Bethel, 2. 3 00
WISCONSIN.—*Madison*—Beloit 1st, 7 88; Kilbourne
 City, 3 64; Pulaski German (sab-sch, 1 85), 6 85. *Mil-
 waukee*—Beaver Dam 1st, 5 65; Oostburg, 5. *Winne-
 bago*—Florence, 8 23; Fort Howard, 5. 42 25

Receipts from Churches in December, 1893....\$ 3,062 86
 Receipts from Sabbath-schools in December,
 1893..... 22 94

GRATITUDE FUND.

2; 20..... 22 00

LEGACIES.

Estate Rev. Ross Stevenson, Washington, Pa.,
 (net), 475..... 475 00

MISCELLANEOUS.

Tithe, 3; 5; Neri Ogden, Esq., Oskaloosa, Iowa,
 1 35; Cash, 2; Rev. L. R. Fox, 25; Mrs. Mary
 S. Fox, 35; Rev. W. J. Hazlett, 10; "F. and
 F.," 1; Thank Offering, 5; C. Penna, 2; Rev.
 W. L. Tarbet and wife, 60 cts.; Rev. H. T.
 Scholl, N. Y., 1; Rev. S. A. Wallace, Ill.,
 50 cts. 81 45

INCOME ACCOUNT.

263 50; 61 50; 90; 18; 638 50..... 1,370 50

Total receipts in December, 1893..... 4,934 75

Total receipts from April 29, 1893..... 93,123 10

JACOB WILSON, Treasurer,
 1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS FOR DECEMBER, 1893.

ATLANTIC.—*Knox*—Augusta Haines sab-sch, 1 68. 1 68
BALTIMORE.—*Baltimore*—Annapolis, 10. *New Castle*—
 Federalburg, 1 50; Forest, 26 68; Frankford sab-sch, 3;
 Makemie Memorial sab-sch, 3 75; New Castle, 110.
Washington City—Washington City 1st, 42 45. 196 28
CALIFORNIA.—*Benicia*—Fulton, 5. *Los Angeles*—Col-
 ton, 16 50; Coronado Graham Memorial, 11 25; Fillmore
 and Los Pamos, 10; Montecito, 15 37; Olive C. E., 9 50;
 San Bernardino, 47; Ventura, 44 45. *San José*—Boulder
 Creek, 6. 165 07
CATAWBA.—*Cape Fear*—Panthersford, 1 28. *Southern*
Virginia—Grace Chapel, 2. 3 28
COLORADO.—*Boulder*—Longmont Central, 31 65; Val-
 mont, 99 cts. *Pueblo*—Colorado Springs 1st, 21 50. 44 14
ILLINOIS.—*Aiton*—Chester sab-sch, 4 80. *Bloomington*—
 Bloomington 1st, 25; Champaign sab-sch, 26 54;
 Danville, 103 86. *Chicago*—Austin—25 99; Chicago 8d,
 222 99; —Belden Avenue, 20; —Covenant sab-sch, 63 71;
 —Endeavor, 4 77; —Lakeview, 44 32; Lake Forest,
 49 23, sab-sch, 25; New Hope sab-sch, 16 89. *Mattoon*—
 Arcola, 5; Newton, 1 98; Pleasant Prairie, 12 35; West
 Okaw, 18 27. *Peoria*—Princeville sab-sch, 11 48. *Rock*
River—Aledo Y. P. S. C. E., 25; Edgington, 39. *Schuy-
 ler*—Appanose, 15; Augusta Y. P. S. C. E., 18 50; Elling-
 ton Memorial, 5; Kirkwood, 17. Y. P. S. C. E., 7; Ma-
 comb Y. P. S. C. E., 50; Rushville sab-sch, 48 13. 890 61
INDIANA.—*Crawfordsville*—Rockville, 24 86. *Fort*
Wayne—Lima sab-sch, 5; Warsaw, 25. *Indianapolis*—
 Franklin Y. P. S. C. E., 17; Hopewell Thanksgiving
 Offering, 5 53. *Logansport*—Plymouth Y.P.S.C.E., 10.
Muncie—Liberty, 31 14. *New Albany*—Lexington, 13;
 —Noble Chapter, 4; Mount Lebanon, 3; New Philadel-
 phia Beech Grove, 3; 25 cts.; Oak Grove, 2; Otisco, 6.
Vincennes—Evansville Walnut Street Y. P. S. C. E., 15;
 Princeton, 12. *White Water*—Connersville German, 6;
 New Castle Y. P. S. C. E., 30. 188 87
INDIAN TERRITORY.—*Oklahoma*—Tecumseh, 8 25; Te-
 cumseh Rev. and Mrs. Wm. Meyer, 5. 13 25
IOWA.—*Corning*—Afton, 12. *Des Moines*—Des Moines
 Westminster, 3; Humeston Y. P. S. C. E., 9; Leon, 4

Dubuque—Lansing German, 5; Oelwein, 8 75. *Iowa*—
 Keokuk Westminster sab-sch, 15 67; Middletown, 5.
Iowa City—West Liberty Y. P. S. C. E., 10. *Sioux City*—
 Highland, 3 75; Lyon Co. German, 35. *Waterloo*—
 Holland German A. Member, 10; Williams, 9. 130 17
KANSAS.—*Emporia*—Mayfield Miss. Soc'y, 10; Peabody
 sab-sch, 7 65; Jr. Y. P. S. C. E., 15; Peotone, 5; Wichita
 Oak Street Y. P. S. C. E., 9. *Highland*—Horton sab-
 sch, 5, Y. P. S. C. E., 5; —Rev. W. I. Doole, 5. *Neosho*—
 Chanute Y. P. S. C. E., 13; Fort Scott 1st, 5; Glendale,
 2; Mound Valley, 5; Scammon, 4. *Solomon*—Cheever,
 3 50; Lincoln, 11 00, sab-sch, 3; Mankato, 5 33. *Topeka*—
 Leavenworth 1st, 300; Topeka Westminster sab-sch,
 2 18. 414 66
KENTUCKY.—*Transylvania*—Burkesville Y. L. F. M. S.,
 10. 10 00

MICHIGAN.—*Detroit*—Ann Arbor, 63 01; Detroit Jeffer-
 son Avenue, 105; —Westminster, two members, 100; Mil-
 ford United sab-sch, 15. *Grand Rapids*—Ewart sab-sch,*
 4; Grand Rapids Westminster, 18 43; Y. P. S. C. E., 12 50;
 Spring Lake, 30. *Kalamazoo*—Niles, 71 04. *Lake Super-
 ior*—Newberry, 10. *Lansing*—Battle Creek, 50. *Monroe*—
 Adrian, 88 75; Blissfield, 16; Clayton, 7 50; Dover, 3;
 Tecumseh Meeker Trust Fund, 25. *Petoskey*—Cadillac,
 44 25; Petoskey, 39 30. 692 77

MINNESOTA.—*Mankato*—Delhi, 4 75, sab-sch, 2 45; Y. P.
 S. C. E., 10 15. *Minneapolis*—Minneapolis Stewart
 Memorial, 41 73; —Westminster sab-sch Birthday Box,
 17 83. *Red River*—Western L. M. S., 6 06. *St. Paul*—
 Hastings Jr. Y. P. S. C. E., 5 25; St. Paul Central, 20 35.
 108 57

MISSOURI.—*Kansas City*—Drexel* sab-sch, 3; Holden
 Jr. Y. P. S. C. E., 2; Raymore sab-sch,* 4 50. *Ozark*—
 Ebenezer sab-sch,* 10; Mount Vernon sab-sch,* 4; Ozark
 Prairie sab-sch,* 2. *Platte*—Bethel, 3; King City sab-
 sch, 4; Parkville Lakeside sab-sch, 3 33. *St. Louis*—
 Bethel German, 18, sab-sch, 13; Jonesboro sab-sch,* 2; St.
 Louis Clifton Heights sab-sch,* 9 59; —Cote Brillante
 Y. P. S. C. E., 3 41; —Glasgow Avenue sab-sch, 25; —
 West Y. P. S. C. E., 17. 190 76

MONTANA.—*Helena*—Hamilton East, \$ 80; Helena 1st, 35 95; Spring Hill, \$ 80. 41 55
NEBRASKA.—*Hastings*—Oxford sab-sch, 5 55. *Kearney*—Buffalo Grove German L. M. S., 15; Lexington, 8 25. *Nebraska City*—Hebron, 18 90; Lincoln 2d Y. P. S. C. E., 12 50. *Nebraska*—Emerson, 7; Union Star, 5. *Omaha*—Marietta, 25; Omaha 1st German, 14; —Lowe Avenue Y. P. S. C. E., 75 cts.; Osceola Y. P. S. C. E., 5. 111 95
NEW JERSEY.—*Elizabeth*—Clinton, 96 05; Elizabeth 2d sab-sch, 324 40; —3d, 60, sab-sch, 24 35; Plainfield Crescent Avenue, 30; Pluckamin Y. P. S. C. E., 9. *Jersey City*—Garfield Y. P. S. C. E., 8; Jersey City 1st, 59 38; Missionary Association, 25; —2d, Y. P. S. C. E., 20 37; —Claremont, 5; —Westminster sab-sch, 11 74, Y. P. S. C. E., 22; Tenafly 24 00, sab-sch, 23. *Monmouth*—Atlantic Highlands Y. P. S. C. E. Thanksgiving, 5; Farmingdale, 9 88; Freehold, 15 10. *Morris and Orange*—Chester sab-sch, * 11 33; East Orange Arlington Avenue, 3; —Brick, 742 03; Madison, 64 10; Mendham 1st, 19 73; —Union Y. P. S. C. E., 5; Morristown 1st, 133 91; —South Street, 1,036 92. *Newark*—Lyons's Farms Y. P. S. C. E., 9; Montclair 1st, Y. P. S. C. E., 13 50; Newark 3d, 296 79; —5th Avenue sab-sch, 15; —Park, 60 60; —South Park, 6 17; —Wickliffe, 51 41; —Woodside, 17 46. *New Brunswick*—Alexandria, 10; Cedar Grove Union sab-sch, 15; New Brunswick 1st Y. P. S. C. E., 3 70; Trenton Prospect Street, 34; Presbytery gatherings from churches in New Brunswick Presbytery, 51 50. *Newton*—Asbury, 100; Branchville, 29; Oxford 2d, 44 18. *West Jersey*—Bridgeport 4th, 18; Haddonfield, 30; Hammonton, 24 50; Osborn Memorial, 30. 3,794 52
NEW YORK.—*Albany*—Albany 2d, 231 80; —Madison Avenue sab-sch, 72 48; —State Street, salary W. H. Hannum, 300; —West End, 30. *Binghamton*—Binghamton 1st Immanuel Y. P. S. C. E., 5. *Easton*—Houlton, 35. *Brooklyn*—Brooklyn 1st, 20; —Lafayette Avenue Mon. Con., 29 23, sab-sch, Missionary Association, 60; —salary R. P. Wilder, 350; —South 3d Street, 29 18. *Buffalo*—Alden, 12; —Central, 41 90; —Covenant, 7; Silver Creek, 50 cts. *Cayuga*—Sennett, 9 25. *Champlain*—Belmont, 24; Burke, 15. *Chemung*—Elmira 1st, 3; —Lake Street sab-sch, * 10 65; Havana, 40. *Columbia*—Ashland, 8 63; Durham 1st, 4 53; Hunter sab-sch, * 7 66; Mitchell Hollow, 3. *Geneva*—Bellona sab-sch, work in Persia, B. Y. P. S. C. E., 15; Naples, 29 27, sab-sch, 8; Seneca Falls Y. P. S. C. E., 18 50. *Hudson*—Good Will, 10 59; Greenbush sab-sch, 6; Hamptonburgh, 24; Jeffersonville German, 5; Scotchtown, 50; Washingtonville 1st, 50. *Long Island*—Bridgehampton, 25 25; Cutchogue, 14 05; East Hampton Freetown sab-sch Mission Society, * 3; Matituck, 11; Moriches, 34 33; Port Jefferson, 6 01, sab-sch, 17 75, Y. P. S. C. E., 10; West Hampton, 51 80. *Lyons*—Marion, 23 25; Wolcott 1st, 8. *Nassau*—Hempstead Christ Church sab-sch Missionary Society, 25; Rosely Jr. Y. P. S. C. E., 5; Springfield 25; A pastor, 6. *New York*—Montreal American Cross Mission sab-sch, 10; New York 1st, 1,080; —7th Jr. Y. P. S. C. E., 2 25; —4th Avenue, 48 57; —13th Street sab-sch Missionary Society, 75; —Alexander Chapel Y. P. S. C. E., 9; —Central Y. P. S. C. E., 107; —Chinese Mission sab-sch, 180; —Covenant, 398 35; —Grace Chapel sab-sch, * 50; —Phillips, 17 13; Romeyn Chapel Y. P. S. C. E., 10 50; —Scotch sab-sch support native teacher, 75 86. *Niagara*—Holley, 9 92; Lyndonville, 7 53. *North River*—Cold Spring sab-sch, * 15; Newburgh 1st, 150; —Calvary, 14 49. *Smithfield*—Cash, * 50; Wappinger's Creek, 10. *Otego*—Delhi 2d, 78 64; Springfield, 13; Stamford sab-sch, * 24. *Rochester*—Brookport sab-sch, * 4 22; Parma Centre, 7; Rochester 3d, 259 44; —Emanuel, 2 20; Sparta 1st sab-sch, * 7 20; —2d, 24 15. *St. Lawrence*—Canton, 11; Chaumont, 15; Hope Chapel, 5; Watertown 1st Y. P. S. C. E., 100. *Steuben*—Corning, 33 66. *Syracuse*—Baldwinsville Girls' Mission Band, 12 50; —Davison League, 12 50; Canastota W. M. S. Thanksgiving, 23 37; Orisco Congregational Church, 5 50; Shanessee, 18 06. *Troy*—Brunswick, 8; Watford, 23 05. *Utica*—Sauquoit, 17 73; Verona, 25 27. *Westchester*—Peekskill 1st sab-sch, 100; Thompsonville, 154 25; Yonkers 1st R. E. P., 75; Y. P. S. C. E. of Westchester Presbytery, 7 27. 5,130 78
OHIO.—*Athens*—Beverly, 10. *Bellevue*—Bellefontaine, 3 20; Nevada, 1 93; West Liberty sab-sch, * 4 64. *Cincinnati*—Bethel sab-sch, 3 30. *Cleveland*—Cleveland Beckwith, 41 25; —Madison Ave., 10 30, sab-sch, 18 89; East Cleveland, 18 70. *Columbus*—Central College Y. P. S. C. E., 23 81; Columbus 2d, 140 73, sab-sch, 13 64; —5th Avenue, 15 51. *Dayton*—Bethel, 15; Somerville, 3 55; Springfield 2d, 166 47. *Huron*—Norwalk Y. P. S. C. E., 10. *Lima*—Blanchard sab-sch, * 9; Enon Valley, 3 54. *Mount Jefferson*, 19; Van Buren, 7, sab-sch, * 9 79. *Maioning*—Salem Y. P. S. C. E., 10; Warren sab-sch, 25. *Maumee*—Delta, 7. *Portsmouth*—Georgetown sab-sch, * 1 75; Huntington sab-sch, 25 66. *St. Clairsville*—Bannock

sab-sch, 6 74; Cambridge sab-sch, * 9 37; Crab Apple sab-sch, 56 80; Pleasant Valley sab-sch, * 7 10; Washington, 12; Wheeling Valley, 4. *Steubenville*—Corinth Y. P. S. C. E. Cheung Mai School, 5; New Harrisburgh, * 7 65; Wellsville West End sab-sch, * 8 29. *Wooster*—Hopewell, 12 46; Shreve sab-sch, 4. *Zanesville*—Duncan's Falls, 4 63; Madison, 26 10; Newark Salem German sab-sch, 3; Zanesville 2d, 22 11. 839 09
OREGON.—*Willamette*—Brownsville, 7. 7 00
PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100; Copcord, 4; Sewickly Mrs. S. W. Sempie, 23; Sharpeburgh Y. P. S. C. E., 35. *Blairsville*—Ligonier sab-sch, * 4 88. *Butler*—Harrisville, 15 95; Martinsburgh, 6; New Hope, 8. *Carlisle*—Burnt Cabins, 3; Harrisburgh Pine Street Y. P. S. C. E., 5; Lower Path Valley, 18; Mercersburgh Y. P. S. C. E., 2 15. *Chester*—Ashmun, 50; Calvary, 32 57; Dilworthtown, 2; Media sab-sch, 18; Ridley Park, 35 65. *Clarion*—Johnsontown, 1 69; Mill Creek, 1 48; Mount Pleasant, 2; Wilcox, * 7 73. *Erie*—Bradford sab-sch, * 24 28; Erie Park sab-sch, 50; Harmonsburg, 6; Waterford sab-sch Miss. Socy, 30. *Huntingdon*—Bedford sab-sch, * 12 30; Birmingham Warriors Mark sab-sch, * 7 47; Clearfield Sup. F. E. Mimco and wife, 400; East Kishacoquillas, 56; Lower Tuscarora, 20; Williamsburgh, sab-sch, 6 47. *Kittanning*—Bethel sab-sch, * 3 77; Kittanning 1st, 250. *Lackawanna*—Carbondale sal. J. A. Fitch, 130 25; Elmhurst sab-sch, * 3 90; Herrick, 13; Kingston sab-sch, * 25 50; Scranton 2d Y. P. S. C. E., 250; —Washburn Street, 77, Y. P. S. C. E., 65; Stella Y. P. S. C. E., 10; Wilkes Barre 1st, 17 50; Rev. H. H. Welles, 50. *Lehigh*—Pottsville 2d, 9; Shenandoah, 11. *Northumberland*—Jersey Shore, 63; Lycoming Centre Battle Run, 13; Mahoning sab-sch, * 15 23; Muncy Y. P. S. C. E., * 4 52; Williamsport 3d, 17 10. *Philadelphia*—Philadelphia Arch Street Y. P. S. C. E., 54 50; —Bethlehem, 30; —Cohocksink sab-sch, 6 50; —Hebron Memorial Y. P. S. C. E., 10; —Tabor 41 25 sab-sch, 41 25; —Walnut Street sab-sch, 58 56; —West Arch Street sab-sch, 70 72, sab-sch, * 50; —West Green Street, 141 05; —Woodland sab-sch, * 16 75. *Philadelphia North*—Doylestown, 20 80; Frankford Y. P. S. C. E., 3 50; Germantown Redeemer, 150, sab-sch, 6 53; Manayunk, 50; Norristown Central, 110 88. *Pittsburgh*—Charlertown sab-sch, * 5; Chartiers, 16 50; Edgewood Y. P. S. C. E., 6; Oakdale Y. P. S. C. E., 20; Pittsburgh 6th Y. P. S. C. E., 15; —Bellevue, 150; —East Liberty, 44 60; —Franklin Street Mission, * 10 50; —Park Avenue, 90; —Point Breeze, 500. *Redstone*—Laurel Hill, 18 40. *Shenango*—Leesburgh, 15 88; Sharpshooter, 2 91. *Washington*—Claysville Y. P. S. C. E., 24 50; Frankfort sab-sch, 26 36; Mill Creek 22; Three Springs, 10; Washington 2d sab-sch, * 29 68. *Westminster*—Chestnut Level, 45 06; York Westminster Y. P. S. C. E., 15. 3,935 99
SOUTH DAKOTA.—*Aberdeen*—Britton, 10 25. *Southern Dakota*—Bridgewater, 80; Canistota, 5; Turner Co. 1st German, 10. 55 25
TENNESSEE.—*Birmingham*—Thomas 1st, 2. *Holston*—Hendersonville Memorial sab-sch, * 4. *Union*—Knoxville Belle Avenue Y. P. S. C. E., 9; Maryville 2d sab-sch, 1 75. 16 73
TEXAS.—*North Texas*—Seymour, \$ 50. 3 50
WASHINGTON.—*Walla Walla*—Kendrick, 3. 3 00
WISCONSIN.—*Madison*—Janesville, 50; Platteville Ladies Society, 10. *Milwaukee*—Cedar Grove W. M. S., 10; Horton, 3 05; Racine 1st, 75; Somers Y. P. S. C. E., 10; Waukesha, 24 23, a student for China, 1. 153 31

WOMEN'S BOARDS.

Women's Board of New York, 995; Women's Board of Philadelphia, 4,983 54; Women's Occidental Board, 173 60; Women's Board of the Northwest, 25.....\$ 6,177 14

LEGACIES.

Bequest of Aeneas M. Dudgeon, 2,000; Bequest of D. C. Dewey, 300; Bequest of Mrs. Laura C. Mace, 476 25; Bequest of Rev. Ross Stevenson, 475; Bequest of Mrs. Isabella C. Faries, for Girls' School Wei Hien, 1,040..... 4,191 25

MISCELLANEOUS.

Rev. and Mrs. J. W. Hill, 12 50; B. E. Richardson, 13 80; John J. Moffitt, 17 50; Miss Maria Clegg, 20 cts.; Mrs. A. C. Miller, for press work in Siam, 5; Thank Offering from Dorothy Dulles, 25; H. J. Beardmore, 25 cts.; Returned Missionary, * 25; H. C. Ward, Thank Offering, 10; "H" Phila, 10; Reformed Church of Glen, N. Y., 12 63; D. C. Kuhn, Pittsburgh, Penn., 75; E. F. Biddle, 5; Mrs. Helen O. Swift, Ypsilanti, Mich., support of John Jolly, 60; Mr. William Burns, 100; Mrs.

E. V. Schriver, 1; Mrs. Emeline Parker, 50; E. A. Hackett, 25; M. P. G., 2 50; "Missions," 1; A Believer in Missions, Pittsburgh, for Bangkok Mission Station, 400; E. M. 3; Rev. Henry Morrell, 5; Young Maa in Newark, N. J., support of Jadin Bakrah, 5; E. R. Forsyth, Greensburgh Ind., salary J. M. Irwin, 100; Missionary Society of Western Theological Seminary, salary A. Ewing, 100; Y. M. and Y. W. C. A. of Parsons College, salary W. G. McClure, 87 50; Christmas, 6; "E. O. R.," Allegheny, 50; H. Kelgwin, Orlando, Fla., 10; Rev. T. R. Quayle, 6 68; Rev. P. G. and Mrs. C. C. Cook, 10; Mrs. J. B. Lord, sup. W. L. Swallen, 12 50; Isabella S. Skinner, N. Y., 30; G. H. Carver, for Girls' School, Osaka, 5; Rev. R. Craighead, D. D., 75; A Friend in the name of P. M. Ozanne, 25; A. F. Willon, Grimes, Iowa, 10; "For Korea," 1,000; Edwin A. Ely, N. Y., 10; C. G. Williamson, Phila., 5; Mr. G. L. Gung, support Dang Hong, 48; Mrs. M. H. Clark, 3; J. M. Ganss, St. Louis, Mo., 15; Mrs. W. D. McNair, Dansville, N. Y., 2 50; Students of McCormick Theological Seminary, salary T. G. Brashear, 70; A Christmas Offering, 15; F. and F., 10; Miss Elizabeth Vickers, Christmas Offering 5; A Lady in Roseland Ill., for Syria, 5; William J. Schleffelin, for Missionaries in Korea, 100; L. H., 5; Rev. and Mrs.

John Kelly, Chandlersville, O., 2; Mrs. G. D. Harrington, 15; Mrs. J. A. Smith, for the temple at Nain Tsun, 20; John S. Lyle, N. Y., 2,500; M. Stewart, Titusville, Pa., 500; Rev. E. P. Willard, Cayuga, N. Y., 7 50; George P. Rease, Spring Mills, Pa., 5; Congregational Church of Delavan, Wis., 40; "C. Penna.," 22; Rev. W. L. Tarbet and wife, 2 80; Mrs. C. A. Taylor, Ogden, Ill., 10; Neri Ogden, Oskaloosa, Iowa, 9; James Leishman, N. Y., 1; Cash, 10; Retired Missionary, 1 50; Rev. H. T. Scholl, Big Flats, N. Y., 2; Rev. D. A. Wallace, Pontiac, Ill., 8 80; George W. Holmes, M. D., 2 30; In Memoriam from a friend, 1,000; Members of Korea Mission, 141 56; Presbyterian Churches, Ill., 9.....

7,399 23

Total received during December, 1893..... \$ 34,740 51

Total received from May 1, 1893 to December 31, 1893..... 241,164 79

Total received from May 1, 1892 to December 31, 1892..... 339,496 25

Decrease..... \$ 98,331 46

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

*For special Laos Fund.

RECEIPTS FOR FREEDMEN, DECEMBER, 1893.

ATLANTIC. Fairfield—Bethlehem 1st, 1; Carmel, 1; Cheraw, 50 cts.; Good Will, 2; Howell Salem, 1 95; Lancaster 2d, 50 cts.; New Olivet, 57 cts. Knox—Christ, 3 75.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue sab-sch Missionary Society, 1 33; — Broadway, 5; Bethel, 5; Emmittsburg (sab sch. 30 28), 45 66; Franklinville, 3; Highland, 2 50. New Castle—Dover, 15; Lower Brandywine, 3 73; New Castle 118 15; Pitts Creek, 8; Port Deposit, 8 76; Port Penn, 1 77. Washington City—Falls Church, 6 94; Washington City 1st, 7. 233 83

CALIFORNIA.—Los Angeles—Montecito, 5. Sacramento —Sacramento Westminster, 5 50. Stockton—Bethel Woodbridge, 5. 15 50

CATAWBA.—Cape Fear—Mt. Pleasant and White Hall, 4 06; St. Paul, 2 50. Catawba—Bethlehem, 35 cts.; Poplar Tent, 1; Wadesboro, 1 50. Southern Virginia—Ebenezer, 2; Russel Grove, 4. 15 30

COLORADO.—Boulder —Brush, 2 10; Valmont, 15 cts. Denver—Denver Capitol Avenue, 8 05. Gunnison—Grand Junction 1st, 5. Pueblo—Pueblo (sab-sch. 1 49), 4 36; Colorado Springs 1st, 5 53; Pueblo Mexican (5th), 15. 40 17

ILLINOIS.—Alton—Jerseyville, 7; Steelville, 1. Bloomington—Bement, 18 85; Clinton, 10; Cookeville, 13 40; El Paso, 5 50. Cairo—Anna, 7; Fairfield, 2 20; Murphysboro 1st, 5; Tamaroa, 7 12. Chicago—Chicago Endeavor, 3 09; —Normal Park Y. P. S. C. E., 5; Evanston 1st, 39 54; Hyde Park, 84 94; Maywood, 8; New Hope, 20; Oak Park, 17 50; Peotone 1st, 49 10; River Forest, 3 75. Freeport —Freeport 2d, 7 50; Galena 1st, 100; Middle Creek, 16 25; Rockford 1st, 23 50; —Westminster, 6 63; Warren sab-sch 10. Ottawa—Aurora, 6. Peoria—Delavan, 8 05; Elmira, 18 95; Prospect, 12 30. Rock River—Alexia, 13; Centre, 4 27; Edgington, 10; Garden Plain, 10 22; Geneseo, 8 40; Morrison, 114 12; Newton, 7 98. Schuyler—Camp Creek, 6; Kirkwood, 2 50; Perry, 5. 697 92

INDIANA.—Crawfordsville—Bethany, 6; Darlington, 7; Ladoga, 4; Lafayette 1st, 10 51; Lebanon, 5 47; Rockville Memorial, 69 cts.; Waveland, 10 40. Fort Wayne—Ligonier, 10. Indianapolis—Bethany, 3; Edinburg, 3 75; Franklin 1st, 20; Hopewell, 14 30; Indianapolis 12th, 4. New Albany—New Albany 2d, 20. Vincennes—Washington, 7 50. White Water—Greensburgh, 35 36; Providence sab-sch, 1 40; Union, 5. 153 83

INDIAN TERRITORY.—Choctaw—Wheelock, 85 90. 85 90
IOWA.—Cedar Rapids—Anamosa—2; Monticello, 2. Corning—Alton, 3; Sidney, 5. Des Moines—Des Moines Highland Park, 10; Grimes, 5; Leon, 5. Dubuque—Hopkinton, 7 62; Jesup, 3 84; Lansing 1st, 5 30. Fort Dodge—Dana, 1 03; Glidden, 4 45; Grand Junction, 5 97. Iowa—Martinsburg, 17 19; Mediapolis, 14 25; Ottumwa 1st, 6 47. Iowa City—Iowa City, 40; Union, 2 40. Sioux City—Lyon Co. German, 6 50. Waterloo—East Friedland German, 12 64; Holland German, 18; Janesville 1st, 3. 179 16

KANSAS.—Emporia—Derby, 2; New Salem, 3; Walnut Valley, 2 00. Highland—Clifton, 9. Neosho—Columbus

sab-sch, 2 47; Geneva, 2; Princeton, 6; Richmond, 4. Osborne—Bow Creek, 1; Osborne, 2 50. Solomon—Abilene, 6 10; Clyde, 3; Minneapolis, 41 20; Malina, 9. Topeka—Baldwin, 3 53; Black Jack, 4 50; Kansas City Grand View Park, 4 23; —Western Highlands, 7 75; Manhattan 1st, 13; Topeka Westminster, 4 27. 138 62
KENTUCKY—Ebeneser—Flemingsburg, 10 90. Louisville—Louisville College Street, 27 07. Transylvania—Concord, 5. 42 97

MICHIGAN.—Detroit—Detroit Jefferson Avenue, 60. Flint—Flint, 31 33. Lake Superior—Menominee 1st, 19 03; St. Ignace, 2. Monroe—Raisin, 3; Reading, 13 75. Potoskey—Potoskey, 15 28. Saginaw—Bay City 1st, 12 71; Midland, 10; Mount Pleasant, 4. 170 10

MINNESOTA—Minneapolis—Oak Grove, 2. 2

MISSOURI.—Kansas City—Butler 1st, 11; Holden, 7 10; Sharon, 3 50. Oark—Neosho, 7; Springfield Calvary, 14 67. Platte—Gallatin, 1; King City, 4; Parkville, 9 06; Tarkio, 8 20. St. Louis—Nazareth German, 3; Zion German, 3. 71 53

MONTANA.—Butte—Deer Lodge, 9 45. 9 45

NEBRASKA.—Kearney—Buffalo Grove German, 3. Nebraska City—Blue Springs, 5; Hopewell, 2 50. Omaha—Creston, 2; Omaha 1st German, 3; —Westminster, 21 76. 37 26

NEW JERSEY.—Elizabeth—Cranford, 15 88 (sab-sch, 11 12), 27; Pluckamin sab-sch, 8. Jersey City—Passaic, 20 96. Monmouth—Beverly, 31 86; Lakewood, 44 89; Mount Holly, 25; Oceanic, 14. Morris and Orange—Chatham, 29 90; East Orange Brick, 123; Madison, 81 80. Newark—Montclair Grace, 13; Newark 1st, 44 76; —2d, 35 81; —Calvary, 10 55; —Park, 4 95; —Roseville, 113 32; —South Park, 55 84; —Wickliffe, 11 02; Parish sab-sch, 12. New Brunswick—Amwell 1st, 7; —2d, 5; Kirkpatrick Memorial, 3; New Brunswick 1st, 67 12; Trenton 4th, 25 05. Newton—Oxford 1st, 8; —2d, 6 62. West Jersey—Bridgeton 2d, 34 75; Cedarville 1st, 8 60; Woodbury, 18 69. 681 29

NEW YORK.—Albany—Albany 2d, 26 20; Charlton, 15 60; Jefferson, 14 50; Schenectady East Avenue, 7; Waverly, 23. Binghamton—Bainbridge, 13 72; —Ross Memorial, 5; Deposit, 8 13; Nichols, 6 50; Nineveh, 17 89. Boston—Houlton, 10; Roxbury, 11 29; Windham, 7 89. Brooklyn—Brooklyn Classon Avenue, 30. Buffalo—Buffalo Covenant, 3; Jamestown 1st, 56 10. Cayuga—Auburn 2d, 14 10; Ithaca, 245 14; Port Byron, 8. Chemung—Burdett, 1 80; Havana, 16. Columbia—Ancram Lead Mines, 3 20. Genesee—Leroy 1st, 53. Geneva—Bellona, 5; Canoga, 1 50; Geneva 1st, 16 23; Gorham, 8 15. Hudson—Chester sab-sch, 2; Good Will, 1 65; Goshen, 19 50. Long Island—Greenport, 2; Middletown, 7 84; Moriches, 5 20; West Hampton, 17 24. Lyons—Julius, 1; Marion, 3 80; Newark Park, 41 (sab-sch, 37 82). 78 82; Wolcott 1st, 4 84. Nassau—Jamaica, 35 64; Smithtown, 45 03; Springfield, 5. New York—New York 4th Avenue, 100; —Grace Chapel 4th Avenue, 25; —Mispah sab-sch, 20; —Rutgers Riverside, 122 57; —West Farms, 4. Niagara—Lockport 1st, 24 82. North River—Newburgh 1st, 20 17; Rondout, 8 33. Otsego—Gilbertsville, 15; Unadilla, 4 04.

Rochester—Brockport, 33 33; Dansville, 8 67; Fowlerville, 2; Parma Centre, 2; Rochester Emmanuel, 33 cts.; — Memorial sab-sch, 45; — Westminster, 13. *St. Lawrence*—Carthage, 7 58; Gouverneur, 24 04. *Steuben*—Corning, 4 06; Hammondsport, 6; Hornellsville 1st, 13 41; Jasper 1st, 3 18. *Syracuse*—East Syracuse, 5; Oneida Valley, 8; Otisco, 3. *Troy*—Glens Falls, 65 76; Lansingburgh Olivet, 10 95; Troy 2d 51 52. (sab-sch, 14 73), 66 25; — Second Street, 206 10; — Woodside, 34 84; Waterford 1st, 8 01. *Utica*—Turin 1st sab-sch, 1 32; Verona, 5 21. *Westchester*—Bridgeport 1st, 40; Huguenot Memorial Pelham Manor, 39; Peekskill 2d, 8 51; South East Centre, 8 27. 1,890 09

OHIO.—*Athens*—Beverly, 1; Bristol, 7. *Bellevue*—Belle Centre (Y. P. S. C. E.), 1 72; 10; Bellevue 1st, 1 24; Bucyrus 11; De Graff, 6 77; Forest, 5; North Washington, 1; Patterson, 1 25; Spring Hill, 6 21; Urbana 1st, 16 05; West Liberty, 11 31; Zanesville, 6 25. *Cincinnati*—Bethel sab-sch, 1 77; Bond Hill, 8; Cincinnati 7th, 61 72; — Central, 22 85; — Clifton, 7 84; — Fairmount German, 3; Hartwell, 6; Lebanon 1st, 10; Monroe, 3; New Richmond, 3; Springdale, 6; Venice, 6. *Cleveland*—Cleveland Beckwith, 6 25. *Columbus*—Central College, 3 72; Lancaster, 10. *Dayton*—Bath, 2; Dayton Park, 6; Greenville 1st, 20; Hamilton Westminster, 30; New Carlisle, 7; Osborn, 2; Oxford, 18 50; Seven Mile, 3 16; South Charleston, 16 03. *Huron*—Norwalk, 18 58. *Lima*—Blanchard, 14; Delphos, 3; Findlay 2d, 2 50; McComb, 8; Rockford, 6; Sidney, 12 79; Wapakoneta, 4. *Mahoning*—Brookfield, 1; Clarkson, 10 59; Kinsman 1st, 38; Massillon, 15 50; North Jackson, 4; Poland, 17 46; Vienna, 2 40; Youngstown W. H. M. S., 17 50. *Marion*—Chesterfield, 4 10; Mount Gilead, 6; Trenton, 5. *Mauvee*—Napoleon, 6. *West Bethesda*, 10. *Portsmouth*—Red Oak, 10. *St. Clairsville*—Buffalo, 18 47; Farmington, 71 cts.; New Athens, 12; Pleasant Valley, 1; Rock Hill, 5 70; Scotch Ridge, 1 83; Short Creek, 6. *Steubenville*—East Liverpool 2d, 68 cts.; Island Creek, 4 23; New Cumberland, 1 30; New Hagers-town, 3; Pleasant Hill, 2 30; Steubenville 2d, 10 52. *Wooster*—Apple Creek, 17; Ashland, 9; Belleville, 1 50; Doylestown, 4; Homersville, 4 25; Loudonville, 8 60; Shreve, 3 75. *Zanesville*—Clark, 12; Duncan's Falls, 1 33; Fultonham, 1 58; New Lexington, 70 cts.; Roseville, 7 66; Zanesville 1st, 42 51. 746 13

OREGON.—*Southern Oregon*—Medford, 4 50. *Walla-mette*—Crawfordsville, 1 60; Salem, 13. 19 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10 89; — McClure Ave, 123 64; Aspinwall, 1 15; Bakertown, 8 75; Bellevue, 11 30; Glenfield, 6 33; Pine Creek 2d, 6. *Blairsville*—Bradock vd, 8; Conemaugh, 3; Greensburg 1st, 76 45; — Westminster, 24 15; Harrison City, 445; Irwin, 590; Ligonier, 4 75; Manor, 3; Unity, 14. *Butler*—Allegheny, 5; Buffalo 2; Harrisburgh, 5; New Salem, 5; Plain Grove, 6. *Carlisle*—Burnt Cabins, 2; Harrisburgh Olivet, 3 26; Lebanon 4th Street, 26 01; Lower Marsh Creek, 10 25; Lower Path Valley, 12; Shippensburg, 19 35; Silver Spring, 5. *Chester*—Great Valley, 5; Marple, 6 10; Nottingham, 1 10. *Clarion*—Bethesda, 4; Du Bois, 23 84; Johnsonburg, 26 cts.; Wilcox, 41 cts. *Erie*—Belle Valley, 3; Cochran, 2 50; Erie Central, 28; — Chestnut Street, 13 50; Georgetown, 1; Girard, 7 36; (Miles Grove Branch, 9 94), 10 32; Milledgeville, 2; Mount Pleasant, 2 06; Oil City 1st, 28 30; Salem, 3; Springfield, 1 20. *Huntingdon*—Altoona 1st, 29 30; Bedford, 6 55; Clearfield, 23 14; Oriskany, 2 20; Shipleysburgh, 8; Spruce Creek, 44; Tyrone 1st, 39 15; Williamsburgh, 22 16. *Kittanning*—Indiana, 30; Marion, 6; Rural Valley, 2; Smicksburgh, 1 50; Worthington, 8. *Lackawanna*—Athens, 6 51; Honesdale sab-sch, 6 03; Kingston, 9; Rushville, 4; Scranton Sumner Avenue, 1; Stevensville, 4; Susquehanna, 11; Troy, 21 38. *Lehigh*—Bethlehem 1st, 6 11; Pottsville 2d, 4 50; Reading 1st, 45 84; South Bethlehem 1st, 20. *Northumberland*—Danville, 80 26. (sab-sch, 8 40), 88 66; Derry, 2 60; Great Island, 20; Mifflinburg, 8; New Columbia, 3 60; Northumberland, 8; Washington, 19; Washingtonville 4; Watsonstown 8; Williamsport 1st, 8 05. *Park-ersburgh*—French Creek, 5; Terra Alta, 16. *Philadelphia*—Philadelphia North Broad Street, 32; — Princeton, 266 14; — South, 10; — Trinity, 10; — Woodland, 1,064 75. *Philadelphia North*—Ashbourne, 9; Bridesburg, 10; Bristol, 8 11; Carversville, 1 05; Chestnut Hill Trinity, 41 09; Doylestown, 29 25; Germantown Market Square, 44 17; Norristown 1st, 14; Port Kennedy, 1 50. *Pitts-burgh*—Cannonsburgh 1st, 18; — Central, 7 75, (Y. P. S. C. E.), 1, 8 75; Centre, 13 87; Chartiers, 3 50; Crafton, 21 75; Duquesne, 10; Forest Grove, 27. (sab-sch, 11), (Ladies' Society, 16 25), (Christian Endeavor, 12), 66 25; Ingram, 14; Miller's Run, 4 25; Mingo, 4; Montours, 3; Mount Carmel, 2; Mount Pisgah, 13; Pittsburgh 1st, 472 48. (sab-sch, 42 98), 515 41; — 3d, 266 42; — 4th, 33 55; — Bellefield, 30; — East Liberty, 47 30; — Lawrenceville, 26 08; — McCandless Avenue, 4; — Park Avenue, 30; — Point Breeze sab-sch J. G. Stevenson's Class, 75; Shert-

danville, 1 25; Wilkinsburgh, 106 78. *Redstone*—Dunbar, 18 50. (sab-sch, 2 50), 22; McKeesport 1st, 22; Mount Pleasant 2d, 9 10; Rehoboth, 10; Scottsdale, 15 61, (sab-sch, 2 89), 18. *Shenango*—Clarksville, 28; Hopewell, 16; Sharon 1st, 11 17; Sharpesburg, 3 47. *Washington*—Cove, 3; Cross Creek, 51; East Buffalo, 15 45; Hookstown, 5 25; Three Springs, 2; Upper Buffalo, 25 37; West Union, 5 50. *Wellsboro*—Beecher Island, 2; Elkland and Osceola, 2. *Westminster*—Lancaster 1st, 6 75; Leacock, 8 66. (sab-sch, 1 92), 10 58; Wrightsville, 8. 4,377 62

SOUTH DAKOTA.—*Central Dakota*—Brookings, 5 25; Poplar Creek, 8 20. *Southern Dakota*—Bridgewater, 3; Parkston, 4. 15 45

TENNESSEE.—*Holston*—Jonesboro, 7 50. *Union*—Erin, 5; Hopewell, 1; New Providence, 8. 21 50

TEXAS.—*Austin*—Fort Davis, 5. 5 00

UTAH.—*Montana*—Granite, 8 23; Phillipsburg, 4 25. *Utah*—Salt Lake City 3d, 2 35; Spanish Fork, 1 75. 11 60

WASHINGTON.—*Spokane*—Spokane Centenary W. M. Soc., 6 25, Y. P. S. C. E., 6 25. 13 60

WISCONSIN.—*Chippewa*—Hudson 1st, 8. *Madison*—Kilbourne City, 4 75; Muscoda German, 11; Plattville German, 7; Prairie du Sac sab-sch, 2. *Milwaukee*—Wauke-sha 1st, 11 76. *Winnebago*—Marshfield, 6. 50 51

Total from Churches.....\$ 9,918 14

MISCELLANEOUS.

Woman's Executive Committee, N. Y., 2,755-72; S. D. Dean Legacy, Ostrander, Ohio, 253 97; S. J. Barnett, Delta, Pa., 5; Wm. Dulles, Jr., New York, N. Y., 17 24; "K." "Pa.", 200; Rev. R. Taylor, D. D., Beverly, N. J., 25; Rev. J. S. Lord, Lainsburgh, Mich. 1; "G. W. M." Dayton, Pa., 5; James M. Smith, Boston, Mass., 100; Caddo House Rent, 5; Miss Emeline Anna Cowan, Pitts-burgh, Pa., 26; Mrs. A. P. Fulton, East Downingtown, Pa., 25; The Misses Ferguson, Oneida, N. Y., 10; Rev. J. B. Woodward; Covington, Pa., 3; Mead Legacy, McComb, O., 195 55; Rev. Mead C. Williams, D. D., St. Louis, Mo., 10; Mrs. H. E. and E. C. Decker, Turin, N. Y., 7; Neri Ogden, Oskaloosa, Iowa, 1 35; Rev. P. G. and Mrs. C. C. Cook, Buffalo, N. Y., 5; W. H. M. Soc'y, Lake Forest, 1 10; Rev. Ross Stevenson, D. D. Legacy, 385; Miss E. M. E. Albany, N. Y., 10; Cash, Brooklyn, Iowa, 5; Emily Dinmore, Fernwood, O., 50 cts.; W. B. Jacobs, Chicago, Ill., 25; A. W. Ohio, 3; F. and F., 2; Rev. H. H. Welles and family, Lackawanna, Pa., 25; Exile, Pleasantville, Pa., 2; Rev. A. G. Davis, Raleigh, N. C., 1 25; Rev. and Mrs. Wm. Meyer, Tecumseh, Ok. Ter., 5; Jonathan Tucker, Cherry Valley, N. Y., 1; Rev. and Mrs. John Kelly, Chancellersville, O., 1; P. Chicago, Ill., 100; John E. Kraft & Co, Sault Ste Marie, Mich., 5; W. M. Findley, M. D., Altoona, Pa., 20; C. Penn'a, 8; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; Rev. H. T. Scholl, Big Flat, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 50 cts. 4,153 38

DIRECTS FOR APRIL, NOVEMBER, AND DECEMBER, 1893.

SCOTIA SEMINARY.

Mrs. Maigt Mission, Cedar Rapids, Iowa, 20; Mrs. A. T. Hutchinson's Class, Oxford Street sab-sch, Phila., 50; Y. P. Soc'y, Westminster Church, Detroit, 15; Mrs. M. H. Turner, Deerfield, N. J., 20; Mrs. M. W. Lyon, N. Y., 20; The Misses Willard, Auburn, N. Y., 160; H. M. S. Catawba Pres., 2 51; Mr. and Mrs. Jas. Hobart, Worcester, Vt., 200; Alex. Gray, M. D., Oxford, O., 50; Mission Band, Neganner, Mich., 15; Mrs. C. H., 2,.....

COTTON PLANT.

Y. P. S. C. E., White Lake, Mich., 15; A. G. Caskey, Fort Street Church, Detroit, 50; S. G. Caskey, Detroit, 50,.....

MARY HOLMES SEMINARY.

Jas. H. Morgan, Phillipsburg, Pa., 50; Miss Jessie Scott, 5; Mrs. A. E. Williams, 15; Miss M. A. Butts, 5; H. C. Warfel, Phila-

burg, Pa., 25; De Lamater Iron Co., 36 50;
Mr. and Mrs. E. F. Johnston, 96 60.....

Total receipts for December, 1893 \$ 904 51
Previously reported..... \$ 14,975 03
Total receipts to date..... \$190,806 65

Receipts during corresponding period of last
year..... \$ 79,964 68

Increase..... \$ 40,841 97

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1893.

ATLANTIC.—*East Florida*—Hawthorne, 33; Weirsdale, 25. *Fairfield*—Good Will, 2. *South Florida*—Auburndale, 31; Crystal River, 12 30; Paola, 2 45. 95 75
BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue Sab-sch Missionary Society, 5 30; — Brown Memorial, 170 30; Dear Creek Harmony, 66 25; Taneytown, 35 52. *New Castle*—Buckingham, 6; Dover additional, 1; Federalsburgh, 1 60; Green Hill (sab-sch), 15 25; Lower Broadway, 9 57; Newark, 13; Pitt's Creek (sab-sch), 10; 36; Port Deposit, 7 75; Wilmington Central, 98 84. *Washington City*—Washington City 1st, 45 22; — 4th, 44. 564 70

CALIFORNIA.—*Benicia*—Blue Lake, 3 30; Santa Rosa, 38; Shiloh, 5. *Los Angeles*—Coronado Graham Memorial, 11 55; El Monte, 2 50; Los Angeles Boyle Heights sab-sch, 4 50; Orange, 15 15; Pomona 1st, 46 52; San Bernardino, 47. *Oakland*—Valona (sab-sch, 2 40), 6 40. *San Francisco*—San Francisco Westminster, 64 15. *San José*—Los Gatos Alma Congregation, 5 32; Templeton, 3. 253 09

COLORADO.—*Boulder*—Collins, 1 50; Fort Collins sab-sch, 4; Fort Morgan, 8; Longmont Central Y. P. S. C. E., 10; Valmont, 90 cts. *Denver*—Denver Central, 123 55; Littleton, 10 85. *Pueblo*—Monte Vista Y. P. S. C. E., 2 90. 160 70
ILLINOIS.—*Alton*—Alton 1st (sab-sch, 2 53), 118 50. *Castro*—Fairfield, 5 50; Flora, 12 48; Galum, 7; Golconda, 5; Tamaroa, 12. *Chicago*—Austin, 15 90; Cabery, 13 61; Chicago 3d, 1000; — 3d, 470 50; — 4th sab-sch, 75; — Central Park Y. P. S. C. E., 5; — Covenant sab-sch, 53 71; — Gross Park Endeavor sab-sch, 9 50; — Lakewood 1st, 20 25; — West Division Mission, 3 80; Highland Park, 51 75; Hinsdale, 8 24; Hyde Park, 128 80; Oak Park in part, 78 94; Peotone 1st, 46 25; Wilmington Y. P. S. C. E., 7 55. *Freeport*—Galena 1st, 31 75; Middle Creek (sab-sch, 16 70), 77 70; Polo Independent, 9 34; Rockford 1st, 45 30. *Maitoon*—Arcola, 5; Charleston, 69 25; Oakland, 6 50. *Ottawa*—Aurora additional, 8 50. *Peoria*—Eureka, 38 90; Galesburg, 21 05; Knoxville, 50 15. *Rock River*—Ashton, 18; Franklin Grove, 10; Millersburg, 2 85; Morrison sab-sch, 3 32; Newton, 14 24; Peniel, 13; Princeton, 52 65; Viola, 4 80. *Schuyler*—Appanoose, 7; Augusta sab-sch, 10; Camp Creek (sab-sch, 10), 21; Carthage 1st, 15 36; Kirkwood, 8; Mount Sterling 1st, 53 80; Rushville (sab-sch, 34 78), 78 03. *Springfield*—Bates, 7 75; Jacksonville Westminster, 81; Lincoln 1st, 15 30; Springfield 3d, 17; Winchester, 500; Rev. W. L. Tarbet and wife, 2 40. 3,479 15

INDIANA.—*Crawfordsville*—Alamo, 7 93; Attica, 14 80; Benton, 55; Bethany, 153 96; Bethel, 17; Bethlehem, 5 50; Beniah, 19; Clinton, 7 87; Colfax, 5 41; Covington, 10; Crawfordsville 1st, 60; — Centre, 78 92; Dana, 12 50; Darlington, 12; Dayton, 49 76; Delphi, 117 77; Dover, 4 50; Elizaville, 9 60; Eugene, 15; Fowler, 42; Frankfort, 104; Hazelrigg, 6 25; Hopewell, 7 06; Judson, 19 23; Kirklin, 13 90; Ladoga, 23; Lafayette 1st, 62 70; — 2d, 114 93; Lebanon, 65; Lexington, 44; Marshallfield, 12; Montezuma, 7 55; Newtown, 26; Oxford, 23; Pleasant Hill, 7; Prairie Centre, 13 50; Rock Creek, 5; Rockfield, 8 80; Rockville, 28 50; Romney, 23 76; Rossville, 18; Russellville, 8 20; Spring Grove, 27 75; State Line, 10 50; Sugar Creek, 13 45; Terhune, 5; Thornstown, 67 84; Toronto, 1 56; Union, 23; Veederburgh, 6 75; Wavertown, 38 53; West Lebanon, 7 50; West Point, 4 52; Williamsport, 18 40; McL, 161. *Fort Wayne*—Albion, 13; Auburn, 16 01; Bluffton, 61; Columbia City, 18 25; Decatur, 28; Elhanan, 3; Elkart, 70; Fort Wayne 1st, 232 80; — 3d, 81 64; Goshen, 180; Highland, 17; Hopewell, 13 50; Huntington, 43 58; Kendallville, 23; Kingdalen, 9 67; La Grange, 44 42; Ligonier, 30 49; Lima, 20; Ossian, 47 33; Piercetown, 27 50; Salem Centre, 6 75; Troy, 31 20; Warsaw, 40. *Indianapolis*—Acton, 24 50; Bainbridge, 7; Bethany, 38 41; Bloomington, 87 75; Brownsburgh, 1; Carpentersville, 17; Clermont, 4; Columbus, 48 15; Edinburg, 11; Elizabethtown, 7 75; Franklin, 159 53; Georgetown, 3 25; Greencastle, 64 65; Greenfield, 23; Greenwood, 29 30; Hopewell, 79 22; Indianapolis 1st, 261 17; — 2d, 570 81; — 4th, 45 20; — 6th, 44 21; — 7th, 235 20; — 9th, 8; — 12th, 23 50; — East Washington Street, 45 90; — Memorial, 6 25; — Olive Street, 15; — Tabernacle, 181; Nashville, 4 85; New Plagah, 13 80; Putnamburg, 4 25; Roachdale, 10;

Southport, 23 02; White Lick, 17; Zionsville, 10 25. *Logansport*—Bedford, 7 50; Bethel, 10 50; Bethlehem, 7 55; Bourbon, 5; Brookston, 12 88; Centre, 17 50; Chalmers, 5 40; Concord, 4 05; Goodland, 27; Hammond, 19 50; Hebron, 14 14; Idaville, 3 25; Kentland, 12 25; Lake Prairie, 12 50; La Porte, 150; Logansport 1st, 110; — Broadway, 29 10; Lucerne, 4 25; Meadow Lake, 10; Michigan City, 79 02; Mishawaka, 47; Monon, 8 84; Monticello, 91 50; Plagah, 4 60; Plymouth, 2 50; Remington, 24 90; Rensselaer, 32 87; Rochester, 16; Rolling Prairie, 10 75; South Bend 1st, 210 09; — 2d, 8 75; Tassinong, 39 88; Union, 11; Valparaiso, 68 81; Walkerton, 10; Winamac, 6. *Muncie*—Alexandria, 4 30; Anderson, 100 37; Centre Grove, 10; Elwood, 28 30; Hartford City, 29; Hopewell, 10; Jonesboro, 6; Kokomo, 4 46; La Gro, 19 25; Liberty, 20; Marion, 77 84; Muncie, 145 98; New Cumberland, 21 50; New Hope, 22; Noblesville, 34 74; Peru, 167 17; Portland, 20; Shiloh, 15 80; Tipton, 55; Union City, 15 25; Wabash, 213 03; Winchester, 20; Xenia, 7 70. *New Albany*—Bedford, 23 35; Bethel, 32 10; Charlestown, 24 79; Corydon, 15 96; Elizabeth, 2 75; Hanover, 52 40; Jefferson, 12 50; Jeffersonville, 132 71; Laconia, 5 50; Leavenworth, 7 50; Lexington, 22 25; Livonia, 20 25; Madison 1st, 76 56; — 2d, 11 25; Mauckport, 5 75; Milltown, 4 50; Mitchell, 10 30; Mount Lebanon, 8; Mount Vernon, 11 25; New Albany 1st, 88; — 2d, 59 15; — 3d, 123 90; New Philadelphia, 5; Oak Grove, 5 75; Orleans, 14 60; Otisco, 11 50; Owen Creek, 3; Paoli, 18 50; Pleasant Township, 8; Rehoboth, 17; Salem, 15; Scipio, 1; Seymour, 44 83; Sharon, 5 50; Sharon Hill, 12 60; Smyrna, 17; Utica, 7; Valley City, 5; Vernon, 13 75; Vevay, 19 75; Walnut Ridge, 1 15. *Vincennes*—Bethany, 4; Brazil, 25; Bruceville, 4; Claiborne, 8; Evansville Walnut Street, 114 18; Graysville, 5 40; Indiana, 10; Kolean, 1 90; Mount Meriah, 12 95; Olive Hill, 9 06; Poland, 20 25; Princeton, 35; Royal Oak, 13; Salem, 8 45; Smyrna, 6 40; Spencer, 19 55; Sullivan, 14 90; Terre Haute Central, 146 73; — Moffat Street, 46; Upper Indiana, 9 80; Vincennes, 88 05; Washington, 26; Worthington, 17 50. *White Water*—Aurora, 22; Boggs, 10; Cambridge City, 17 25; Clarksville, 12 56; — Memorial, 7 60; Cold Spring, 13; Concord, 12; Connersville 1st, 103; — German, 22 78; Dillsboro, 10 50; Dunlapville, 19 50; Ebenezer, 17; Greensburg, 140; Hagerstown, 6; Harmony, 10; Kingston, 37 06; Knightstown, 40; Lawrenceburg, 14 80; Lewisville, 26; Liberty, 36; Mount Carmel, 28; New Castle, 25 50; Palmetto, 19 25; Providence, 9 25; Richmond, 172 50; Rising Sun, 23; Rushville, 77 25; Sardinia, 6 25; Shelbyville, 519 50; — German, 14 25; Sparta, 12 75; Toner's Chapel, 10; Union, 25 25; Versailles, 7 50; Zoar, 7. 10,306 45

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 155 86; — 2d (sab-sch, 50), 150; — 3d Y. P. S. C. E., 5; — Central Park, 16 31; Clinton 1st, 136 16; Garrison, 6 75; Linn Grove, 10; Pleasant Hill, 2 10; Shellsburg, 3; Vinton, 130; Wyoming Robert Inglis, 5. *Corning*—Afton, 16; Clarinda (sab-sch, 10), 84; Morning Star, 12 50; Villisca, 12 75. *Council Bluffs*—Avoca, 5 19; Council Bluffs 1st, 102 40; Griswold 1st, 12 61; Shelby Y. P. S. C. E., 1 25; Walnut, 5 25. *Des Moines*—Colfax 1st, 17; LeRoy, 3; Newton, 33 04; Russell, 13 72; Winterset (sab-sch, 17 12), 139 23. *Dubuque*—Independence German L. M. S., 10; Lansing German, 5; Pine Creek, 12; Sherrill's Mound German, 7; A. and C. Craig, 1. *Fort Dodge*—Glidden, 5 96; Rockwell City 1st, 41 25; Rolfe 2d, 26 55. *Iowa*—Bonaparte, 5; Burlington 1st, 70; Kossuth 1st, 14 26; Middletown, 5; Morning Sun Y. P. S. C. E., 8 25; Mount Pleasant German (sab-sch, 3), 20; Mount Zion, 2. *Iowa City*—Atalissa, 4; Brooklyn, 10 59; Ladoga, 2; Ma-ringo, 6; Summit (Infant Class, 1 42), 12 47; West Liberty 1st Y. P. S. C. E., 10. *Sioux City*—Alta, 10; Calliope, 27; Denison 1st, 26 50; Ida Grove, 40; Mt. Pleasant, 14; Plymouth Co. and Station, 14; Providence, 6 20; Sac City 1st, 27 42. *Waterloo*—Ackley Y. P. S. C. E., 5; Cedar Falls 1st, 15; Clarksville, 15; East Friesland German sab-sch, 6 58; Holland German, 64; Morrison, 4; Williams, 9 35. 1,641 50

KANSAS.—*Emporia*—Burlingame, 13 67; Mulvane, 12; Peabody sab-sch, 3; Peotone, 5; Waverly 1st, 11 56; Welcome, 10 50; Wichita Oak Street, 15. *Highland*—Axtel sab-sch, 8; Horton (Y. P. S. C. E., 7) (Jr. C.

E. 2), 9. *Larned*—Burton, 6; Canton, 4; Ellinwood, 5; Emerson, 4; Galva, 3 50; Lyons, 10; Mackville, 4; St. John, 5. *Neosho*—Geneva, 1; Glendale, 2; Pleasanton, 5; Rev. Jas. S. Wilkes, 4 96. *Osborne*—Calvert, 3 55; Logan, 4; Norton, 5. *Solomon*—Barnard, 10; Mankato, 7 12; Minneapolis, 67 69; Poheta, 5 25; Providence, 4 23. *Topeka*—Kansas City 1st, 97; Perry, 1 41; Sharon, 5 65; Spring Hill 1st, 3 85.

KENTUCKY.—*Ebenezer*—Covington 1st. 318 75. *Louisville*—Louisville College Street, 67.

MICHIGAN.—*Detroit*—Detroit Covenant sab-sch, 16 71; —Westminster, "Two Members," 100. Milan, 5; Springfield, 5; Stony Creek, 20; White Lake, 6 25; Ypsilanti 1st, 11 58. *Flint*—Cairo 1st, 55. *Lake Superior*—Lakefield, 6; St. Ignace (sab-sch, 3), 12. *Lansing*—Battle Creek 1st, 50; Hastings, 10 20; Lansing 1st, 35 77; Marshall, 10 75. *Monroe*—Adrian 1st, 47 50; Tecumseh, 87. *Petoskey*—Lake City, 5; Petoskey 1st, 69 33. *Saginaw*—Bay City 1st, 50; Calkinsville, 2; Emerson, 19; Fair Grove, 5; Mount Pleasant, 5. 634 09

MINNESOTA.—*Duluth*—Duluth 2d, 7; —Hazelwood Park, 4 25; Ely sab-sch, 3 41; New Duluth House of Hope, 1 75; Two Harbors (Y. P. S. C. E., 5), 17. *Mankato*—Lake Crystal, 1 75; St. Peter's Union, 10 50; Tracy, 17; Watowan, 1 75. *Minneapolis*—Buffalo, 18 22; Minneapolis Franklin Avenue, 5 85; —House of Faith, 12 50; Rockford, 9 78. *Red River*—Bethany, 3 55; Maine, 8 75; Maplewood, 4 25; Western L. M. S., 6 07. *St. Cloud*—Litchfield, 13 60; St. Cloud 1st, 50. *St. Paul*—Hastings Jr. Y. P. S. C. E., 5 25; St. Paul Central, 34 40. *Winona*—Rushford, 7 22.

MISSOURI.—*Kansas City*—Appleton City sab-sch, 2 02; Brownington, 2; Creighton, 2 25; Deepwater, 3 61; High Point, 3; Holden Jr. Y. P. S. C. E., 22; Kansas City 5th, 80; Lone Oak, 5; Sedalia Central (sab-sch, 8 85), 35; Sunny Side, 5; Warsaw, 3 26. *Osark*—Eureka Springs, 10; Neosho sab-sch, 2. *Palmira*—Canton, 6; Grantsville, 3; Newark, 1 75; New Providence (sab-sch, 5), 8 25; Unionville, 30. *Platte*—Avalon, 6; Chillicothe, 4 70; Parkville, 10 27; Weston, 5 25. *St. Louis*—Jonesboro, 10; Kirkwood sab-sch, 44 20; Ladonia Station, 1 25; Nazareth German (sab-sch, 4), (L. M. S., 18), 22; Ridge Station, 2; St. Louis Carondelet, 15; —Clifton Heights, 6 25; —Cote Brilliante Y. P. S. C. E., 8 90; —Lafayette Park, 2; —Lee Avenue sab-sch, 7 08; —West (Y. P. S. C. E., 17), 27 80; Zion German (sab-sch, 1 50), 8. 448 24

MONTANA.—*Butte*—Butte 2d, 3 50; Corvallis, 6; Hamilton, 5; Missoula, 13. *Helena*—Hamilton East, 4; Spring Hill, 4. 85 50

NEBRASKA.—*Hastings*—Holdrege, 20; Oak Creek German, 5; Oxford, 8. *Kearney*—Buffalo Grove German L. M. S., 15; Central City, 30; Fullerton, 5 03; Genoa, 5 58. *Nebraska City*—Diller, 6 04; Hebron 1st, 6 43; Hopewell, 3; Table Rock, 17. *Niobrara*—Union Star, 2 57; Wayne (sab-sch, 5 47), 31 87. *Omaha*—Omaha Blackbird Hills, 2 90; —Knob, 14 05; —Westminster, 57 86; Omaha Agency Bethlehem, 1 32. 233 91

NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue, 843 43; Springfield 25. *Jersey City*—Jersey City 1st Missionary Association, 25; —Claremont, 3; Tenafly sab-sch, 32. *Monmouth*—Ocean Ridge additional, 9; Manasquan 1st, 21; Oceanic, 45; Plumstead, 8 40. *Morris* and *Orange*—Boonton 1st, 138 51; Chatham, 183; East Orange 1st, 907 78; —Brick, 507 60; Madison, 85 94; Mt. Olive 15 40; New Vernon 1st, 45 32. *Newark*—Montclair 1st (Y. P. S. C. E., 13 50), (Aid., 40), 53 50; —Trinity, 110; Newark 5th Ave., 36; —2d Ger., 5; —Park additional, 50; —Roseville sab-sch, 50; —South Park (sab-sch, 8r. Department, 30 24), 306 03; —Wickliffe, 44 07. *New Brunswick*—Alexandria 1st, 8; Ewing, 17 23; Flemington, 234 13; Frenchtown, 35 16; Princeton 1st, 190 70; Stockton, 14; Trenton 1st additional, 30; —4th, 116 53. *Newton*—Oxford, 2d, 44 59. *West Jersey*—Camden 2d, 43; Salem 1st, 64 11; Woodbury, 44 77. 3,631 94

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 25 05. *Santa Fe*—Las Vegas 1st, 65 50. 90 55

NEW YORK.—*Albany*—Albany 2d, 154 20; Esperance, 39 60; Northampton (Y. P. S. C. E., 9), 8; Northville, 2. *Binghamton*—Bainbridge, 40; Binghamton Immanuel Y. P. S. C. E., 5. *Boston*—Barre, 20; Houlton, 30; Manchester German, 6; New Bedford, 6 92; Providence 1st, 18; Quincy, 15; Taunton, 5. *Brooklyn*—Brooklyn Bethany Jr. Y. P. S. C. E., 10; —Cumberland Street, 13; —Duryea, 117; Lafayette Avenue Benevolent Society, 10; —Throop Avenue (Y. P. S. C. E., 25), 165. *Buffalo*—Silver Creek, 1. *Cayuga*—Aurora, 40 56; Fair Haven, 5; Genoa 1st Y. P. S. C. E., 1; Ithaca 1st Bal., 23; Sennett, 9 25. *Champlain*—Belmont, 23; Burke, 25; Moores, 16 67; Plattsburgh 1st (sab-sch, 25), 148 56. *Chemung*—Elmira 1st, 100; Moreland, 4; Watkins, 65 17; Rev. F. S. Howe, 5. *Columbia*—Durham 1st, 3 27; Mitchell Hollow Station, 3. *Geneva*—Bellona, 23; Canoga, 1 25; Geneva North sab-sch, 30; Naples Y. P. S. C. E., 5; Ovid, 67 06; Seneca

Falls 1st, 71 74. *Hudson*—Chester (sab-sch, 2), 47; Good Will, 9 90; Greenbush sab-sch, 6; Sootchtown, 40; Stony Point, 17 79; Washingtonville 1st, 50. *Long Island*—Bridgehampton (Y. P. S. C. E., 5), 29; Outchogue, 15 94; Moriches, 38 23; West Hampton, 40 70. *Nassau*—Freeport, 15; Hempstead Christ Church sab-sch Missionary Society, 35; Huntington 2d, 28 23; Jamaica, 75; Ocean Side, 5; Ravenswood (Y. P. S. C. E., 3 53), 8; Springfield, 25. *New York*—New York 4th Avenue, 48 50; —5th Avenue (Romeyn Chapel Y. P. S. C. E., 10 50), 10,866 10; —13th Street sab-sch Missionary Society, 75; —14th Street, 129 50; —Bohemian, 30; —Brick Additional, 310; —Central (Y. P. S. C. E., 63 50), 28 50; —Emmanuel Chapel, 20 05; —Harlem sab-sch, 10 48; —Ludlow St. sab-sch Missionary Society, 15; —West End (Y. P. S. C. E., 5 49), 253 43. *Niagara*—Lyndonville, 10. *North River*—Millerton, 6 28; Wappinger's Creek, 33 53; Westminster Y. P. S. C. E., 8 33. *Osage*—Cherry Valley, 64 97; Guilford Centre (sab-sch, 3), 19 30; Oneonta (sab-sch, 20), 90; Unadilla, 35 08; Worcester, 4 16. *Rochester*—Danville, 10; Fowlerville (sab-sch, 88 04), (Y. P. S. C. E., 2 36), 8 13; Gates, 10 30; Moscow, 4; Rochester Emmanuel, 2 30; Victor 1st, 33; Wheatland, 14. *St. Lawrence*—Canton 69; Carthage 1st, 9 26; Chaumont, 15; Gouverneur additional, 5; Ox Bow, 27; Watertown 1st sab-sch, 31 69. *Steuben*—Corning, 31 23; Hornellville 1st, 8 35; Painted Post, 25. *Syracuse*—Baldwinsville 1st, 37; Canastota W. M. S., 23 37; Mexico (sab-sch Primary Class, 5 53), 83 23; Otisco and Pastor, 10 25; Skaneateles, 16 39; "E. W. T.", 5. *Troy*—Lansburgh Olive, 8 55; Mechanicsville Y. P. S. C. E., 5; Melrose Y. P. S. C. E., 12; Salem sab-sch, 6 38; Troy 2d (sab-sch, 29), 157 03; —9th, 150; —Liberty Street, 5; —Memorial Y. P. S. C. E., 6; —Second Street, 871 33; —Woodside additional, 14 60; Warrensburg, 23 56; Waterford, 16 08. *Utica*—Little Falls, 60; Rome, 13 10; Sauquoit, 17 87; Turin sab-sch, 1 88; Verona, 25 71. *Westchester*—Gilead, 12; Huguenot Memorial, 318; Katonah sab-sch, 43 07; Peekskill 1st (sab-sch, 100), 222 47; Yonkers 1st R. E. P., 75; —Westminster Y. P. Societies, 7 26; Yorktown, 20. 16,456 09

NORTH DAKOTA.—*Bismarck*—Mandan, 5 25. *Fargo*—Blanchard, 5; Hillsboro (sab-sch, 3), 8; Kelo Three Boys, 1. 19 25

OHIO.—*Athens*—Beverly, 9; Logan, 40. *Bellefontaine*—Bellefontaine 1st, 7 45; Bucyrus, 3. *Chillicothe*—Concord, 8; Salem (sab-sch, 11 75), (Y. P. S. C. E., 5), 111; Washington, 11 14. *Cincinnati*—Bethel sab-sch, 1 90; Bond Hill, 8; Cincinnati 7th, 167 75; —Avondale, 73; Clifton, 11 66; —Poplar Street, 20; Loveland, 34 35; Pleasant Ridge, 25 50; Silverton, 4; Springdale, 12. *Cleveland*—Cleveland Beckwith, 33 75; —East Cleveland 1st, 23 39. *Columbus*—Central College, 7 50; Columbus Broad Street, a member, 15; —Westminster (sab-sch, 6), 27 57. *Dayton*—Eaton, 12; Hamilton Westminster, 60. *Huron*—Chicago, 10; Norwalk 1st, 40. *Lincoln*—Ada, 60; Enon Valley, 16 46; Mount Jefferson, 11; Turtle Creek (sab-sch, 1), 6; Van Buren, 10. *Mahoning*—Ellsworth (sab-sch, 15), 125; Massillon 2d, 45 86; Warren sab-sch, 25. *Marion*—Trenton, 10. *Maumee*—Defiance 1st, 24 55; Delta, 3; Rev. G. Miller "tithe," 5. *Portsmouth*—Ironton, 19; Russellville, 5 67. *St. Clairsville*—Buffalo, 3. *Steubenville*—Buchanan Chapel, 13; Deersville, 5; East Liverpool 1st, 153 62; Island Creek, 24; Madison (sab-sch, 5 76), 18 20; New Cumberland Y. P. S. C. E., 1; Steubenville 1st, 40 95; Two Ridges Y. P. S. C. E., 10; Wellsville West End sab-sch, 13 12. *Wooster*—Clear Fork, 3; Perrysville, 1 66; Savannah, 36 69; Shreve sab-sch, 3. *Zanesville*—Coohoon, 39 51; Dresden, 3; Duncan's Falls, 4 35; Martinsburgh, 5; Mt. Pleasant, 3; Newark Salem German, 1 65; Utica, 19 35. 1,615 99

OREGON.—*Willamette*—Pleasant Grove, 3 50. 3 50

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue (sab-sch, 16), 277 77; Aspinwall 1st, 1 63; Bakers-town, 10; Beaver, 33; Bellevue, 15 45; Evans City, 3; Glenfield 5 67; Glenshaw, 30; Hilland, 20; Natrona Y. P. S. C. E., 5; Plains, 4; Rochester, 10; Sharpsburgh, 51. *Blairsville*—Greensburg, 90 48; —Westminster, 46 37; Irwin sab-sch, 3 60; Latrobe (sab-sch, 15 65), (Y. P. S. C. E., 4 90), 134; Murrysville, 9; Plum Creek, 47 16; Union, 4 47. *Butler*—Martinsburgh (sab-sch, 5), 11. *Carlisle*—Big Spring, 71 21; Gettysburgh, 95 25; Harrisburgh Olivet, 3 15; Monaghan, 30. *Chester*—Ashmun, 25; Bryn Mawr sab-sch, 53 86; Charlestown sab-sch, 2 50; Chester 1st sab-sch, 14; Dilworthtown, 2; Lansdowne 1st, 28 33; Media sab-sch, 13; Oxford 1st, 137 55; Wayne, 213 13; West Chester 1st, 45 90. *Clarion*—Beech Woods Pine Grove Mission, 4; Bethesda, 5; Brockwayville, 10 50; Clarion, 25 16; Johnsonburgh, 1 59; Mill Creek, 1 48; Shiloh, 1 60; Wilcox, 2 56. *Erie*—Bradford (sab-sch, 25 30), 99 33; Cambridge sab-sch, 5; Concord, 3 30; Cool Spring, 7; Fairfield, 13; Franklin, 83 18; Garland, 10; Greenville sab-sch, 6 68; Meadville 1st, 50; Mill Village, 3 20; Mount Pleasant,

6 65; Pittsfield, 9 10; Pleasantville, 43; Tideoute, 38; Titusville 1st, 392 08. *Huntingdon*—Duncansville, 11 50; Loganaville Valley (sab-sch, 7 25), 23; Mifflintown West-minster, 51 20; Mount Union (sab-sch, 9 23), 40 73; New-ton Hamilton Y. P. S. C. E., 4; Petersburg (sab-sch, 5), 12 98; Sinking Creek, 8; Williamsburgh 43 04. *Kittanning*—Freeport, 44 05; Kittanning 1st, a member, 250. *Lackawanna*—Brooklyn, 80; Great Bend, 7; Honesdale Y. P. S. C. E., 10; Kingston sab-sch, 20; Langcliffe, 80; Moosic, 14; Nanticoke, 4; Nicholson (sab-sch, 2), 7; Scranton 2d, 257 41; Wilkes Barre 1st (sab-sch, 105 17), 406 76; — Westminster (Knights of Malta, 5), 21; Rev. H. H. Wells, D.D., 25. *Lehigh*—Easton 1st Special, 50; Weatherly sab-sch C. Day, 10. *Northumberland*—Derry, 3 25; Great Island, 73; Hartleton, 4; Lycoming Centre, 3; New Columbia, 7; Washingtonville, 6; Williamsport 2d, 138 05; — Bethany (Y. P. S. C. E., 2), 12. *Parkersburgh*—Elizabeth, 1 49; Hughes River, 7 28. *Philadelphia*—Philadelphia 4th, 36 03; — Calvary, 1,055, 36; — Cohock-sink (Second Street Mission, 2 16), (sab-sch, 5 05), 11 21; — Gaston, 27; — Hebron Memorial, 8 50; — McDowell Memorial, 24 65; — Olivet, 137 73; — Oxford, 120 72; — Tiooga, 66; — Walnut Street sab-sch, 73 37; — West Arch Street, 52 57; — Wylie Memorial additional, 6 25; — Zion, 11 40. *Philadelphia North*—Calvary, 10; Manayunk 1st, 50; Mount Airy, 31; Neshaminy of Warminster, 10; — Warwick, 25; Newtown, 96 41; Norristown Central, 65 25. *Pittsburgh*—Bethany, 31; Chartiers, 15 50; Crafton, 20 51; Forest Grove (sab-sch, 4), 24; Hebron, 34 45; McKee's Rocks, 9; Mansfield 1st, 30 51; Mount Carmel, 6; Oakdale, 67 20; Pittsburgh 1st, 1445; — 4th (sab-sch, 9 50), 44 53; — 6th, 103 12; — Bellefield, 150; — East Liberty, 63 07; — McCandless Avenue, 10; — Mt. Washington, 3 22; — Park Avenue, 60; — Point Breeze, 700; Raccoon (sab-sch, 31 84), 77 53; West Elizabeth, 5 50. *Redstone*—Connellsville, 123 70; Laurel Hill, 61 40; McKeesport 1st, 129; Old Frame, 3; Rehoboth additional, 70 cts.; Round Hill, 24. *Shenango*—Clarksville sab-sch, 14 51; Little Beaver sab-sch, 11; New Brighton 1st (sab-sch, 25), 96 71; New Castle 1st, 28 92; Westfield, 153. *Washington*—Claysville Y. P. S. C. E., 24 50; Forks of Wheeling, 110; Hookstown, 29; Mount Olivet, 4 65; Wheeling 1st, a friend, 25; — 3d, 8. *Westminster*—Leacock Williamstown sab-sch, 6 25; Middle Octorara, 16. 9,873 75

SOUTH DAKOTA.—Aberdeen—Britton (sab-sch Children Day, 31 03), 41 33; Melette, 3 75; Rondell, 2 50; South Gay, 1 50. *Black Hills*—Bethel, 6 50; Elk Creek, 3; Laverne, 4 50. *Central Dakota*—Bancroft, 2 87; Manchester, 2 31; Woonsocket, 7. *Southern Dakota*—Dell Rapids (sab-sch, 5), 10; Harmony, 6 57; Scotland, 15; Sioux Falls (sab-sch, 3 52), 13 81; Turner Co. 1st German, 25. 145 44

TENNESSEE.—Holston—College Hill, 15; Mount Bethel, 2; Speedville Station, 1; Timber Ridge, 2. *Kingston*—Chattanooga Park Place, 5; Huntsville, 2; Kismet, 2; Rockwood, 3; Spring City, 4 65; Wartburg, 3; Welsh Union, 1. *Union*—Hopewell, 3; Knoxville Belle Avenue (sab-sch, 1 50), 6 50. 50 15

TEXAS.—Austin—Eagle Pass, 5; San Antonio Madison Square, 60. *North Texas*—Leonard, 20 25; Seymour, 6. *Trinity*—Terrell, 50. 141 25

UTAH.—Bodee—Bellevue, 8. *Utah*—Box Elder, 15 70; Corinne, 2 85. 15 70

WASHINGTON.—Alaska—Juneau 1st, 5. *Olympia*—Tacoma Calvary (sab-sch 1 50), 13; Rev. M. G. Mann, 9 50. *Puget Sound*—Everett 1st, 12. *Spokane*—Coeur d'Alene, 5 55; Rathdrum, 12. *Walla Walla*—Johnson, 2; Kendrick, 5. 57 06

WISCONSIN.—Chippewa—Ashland 1st, 23 98. *La Crosse*—Neillsville, 8 23; North Bend, 16. *Madison*—Janesville, 100; Lodi 1st, 31 10; Muscoda, 6. *Milwaukee*—Milwaukee Calvary, 23 30. *Winnebago*—Buffalo, 20 05; Crandon, 6 33; Florence (sab-sch, 9 53), 17 99; Fort Howard, 6 73; Packwaukee, 10 30; Stevens Point, 37 38; Westfield, 6; Winneconne, 2 30. 318 90

Woman's Executive Committee of Home Mis-sions.....\$ 24 863 02

Total received from Churches.....\$ 76,017 20

LEGACIES.

Legacy of Rev. Ross Stevenson, late of Wash-ington Co., Pa., 475; legacy of Alanson Shely, dec'd, late of Detroit, Mich., 2000..... 2,475 00

MISCELLANEOUS.

J. D. Lynde, Haddonfield, N. J., 50; Rev. Meade C. Williams, D.D., St. Louis, Mo., 25; Louis R. Fox, 500; Mary S. Fox, 500; Rev. J. P. White and wife, 16; Mrs. Medow, 35 cts.; "H." Philadelphia, 10; B. F. Felt, Galena, Ill., 100; Normal and Collegiate Institute,

Asheville, N. C., 14; Edwin A. Ely, N. Y., 10; A Friend, La Porte, Ind., 10; "Unknown Friend," 26; John M. Robe, Ind. Ter., 20; "M. P. G.," 2 50; Mrs. Emeline Barker, Homer, Mich., 50; Rev. Henry Morell, Neuchatel, Kana., 5; Mrs. C. B. Moore, 5; Brooklyn Tompkins Ave. Congregational Y. P. S. C. E., 5; Rev. and Mrs. J. B. Woodward, 10; Jr. Y. P. S. C. E. of Burr Oak, Kana., 1 25; M. Man-waring, N. Y. City, 2; "Cin. Friend," 20; Thanksgiving Gift from School at Hot Springs, N. C., 10; A Thank Offering from St. Louis, 50; "Christmas," 6; Rev. H. Kelg-win, Orlando, Fla., 10; Mrs. A. Willett, W. Granville, N. Y., 20; Rev. R. Craighead, D.D., Meadville, Pa., 100; Miss Tenbrook, Phila., 5; A Friend, 25 cts.; A Friend, 1; A Friend, 25 cts.; A Friend, 5 10; An Invalid's Christmas Offering, 10; A. F. Wilson, Grimes, Iowa, 10; Ex-High Private U. S. A., 1 25; Rev. E. D. Morris, D.D., Cincinnati, C., 10; Edwin, 15; "O. Penna.," 14; Mrs. C. A. Taylor, Ogden, Ill., 10; Neri Ogden, Okaloosa, Ia., 8 50; Jas. Leishman, N. Y., 1; "Cash," 10; Rev. H. T. Scholl, Big Flats, N. Y., 2; Rev. D. A. Wal-lace, Pontiac, Ill., 3 10; Wm. C. Martin Print-ing House, 73; Rev. Samuel Ward, Emporia, Kana., 3; James Leishman, N. Y., 2; "Itha-ca," 325; Wm. Burns, Lansingburg, N. Y., 125; F. and F., 5; Rev. D. E. Flaks Christmas Offering, 25; "Jennie's School," N. Y., 5; Rev. John Kelly and wife, 4; John S. Lyle, N. Y., 2 500; "E. M." Newark, N. J., 7 50; 100; Rev. E. P. Willard, Cayuga, N. Y., 6 50; Miss Rebecca Rowland, Taos, N. M., 5; Robert Walker, Clinton, Ill., 10; Miss J. E. Hoge, Brooklyn, N. Y., 5; Dr. Wm. M. Find-ley, Altoona, Pa., 20; Sale of Leaflets, 5; For the Work of Home Missions, 12; Rev. and Mrs. J. W. Hill, Rochester, N. Y., 12 50; Rev. P. G. and Mrs. C. E. Cook, Buffalo, N. Y., 10; Mrs. W. D. McNair, Dans-ville, N. Y., 2 50; "K. Pa.," 100; Interest on Permanent Fund (Special, 225), 812 50; Inter-est on John C. Green Fund, 25; Interest on Carson W. Adams Fund, 161 25; Interest on Lyon Trust, 250..... 6,422 50

Total received for Home Missions, December 1893.....\$ 84,915 00

Total received for Home Missions from April 1, 1893..... 357,923 34

Amount received during same period past year 514,964 50

DECREASE OF RECEIPTS FOR NINE MONTHS..... 157,041 16

O. D. EATON, Treasurer,

Box L., Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND,
DECEMBER, 1893.

Brooklyn—Brooklyn Prospect Heights, 20; — Duryea, 15. *Buffalo*—Buffalo Covenant, 4. *Cayuga*—Aurora, 14 19; Fairhaven, 8. *Columbia*—Durham, 2 27. *Gene-see*—Bergen 1st Cong'l, 3 09. *Hudson*—Good Will, 33 cts.; Washingtonville 1st, 30. *New York*—N. Y. Brick, 228. *Niagara*—Youngstown, 2 60; Holley 1st, 9 44. *North River*—Cold Spring, 20. *Osego*—Westford, 3. *Roches-ter*—Rochester Emmaus, 66 cts. *St. Lawrence*—Chamout, 10. *Steuben*—Hammondsport, 5; Corning 1st, 81 cts. *Troy*—Troy 2d, 54 37; Troy Liberty Street, 5; Waterford 1st, 61. *Utica*—Holland Patent, 16. *West-chester*—Stamford 1st, 38 14; Huguenot Memorial, 9; Mahopac Falls, 8 25; Ryer, 50.

Total from churches..... 555 66

MISCELLANEOUS

Mrs. Anna Sanderson, Potsdam, N. Y..... 5 00

Total received for New York Synodical Aid Fund, December, 1893..... 560 66

Total received for New York Synodical Aid Fund from April 1, 1893..... 4,715 78

O. D. EATON, Treasurer,

Box L., Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, DECEMBER, 1893.

COLORADO.—Boulder—Valmont, 3 cts. Pueblo—Monte Vista, 8 25.
ILLINOIS.—Chicago—Lake View 1st, 26 76. Freeport—Winnebago, 8. Springfield—Rev. W. L. Tarbet and wife, 40 cts. 35 16
KANSAS.—Neosho—Yates Centre, 12. 10
MICHIGAN.—Monroe—Tecumseh, 11. 11 00
MISSOURI.—Kansas City—Kansas City 1st, 26. 26 00
NEBRASKA.—Kearney—Central City, 5. Nebraska City

—Hebron 1st, 7 55. 12 55
OREGON.—Willamette—Salem 1st, 7; Pleasant Grove, 1. 8 00

Total received for Sustentation, December, 1893..... 113 09
Total received for Sustentation from April 1, 1893..... 10,683 80

O. D. Eaton, Treasurer.

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Olivet, 1; Mt. Tabor, 1.
BALTIMORE.—Baltimore—Annapolis, 7 84; Baltimore Boundary Avenue sab-sch Miss. Soc'y, 1 63; Highland, 3. New Castle—Green Hill, 5 50; St. George's, 4 28; Wilmington Olivet, 5; Washington City—Lewinsville, 5; Vienna, 5; Washington City 1st, 8 85; — 4th add'l, 1; Metropolitan, 50. 97 00
CALIFORNIA.—Los Angeles—Alhambra, 10; Carpenteria, 16 23; Los Angeles 1st, 53; Pasadena Calvary, 5. Stockton—Bethel, 4. 91 25
CATAWBA.—Catawba—Poplar Tent, 1. 1
COLORADO.—Boulder—Cheyenne, 5; Valmont, 27 cts. 5 27
ILLINOIS.—Alton—Chester, 7; Jerseyville, 3; Sparta, 7 33. Bloomington—Bloomington 1st, 25 85; Hoopston, 6 50; Normal, 5 40. Cairo—Flora, 8 50. Chicago—Austin, 6 50; Chicago 6th, 69 37; — 8th, 107 11; — Central Park, 16; — Jefferson Park, 37 50; Oak Park, 11. Freeport—Galena South, 64 95. Mattoon—Pleasant Prairie, 7 30; Shelbyville, 10; Vandalia, 8. Peoria—Eureka, 12; Knoxville, 7 67. Rock River—Fulton, 10. Schuyler—Appanosa, 5; Chili, 1 46; Kirkwood, 4 50; Plymouth, 2 95. 449 79
INDIANA.—Crawfordsville—Dayton, 15; Rockville Memorial, 1 24. Fort Wayne—Warsaw, 9. Logansport—Goodland, 8 45. New Albany—Jeffersonville, 25 70. White Water—Connersville German, 3. 63 29
INDIAN TERRITORY.—Oklahoma—Purcell, 10. 10 00
IOWA.—Cedar Rapids—Linn Grove, 5; Wyoming, 5. Corning—Clarinda, 21 85. Des Moines—Ridgedale, 7. Dubuque—Lansing German, 2. Iowa—Morning Sun, 13 35. Sioux City—Lyon Co. German, 15. Waterloo—Waterloo (sab-sch, 5 04), (Y. P. S. C. E., 91 cts), 23 31. 93 51
KANSAS.—Emporia—Marion, 20; Peotone, 3. Highland—Washington, 1 69. Neosho—Geneva, 2. Topeka—Wakarusa, 3. 23 69
KENTUCKY.—Ebenezer—Covington 1st, 89; Lexington 2d, 180; Ludlow, 8 90. Louisville—Louisville College Street, 14 08. Transylvania—Lancaster, 10 40. 297 38
MICHIGAN.—Detroit—Detroit 1st, 97 48. Flint—Gaines, 2. Monroe—Adrian, 37 80. Saginaw—Saginaw Immanuel, 7. 134 28
MINNESOTA.—Mankato—Winnebago City, 6. 6 00
MISSOURI.—Kansas City—Kansas City 5th, 23. Palmyra—New Providence, 4 25. Platte—Mound City, 18. St. Louis—Kirkwood, 33 70; St. Louis 2d, 280; — Carondelet, 9 25; — Clifton Heights, 3; — Memorial Tabernacle, 5; — West, 40 45; White Water, 1 50. 429 15
NEBRASKA.—Kearney—Buffalo Grove German, 5; Central City, 5; Salem German, 3. Nebraska City—Table Rock, 6 24. Omaha—Omaha 1st German, 5. 24 24
NEW JERSEY.—Monmouth—Lakewood, 97 19. Morris and Orange—East Orange Park (33 26 from sab-sch for Ministers House at Perth Amboy), 249 66; Madison, 10 44; Morristown 1st, 76 45; Orange 1st, 300; South Orange Trinity additional, 6. Newark—Bloomfield 1st, 129 58; Newark 5th Avenue, 26; — Park, 8 06; — Wickliffe, 18 37. New Brunswick—Flemington, 84 78; Princeton 1st, 93 51. Newton—Branchville, 21; Oxford 2d, 11 16. West Jersey—Haddonfield, 15. 1,146 20
NEW MEXICO.—Rio Grande—Albuquerque 1st, 21. 21 00
NEW YORK.—Albany—Albany 2d, 110 20; Esperance, 25. Binghamton—Bainbridge, 5. Brooklyn—Brooklyn Classon Avenue, 60 33; — Duryea, 31; — Trinity, 3. Buffalo—Buffalo Covenant, 4; — North, 60 16. Cayuga—Auburn 2d, 11 77; Aurora, 14 19. Columbia—Ashland, 3 08. Genesee—Bergen, 23 38; Warsaw, 13. Hudson—Good Will, 2 97; Stony Point, 15 15; White Lake—Bethel, 6 50. Long Island—Amagansett, 6 36; Greenport, 8; Moriches, 9 37; West Hampton, 30 2; Lyons—Newark sab-sch, 46 63; Wolcott 1st, 5 45. Nussau—Springfield, 4. New York—New York 4th, 234 56; — Madison Avenue, 95 45; — West Farms, 5. Niagara—Holley, 13 16. North River—Canterbury, 12 21; Cornwall on Hudson, 7 81. Otsego—Unadilla, 7 28. Rochester—Rochester 3d, 87 73; — Emmanuel, 88 cts.

Sparta 1st, 32. St. Lawrence—Potsdam, 16. Steuben—Addison, 15 71; Corning, 7 31; Hammondsport, 8. Syracuse—Cazenovia, 34 07; Skaneateles, 10 37. Troy—Glens Falls, 114 25; Lansingburgh 1st, 55 54; Troy 2nd, 40; Waterford 1st, 8 01. Utica—Clinton, 15; Rome, 28 71; Verona, 6 59. Westchester—Peekskill 2d, 11 11; Yonkers, 1st, 73 60. 1,574 86

OHIO.—Athens—Athens, 12 66; Beverly, 3; Pomeroy, 9. Bellefontaine—Bellefontaine, 2 24; Gallon, 8 50; Urbana, 24 55. Chillicothe—Bloomington, 5. Cincinnati—Bethel sab-sch, 1 77; Hartwell, 5; Monroe, 2; Montgomery, 14 50; New Richmond, 4; Silverton, 5. Cleveland—Cleveland 2d, 10; — Rockwith, 11 25; East Cleveland, 11 99. Huron—Melmor, 1 20. Mansfield—Clarkson, 4 30. Maumee—Bowling Green, 12 53. Portsmouth—Eckmansville, 6 30; Ironton, 12. St. Clairsville—Buffalo, 13; Nottingham, 19 60. Steubenville—Cincinnati, 8; Island Creek, 5. Wooster—Congress, 2 86; — Corinth, 5 63; Wayne, 4 75; West Salem, 2; Wooster 1st (sab-sch, 5 96), 43 29. Zanesville—Duncan's Falls, 50 cts.; Newark Salem German, 2 71; New Lexington, 1 40; Roseville, 5 99; Uniontown, 2 93. 278 66

OREGON.—Southern Oregon—Medford, 5. Willamette—Salem, 8. 13 00

PENNSYLVANIA.—Allegheny—Bakerstown, 8 85; Cross Roads, 4; Emaworth, 13 37; Evans City, 3; Rochester, 3 26; Sharpesburgh (Mrs. C. E. Turner, 10), 21 65; Springdale, 5. Blairsville—Greensburgh 1st, 55 36; Kerr, 3; Murrysburg, 8; Union, 8 60. Butler—Centerville, 5; Martinsburg, 5; North Liberty, 2 16. Carlisle—Big Spring, 26 52; Harrisburgh Pine Street, 441 70; Mercersburg, 4. Chester—Bethany, 8; Dilworthtown, 1; Great Valley, 10; Lansdowne 1st, 33 83; Oxford 1st, 59 86; Penningtonville, 10; West Chester 1st, 45 17. Clarion—Brookville, 15 06; Edenburgh, 13; Johnstown 46 cts.; Shiloh, 2; Wilcox, 74 cts. Erie—Erie Park, 30; Greenville sab-sch, 7 76; Sugar Creek, 3; Titusville 1st, 42 38. Huntingdon—Hollidaysburgh (sab-sch, 4 39), 30 58; Tyrone, 59 30; Williamsburgh, 24 68. Kittanning—Apollo, 18; Bolling Spring, 2; Smicksburg, 3. Lackawanna—Athens, 23; Honesdale sab-sch, 6; Monroeton, 6; Scranton 2d, 114 13; — Washburn Street, 31 37; Susquehanna, 9. Lehigh—Bethlehem 1st, 13 10; Pottsville 2d, 9. Northumberland—Buffalo, 5; Williamsport 2d, 8. Philadelphia—Philadelphia Calvary additional, 50; — Evangel, 13. Philadelphia North—Neshaminy of Warwick, 21 04; Norristown Central, 13 76; Pottstown 1st (sab-sch, 3 43), 19 34. Pittsburg—Bethany, 12 55; Bethel, 30; Chartiers, 4 50; Crafton, 5 41; Forest Grove (Ladies Association), 4 50; Mount Carmel, 3; Oakmont 1st, 10; Pittsburg Bellefield, 54; — East Liberty, 31 53; — Mt. Washington, 4 80; — Park Avenue, 23 50. Redstone—Pleasant Unity, 3. Shenango—Little Beaver, 3 36; Mount Pleasant, 10; New Castle 1st, 22 33; Sharpesville, 4. Washington—Three Springs, 2. Westminster—Chestnut Level additional, 10; Marietta, 17. 1,637 44

SOUTH DAKOTA.—Central Dakota—Brookings, 6 09. Dakota—Poplar Creek, 3 37. 9 46

TENNESSEE.—Union—Caledonia, 2; New Salem, 1; Spring Place, 2. 5

TEXAS.—Trinity—Albany, 11 75; Dallas 2d, 4 45. 16 20

WASHINGTON.—Olympia—Olympia, 3. WISCONSIN.—Madison—Baraboo, 14 63; Beloit 1st, 8 56; Prairie du Lac sab-sch, 1 50. Milwaukee—Cambridge and Oakland Ladies' Miss. Soc'y, 5; Oostburg, 5; Waukeesa, 14 63. Winnebago—Florence, 8 80. 58 11

From the churches and Sabbath-schools.....\$ 6,314 47

FROM INDIVIDUALS.

"Thank offering," Washington, Pa., 10; Rev. C. C. Carr, Horseheads, N. Y., 5; Mrs. M. A. Cargen, Cambridge, Wis. 5; Mrs. Jennie Keefer, Phila., 5; "For some of God's needy ones," Phila., 30; "Katie's Allen's and their mother's gift," 6; E. M. Olyphant, N. Y., 50;

W. B. Wray, Brockwayville, Pa., 5; Rev. J. B. Woodward, Covington, Pa., 11th; 3; Joseph C. Platt, Lansingsburgh, N. Y., 50; Neri Ogden, Oskaloosa, Iowa, 2 50; Rev. and Mrs. P. G. Cook, Buffalo, N. Y., 5; Mrs. E. J. Burghardt, Washington, D. C., 5; "F. and F.," N. J., 3; Mrs. Anna M. Scofield, Strasburg, Pa., 10; Miss Sara McPherson, Gettysburg, Pa., 50; Mrs. G. D. Harrington, Bennington, Vt., 15; Mrs. J. H. Gill, Lockland, O., 5; Rev. John Kelly, Chandler'sville, O., 2; "Cash," 25; Rev. J. L. Matthews, West Plains, Mo., 2; Mrs. J. H. Fleming, Chambersburg, Pa., 10; "Cash Pa.," 2 65; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Peoria, Ill., 40 cts.; Rev. H. T. Scholl, Big Flats, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 90 cts.; Anonymous, Phila., 5; Mrs. R.

S. Marsh, West Carlisle, Mich., 5; "K. Pa.," 200; "Newton, N. J.," 30.....\$ 544 45
Interest from the Permanent Fund..... 4,498 04

For the Current Fund.....\$ 11,356 96

PERMANENT FUND.

(Interest only used.)

Legacy of James H. Kellogg, Rochester, N. Y.....\$ 1,000 00

Total for December, 1893.....\$12,356 96

Total for the current fund since April 1, 1893..\$ 95,497 07
" " " same period last year.....\$105,870 37

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1893.

BALTIMORE.—Washington City—Washington City 1st, 5 60.
CALIFORNIA.—Benicia—Port Kenyon sab-sch, 4 10. San José—Santa Cruz, 4. Stockton—Bethel, 4. 13 10
CATAWBA.—Catawba—Matthew's Chapel sab-sch, 2. Yadin—Winston, 5. 8 00
COLORADO.—Boulder—Valmont, 9 cts. .09
ILLINOIS.—Bloomington—Gilman Y. P. S. C. E., 5. Cairo—Carbondale, 7 78; Cartersville sab-sch, 2 10; Central sab-sch, 10; Metropolis, 3 11; Odlin, 10. Chicago—Brookline Y. P. S. C. E., 5; Chicago 3d Y. P. S. C. E., 10; 7th, 3; Oak Park, 37. Mattoon—Shelbyville sab-sch, 5 06. Ottawa—Au Sable Grove, 7 30. Peoria—Knoxville, 4 49. Schwyler—Kirkwood, 1 50; Macomb C. E. S., 10. Springfield—Pleasant Plains, 4. 125 29
INDIANA.—Crawfordsville—Ladoga, 3; Lafayette 1st, 5 40; Rockville, 41 cts. Indianapolis—Carpenter'sville, 1. New Albany—Jeffersonville, 11 58; Lexington sab-sch, 1. 23 39
INDIAN TERRITORY.—Choctaw—Atoka sab-sch, 5. Oklahoma—McKinley sab-sch, 2. 7 00
IOWA.—Cedar Rapids—Clarence, 4. Corning—Hamburg sab-sch, 1 37; Sidney sab-sch, 5. 10. Council Bluffs—Grissold, 4 61. Des Moines—Grimes 3 65; Russell sab-sch, 2 97. Dubuque—Lansing 1st, 5 80. Iowa City—West Branch, 6 11. Sioux City—Ida Grove, 7. Waterloo—Janesville, 6 20. 51 71
KANSAS.—Emporia—Emporia 2d sab-sch, 3; Mulvane sab-sch, 11 82. Larned—Lyons sab-sch, 10 29. Neosho—Independence sab-sch, 10 95. Solomon—Scandia, 2 25. 38 31
KENTUCKY.—Louisville—Louisville College Street, 16 76; South Carrollton sab-sch, 1 07. 17 83
MICHIGAN.—Detroit—Detroit Jefferson Avenue, 20; Milan sab-sch, 3 50; Mount Clemens sab-sch, 1 10. Grand Rapids—Grand Haven Y. P. S. C. E., 6. Kalamazoo—Richland sab-sch, 6 19. Lake Superior—Ford River sab-sch, 1 18. Monroe—Tecumseh, 21. 67 97
MINNESOTA.—Duluth—Duluth 1st, 21 39. St. Cloud—St. Cloud sab-sch, 10 11. Winona—Woodbury sab-sch, 1 78. 33 28
MISSOURI.—Kansas City—Malta Bend sab-sch, 5 60. Palmyra—New Providence sab-sch, 7 30. Platte—Mound City (sab-sch, 6 50), 10 00. St. Louis—St. Louis 1st, 32 23; —Clifton Heights 2 85. 57 38
NEBRASKA.—Kearney—Buffalo Grove German, 3 00; Central City, 3 00; Shelton sab-sch, 1 50. 7 50
NEW JERSEY.—Elizabeth—Elizabeth 1st, 38 40; Plainfield 1st, 22 20. Monmouth—Belmar, 6. Morris and Orange—East Orange Brick, 78 80; Madison, 3 48. Newark—Newark Calvary, 90 cts.; —Park, 2 72; —Roseville sab-sch, 50; —Wickliffe, 7 34. New Brunswick—Princeton 1st, 16 99; Trenton 4th, 32 85. Newton—Oxford 2d, 3 72. West Jersey—Cedarville Osborn Memorial Y. P. S. C. E., 7 50; Glassboro sab-sch, 1; Woodbury, 17 18. 289 08
NEW MEXICO.—Rio Grande—Albuquerque 1st, 20
NEW YORK.—Albany—Albany 2d, 33. Boston—Antrim, 11; Windham sab-sch, 6. Brooklyn—Brooklyn Classon Avenue 20; —Lafayette Avenue sab-sch, 50. Buffalo—Buffalo Covenant, 3; Sherman sab-sch, 4 10. Cayuga—Auburn Central, 11 15; Aurora, 10 14; Scipio sab-sch, 2 67. Hudson—Good Will, 99 cts.; Middletown 2d sab-sch, 30 18. Long Island—Greenport, 2; Mattituck, 21 29; Moriches, 8 12; Southampton, 29 87. Nassau—Springfield, 5. New York—New York 13th street, 100; —West Farms sab-sch, 20. North River—Marlborough, 34 20. Otsego—Richfield Springs, 25 89. Rochester—Clarkson sab-sch, 1 47; Rochester Emmanuel, 88 cts. St. Lawrence—Oswegatchie 2d., 3 68. Steuben—Corning, 3 44; Hammondsport, 6. Syracuse—Syracuse 4th

sab-sch, 50 00. Troy—Cohoes, 22 14; Salem, 6 78; Troy 9th, 50; Waterford, 4 01. Utica—Little Falls sab-sch, 22 59; Turin, 1 06; Verona, 3 51. 578 21
NORTH DAKOTA.—Fargo—Fargo sab-sch, 18 19.
OHIO.—Athens—Beverly sab-sch, 1. Bellefontaine—Bellefontaine, 74 cts. Cincinnati—Mason and Pisgah sab-sch, 3 75. Cleveland—Cleveland Beckwith, 3 75; East Cleveland, 10 56. Dayton—New Paris sab-sch, 2. Lima—Van Wert sab-sch, 17 26; Wapakoneta sab-sch, 4. Mahoning—Clarkson, 2 60. Steubenville—East Springfield, 5 70. Zanesville—Granville sab-sch, 21 23. 72 59
PENNSYLVANIA.—Allegheny—Bakerstown, 7 71; Sharpsburg, 15 63. Blairsville—Murrysville, 8. Butler—Buffalo, 2; Harlansburgh, 5; Martinsburg, 4; Scrub Grass, 6; West Sunbury, 3 50. Chester—Asbmun sab-sch, 10; Chester 3d sab-sch, 54 10; Lansdowne 1st, 25 76; Oxford 1st Union sab-sch, 10. Clarion—Johnsown, 15 cts.; Wilcox, 25 cts. Huntingdon—McVeytown C. E. S., 5; Shellsburg sab-sch, 2; Tyrone, 31 20. Kittanning—Elder's Ridge, 9 05. Lackawanna—Honesdale C. E. S., 5; Scranton 2d, 80 36; —Washburn Street, 13 40. Lehigh—Catasauqua Bridge Street sab-sch, 22 07; Pottsville 2d, 4 50. Northumberland—Jersey Shore sab-sch, 15 91; Mount Carmel sab-sch, 44 28; Williamsport 2d, 4 20. Philadelphia—Philadelphia North Broad Street, 41 60; —Walnut Street sab-sch, 48 02. Philadelphia North—Chestnut Hill sab-sch, 52; Germantown 1st sab-sch, 96 66; Nesheamy of Warmistler C. E. S., 10; Norristown Central, 9 88. Pittsburgh—Chartiers, 1 50; Edgewood sab-sch, 40; Pittsburgh Bellefield, 18; —East Liberty, 9 46; —Park Avenue, 7 50. Shenango—New Castle 2d, 6; Sharpstown, 2 70. 732 39
SOUTH DAKOTA.—Aberdeen—Britton sab-sch, 31 09. Central Dakota—Brookings sab-sch, 8. 39 09
WISCONSIN.—Chippewa—Ba dwin sab-sch, 4 23. La Crosse—Galeville church and sab-sch, 9 22. Milwaukee—Oostburg, 4. 17 45

Total from Churches, December, 1893.....\$ 1,366 59
Total from Sabbath-schools, December, 1893.. 864 86

Total from Churches and Sabbath-schools, December, 1893.....\$ 2,231 45

MISCELLANEOUS.

Gillespie Enloe, Fla., 10; E. M. Ellis, Montana, 2 40; D. N. Good, Iowa, 1 91; E. H. Grant, South Dakota, 3 50; W. H. Long, N. C., 2 03; George Perry, S. D., 4; W. A. Yancey, Virginia, 3; South Omaha Bohemian sab-sch, Neb., 2 20; M. A. Stone Ills., 1; J. F. Record, Minn., 2 69; C. K. Powell, Neb., 4 05; Johnson Union sab-sch, Minn., 1 86; H. B. Wilson, Ga., 1 53; J. G. Harris, Va., 3; Wall Lake sab-sch, Iowa, 2 81; Frankfort Centre sab-sch, Iowa, 1 25; C. H. Colebaugh, Hamburg, Iowa, 8; John Redpath, Mich., 3; Richard Mayers, South Carolina, 9 61; Hopewell sab-sch, Indiana, 2 40; Berwyn sab-sch, Neb., 2 63; Interest on bank balances, 498 80; Hayts' Corners, N. Y., 3 50; James McJormick, Harrisburg, Pa., 100; "A Friend," 1; "A Friend," 5; "A Friend," 100; Mrs. H. Blankenmeyer and Class, 5; O. M. Brownson, Evart, Mich., 1; Interest from Trustees, 1 434; N. Ogden Oskaloosa, Iowa, 80 cts.; J. W. Hollenback, Wilkesbarre, Pa., 100; Samuel W. Brown, Manayunk, Phila., 300; "F. & F.," 1; J. H. Winters, Dayton, Ohio, 50; Oxford sab-sch, N. C., 2; Susan D. Brown, Princeton, N. J., 20; Peck sab-sch,

Mich., 5; W. Scott, Kearney, Neb., 2; Hanover College Senior Class, Hanover, Indiana, 3 07; James Begg, Rochester, Wash., 4; T. W. Synnot, Glasboro, N. J., 600; Coffeyville, sab-sch, Kans., 28 cts.; "C. Penna.," 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 60 cts.; Rev. H. I. Scholl, Big Flats, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 30 cts.; Summit sab-sch, Mo., 2.....\$ 3,347 19

Total amount of receipts, December, 1893.....\$ 5,493 64
Amount previously acknowledged..... 76,128 71

Amount received since April 1, 1893.....\$81,597 85

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Phila., Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY
FROM OCTOBER 1, 1893, TO JANUARY 1, 1894.

Elizabeth—Basking Ridge, 66; Metuchen, 47 80; Pluckemin, 25; Springfield, 27. 165 80
Jersey City—Jersey City 1st, 61 90; Jersey City Westminster, 19 22; Paterson 1st, 94 06; West Milford, 20. 195 18
Monmouth—Asbury Park Westminster, 25. 25 00
Morris and Orange—Boonton, 41 10; East Orange Brick, 115; Mendham 1st, 50; Schooley's Mountain, 20. 236 10
Newark—Bloomfield Westminster, 100; Montclair 1st, 44; Newark 1st, 280; — Calvary, 13 15; — South Park, 143 06. 579 20

New Brunswick—Bound Brook, 35; Princeton 1st, 18 84; Trenton 1st, 25 69. 80 53
Newton—Danville, 8 70; Hardyston, North, at Hamburg, 15. 18 70
West Jersey—Atlantic City 1st, 18; Bridgeton West, 50; Hammonton, 71 cents; Jericho, 2 80; Salem, 50; Woodbury, 26 63; Woodstown, 10. 153 14

Received in three months.....\$1,448 65

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

STATEMENT OF RECEIPTS TO SYNODICAL SUSTENTATION FUND OF THE SYNOD OF PENNSYLVANIA FROM OCTOBER 1, 1893, TO DECEMBER 31, 1893.

Allegheny—Allegheny 2d, 6 81; Avalon, 8; Emsworth, 20 68; Glenshaw, 11 75; Sewickly, 30 75; Tarentum, 17 29; Glenshaw sab-sch, 1 48.
Blairsville—Beulah sab-sch, 9; Conemaugh, 4; Irwin, 11 41; Kerr, 5 10; Livermore, 2 60; McGinnis, 5; Poke Run, 60.
Butler—Harlansburg, 5; Portersville, 7.
Carlisle—Buffalo 2d, 2 25; Dauphin 1st, 2; Dickinson, 5; Landisburg, 29; Landisburg Centre, 32; Lebanon 4th Street, 55 56; Monaghan, 7.
Chester—Avondale, 4 12; Ashmun, 10; Lansdowne 1st, 17 06; Middletown, 15; Nottingham, 7 25; Rutledge Calvary, 14 96; West Grove, 40 cts.
Clarion—Academia, 7 78; Brookville, 22 24; Clarion, 20 50; DuBois, 45 78; Edenburgh, 45; Greenville, 10 14; Licking, 21; Mill Creek, 2 74; Mt. Pleasant, 2; Maysville, 2 19; New Rehoboth, 3 09; Oak Grove, 11; Rockland 6; Sligo, 11; Shiloh, 7; Emlenton, 12 07; Fenfield, 6.
Erie—Cambridge, 10; Erie Park, 24 50; Mt. Pleasant, 4 91; Greenville sab-sch, 7 83.
Kittanning—Cherry Tree, 7; Elder's Ridge, 18 46; Grader's Grove, 50 cts.; Smicksburg, 2 18; Tunnelton, 3; Washington, 2.
Lackawanna—Ashley, 21 18; Ararat, 5; Athens, 10; Dunmore, 7 10; Gibson, 2; Greenwood, 7; Honesdale 1st, 61 91; Hawley 1st, 11; Mt. Pleasant, 5; Monroeton, 10; Nicholson, 4; Pittston 1st, 21 20; Troy, 14 25; Wilkesbarre Westminster, 12; Wilkesbarre Memorial, 25; Brooklyn 4; Sayre 1st, 1 77; Pittston 1st sab-sch, 16 76; Stella, 4 63; Scranton, German of Petersburg, 10; Nanticoke, 3.
Lehigh—Allentown 1st, 25 31; Easton Brainerd, 175; Hokenauqua 1st, 7 69; Hazleton 1st, 29; Mahanoy City, 10 06; Pottsville 2d, 45; Reading Washington Street, 10; South Easton 1st, 25; South Bethlehem 1st, 20; Hokenauqua sab-sch, 5 74; — Y. P. S. C. E., 1 10.

Northumberland—Berwick, 20; Buffalo, 3 45; Elysburg, 11; Milton, 10 48; Montoursville, 10 28; Mountain, 2; Renovo, 9; Rush, 10; Sunbury 1st, 38; Trout Run, 5.
Philadelphia—African 1st, 5; Bethlehem, 10; Gaston, 29 45; Philadelphia 2d, 156 11; — 4th, 17 63; — South, 10.
Philadelphia North—Bridesburg, 10; Chestnut Hill Trinity, 4 15; Falls of Schuylkill, 18; Germantown Market Square, 95 15; — Redeemer, 23; Hermon, 100; Neshaminy of Warminster, 6 68; Norristown Central, 84 09; Pottstown 1st, 19; Wissinoming, 10; Overbrook, 40 06; Lower Providence, 29; Pottstown 1st sab-sch, 4.
Pittsburgh—Oakmont, 10; Pittsburgh 7th, 6 55; — Park Avenue, 7 50; — East Liberty, 26 56; — Bellefield, 18; — Shady Side, 20; Sharon, 24 27; Oakdale Church McJunkin Miss Band, 10.
Redstone—Little Redstone, 5 66; Sewickley, 6; Uniontown, 43 70.

Shenango—Moravia, 2 20; Mt. Pleasant, 5; New Brighton 1st, 32 54; Neshannock, 13; Sharpsville, 2 47; Wampum, 7.
Washington—Washington 1st, 15 90; Wheeling 1st, 100; Waynesburg, 5; West Union, 5.
Westminster—Chestnut Level, 23 72; Hopewell, 16; Marietta, 17; Mt. Nebo, 2 20; Strasburg, 4 76.
Parkersburg—Mannington sab-sch, 3 50; Sistersville, 10.

SUNDRIES.

J. B. Davidson, 10; F. and F., 2.

RECEIPTS FOR THE MONTHS AS FOLLOWS:

October, 1893.....\$ 317 53
November, 1893..... 1,422 52
December, 1893..... 935 20

FRANK K. HIPPLE, Treasurer,
1840 Chestnut Street.

Officers and Agencies of the General Assembly.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D. D., 1127 So. 48th Street, West Philadelphia.
Permanent Clerk—Rev. William E. Moore, D. D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. William C. Roberts, D. D., and Rev. Duncan J. McMillan, D. D.
Treasurer—Oliver D. Eaton.
Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to Mr. O. D. EATON, Treasurer.

Applications for aid from churches should be addressed to Mr. O. E. BOYD, Recording Secretary.

Applications of Teachers, and letters relating to the School Department, should be addressed to Rev. G. F. MCAFEE, Superintendent.

Correspondence of Young People's Societies and Sabbath-schools should be addressed to Rev. Thornton B. Penfield.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D. D.
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Field Secretary—Rev. Thomas Marshall, D. D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the contents and value. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Edward B. Hodge, D. D.
Treasurer—Jacob Wilson.

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4. PUBLICATION AND SABBATH-SCHOOL WORK.

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Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D. D.
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Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D. D., Secretary.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D. D., Superintendent of Sabbath-school and Missionary Work.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D. D., Editorial Superintendent.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, Business Superintendent.

Remittances of money and contributions to the Rev. C. T. McMULLIN Treasurer.

5. CHURCH ERECTION.

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Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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Office—Publication House, 1334 Chestnut Street, Philadelphia, Pa.

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Treasurer—Rev. John J. Beacom, D. D.
Office—516 Market Street, Pittsburgh, Pa.
Field Secretary—Rev. Henry N. Payne, D. D., Atlanta, Ga.

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Corresponding Secretary—Rev. Edward C. Ray, D. D.
Treasurer—Charles M. Charnley, P. O. Box 294, Chicago, Ill.
Office—Room 23, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

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Secretary—Killaen Van Rensselaer, 56 Wall Street, New York, N. Y.

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Chairman—Rev. John J. Beacom, 516 Market Street, Pittsburgh, Pa.
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Recording Secretary—Rev. Joseph B. Turner, Glenshaw, Pa.
Treasurer—Rev. James Allison, D. D., Pittsburgh, Pa.

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President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. W. L. Ledwith.
Treasurer—DeB. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Requests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aids for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Requests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N. B.—Real Estate devised by will should be carefully described.

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"Yours received. I congratulate you on the great success you are showing."

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ITHACA, N. Y., January 31, 1894.

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ELMIRA, N. Y., August 7, 1893.

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BURDETTE, N. Y., October, 31, 1893.

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Vol. XV.

APRIL, 1894.

No. 88.

THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

EDITORIAL CORRESPONDENTS.

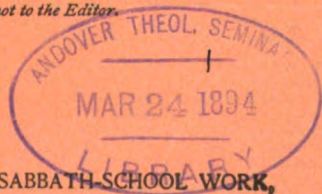
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APRIL, 1894.

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THE CHURCH AT HOME AND ABROAD

To its friends and their friends
in all parts of the United
States and scattered abroad
over many other lands,
GREETING. . . .

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will enrich other pages. Of these, we may name Presidents Young and Booth, Drs. Knox, of Japan and Pentecost, of London. . . .

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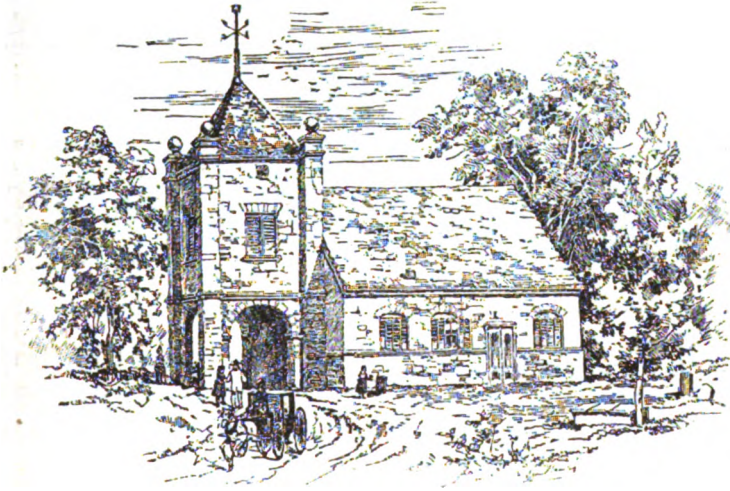
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1334 CHESTNUT ST., PHILADELPHIA, PA.

THE CHURCH AT HOME AND ABROAD.

APRIL, 1894.



THE BOARD OF CHURCH ERECTION.

ITS HISTORY.

The present Board of the Church Erection Fund is the successor of the two similar Boards, that before the reunion were in charge of like interests in the Old School and New School division of our Church. These were respectively, the Board of Church Extension, and the Board of Church Erection.

The first of these had its inception in the General Assembly of 1843, in the introduction and passage of the following resolution:

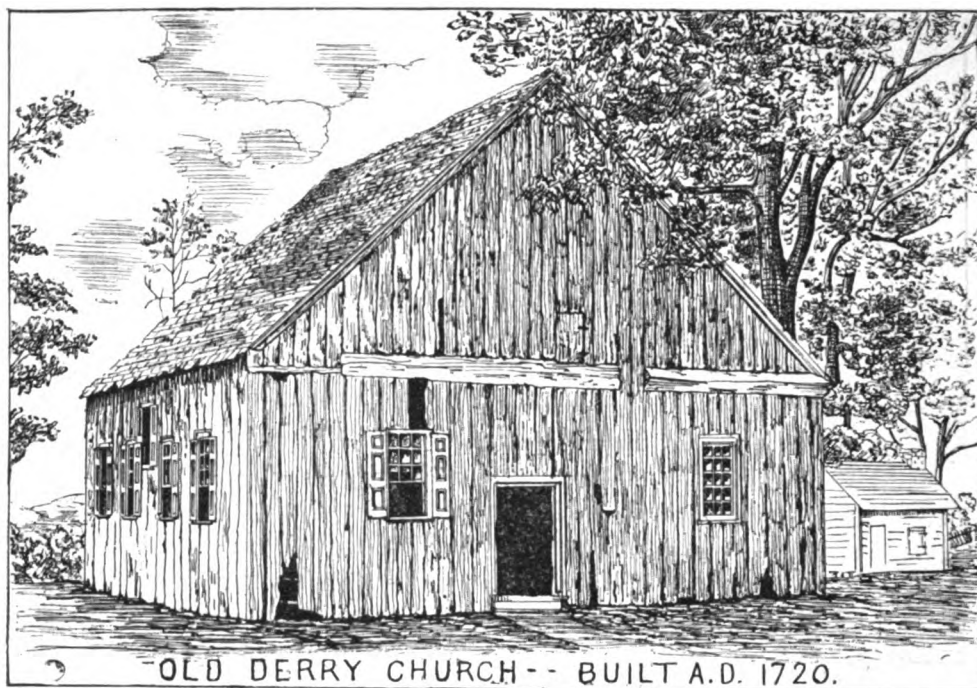
"Whereas, the most obvious duty of every church is to make ample provision for the religious instruction and spiritual edification of the people placed by Providence in the immediate proximity therewith; and, whereas, it is the duty of the General Assembly to suggest in pastoral fidelity the best method of doing the work assigned to the Church by her adorable

Head; and, whereas, our country is filling up with unparalleled rapidity, so that there is good ground of apprehension that extension of the Presbyterian Church is far more slow than is consistent with the solemn responsibilities under which we, as a Church, act; therefore,

Resolved, that a committee of nine members be appointed to take into consideration the great subject, and report to this Assembly, such facts and suggestions as may in their judgment be of importance in guiding the action of all our people to such results as may gladden the hearts of all good men in our communion."

The committee was appointed, with the Rev. Dr. Eliphalet Nott, President of Union College, as Chairman. If the usual parliamentary law prevailed, it is probable that Dr. Nott was also the mover of the resolution.

Upon the report of this committee to the Assembly of 1844, a committee upon Church



Extension was appointed in connection with the Board of Missions and the work of aiding feeble churches in the erection of houses of worship was inaugurated.

In 1855 the work was transferred to a committee upon Church Extension directly responsible to the Assembly itself, and in 1860 this committee was constituted, "The Board of Church Extension.

In the meantime, the same important subject had occupied the attention of successive Assemblies of the New School General Assembly.

From 1850 to 1854 the plan was under discussion, and in the latter year the committee reported that good progress had been made in raising a fund of \$100,000 and recommended the organization of a Board of Trustees of the Church Erection Fund.

In 1870, at the first meeting of the Assembly of the re-united Church, the proper action was taken to consolidate the Board of Church Extension and of Church Erection.

In view of the fact that the latter Board was a corporation chartered under the laws of the State of New York, while the former was constrained by no such legal conditions, it was determined "That the operations of the united

Church be carried on under the charter of 'The Trustees of the Church Erection Fund of the Presbyterian Church in the United States of America,' and that its location be continued in the City of New York."

By reference to the corresponding work of other branches of the Christian Church in this country it would appear that to the Presbyterian Church belongs the honor of being the first to inaugurate such organized effort to provide houses of worship for feeble congregations.

THE WORK ACCOMPLISHED.

During the half-century in which under different names the work has been in progress, this agency has aided in building more than

5,000 CHURCH EDIFICES,

and for this purpose has paid out more than

\$8,000,000

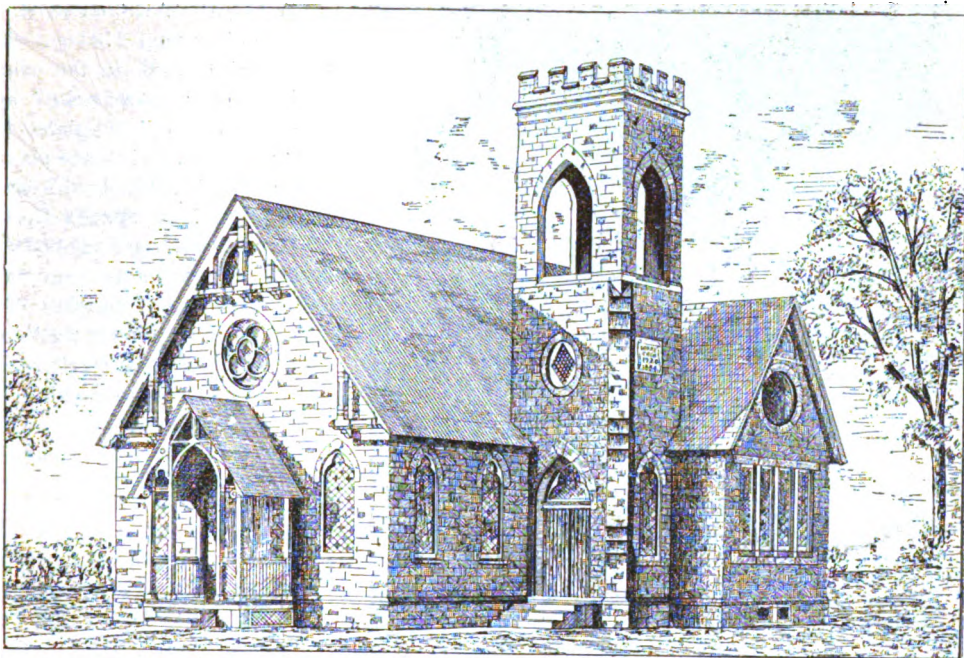
and by such help has secured to the Presbyterian Church, property valued at about

\$10,500,000.

The first year 42 churches were aided in twelve different states: last year 246 were aided in 36 states and territories.

THE MANSE WORK,

first suggested by Christian women, has been in progress during the last eight years.



— "New" Derry Church —
— Erected 1884 —

DEPARTMENTS OF ITS WORK.

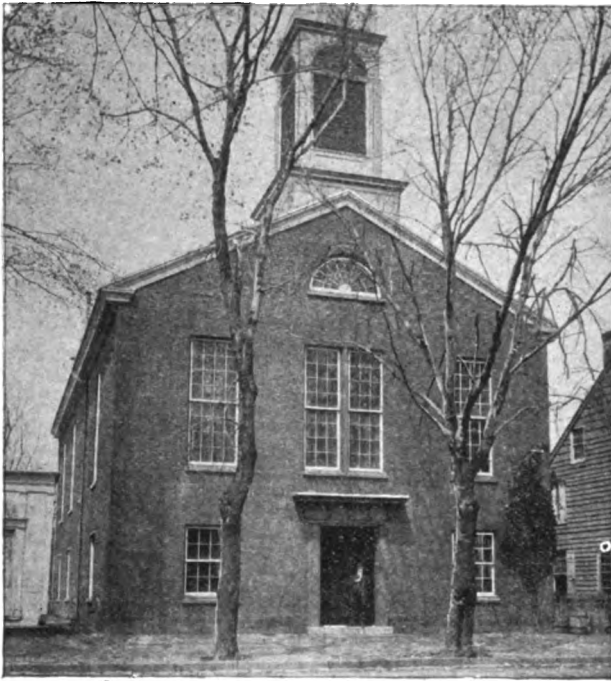
The work of the Board is divided among the following departments:

1. **THE GENERAL FUND.**—This fund consists of the annual contributions of the churches together with the amounts received from legacies, from repayments by the churches of former grants, from the sale of unused buildings, and such individual gifts as may be received. From it grants are made upon formal applications endorsed by the presbytery having oversight of the church needing aid. Under the explicit rules of the Assembly no grant can exceed one-third of the value of the church and lot for which aid is given, and in no ordinary case may the grant exceed \$1,000. As a matter of fact such grants average about \$500. Whenever practicable the grant is made as a loan to be returned without interest in installments running through a series of years, which installments may be accounted also as contributions from the church to the treasury of the Board.

Before a grant can be paid, the church

must execute a mortgage to the Board for the amount received and certify that with the sum granted, the building will be entirely completed and paid for and the congregation left without debt.

2. **THE MANSE FUND.**—This fund was inaugurated in 1885, by the gift of \$25,000 from the late Mrs. Stuart. It is a permanent fund and is increased only by special gifts designated for the purpose. It has received from time to time additions and has lately been increased by a portion of the legacy from the Stuart estate so that the whole amount available somewhat exceeds \$50,000. Its disbursements in all ordinary cases are in the form of loans to be repaid in annual installments usually running through three years. This department of the work has been peculiarly beneficent in its results, and by the wise plan of loaning the money, the comparatively small fund is used again and again, returning and again going out upon its helpful mission every successive three years. Thus with a fund at command of only about



FIRST BUILDING AIDED BY THE BOARD.

\$80,000, loans during the last eight years have been made to 300 churches and have aggregated \$112,000.

8. THE LOAN FUND.—This fund was inaugurated by the Assembly, 1891, which directed the Board to perfect a plan for the administration of the new work thus proposed. The object of this department was not to interfere with the present system of absolute grants or of loans without interest from the General Fund contributed annually by the churches, but to supplement this by providing a fund from which loans might be made upon a business basis to congregations that needed only the accommodation of time to be able to complete their own buildings without aid from the purely benevolent funds of the Church at large.

To such applicants loans may be made to be repaid within a longer or a shorter period with a low rate of interest. The advantage to the church is in permitting payment in annual installments and the reduction from the excessive rates of interest ordinarily charged in our younger States.

A COLONIAL CHURCH.

The cut on page 278 represents St. Peter's Church, in the neighborhood of "Romancoke" and "White House," Virginia, the estate which came into the possession of Washington by his marriage with Mrs. Martha Custis. The tradition of the neighborhood is that the marriage ceremony occurred at this church. The following description of the building is taken from *Harper's Magazine*, March 1888, from which also the picture is copied:

St. Peter's Church was erected in 1708, at a cost of 146,000-weight of tobacco—currency of the locality; its steeple was put up twelve years afterward. Both on account of its record and its simple, pleasing old English architecture, it is the most attractive colonial church still standing in Virginia. It is built in the form of a parallelogram, with tower

and surmounting steeple connecting at one end with the body of the edifice, all the proportions finely harmonizing. The walls of red brick are three feet thick, the windows are small, with rounded tops; the tower is quite large, with four rising projections capped with spheres, and is surmounted by a low steeple, holding on its extremity the cross-keys of St. Peter as a weather vane.

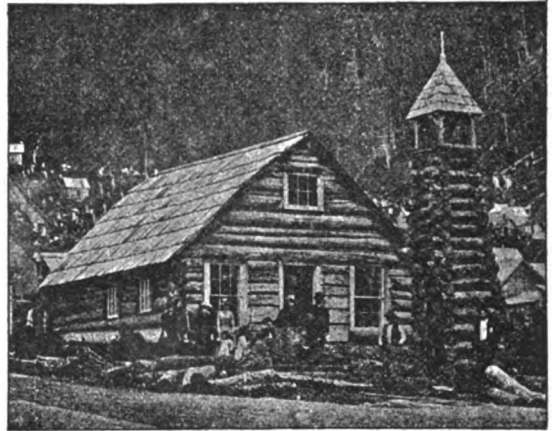
OLD DERRY CHURCH.

Upon page 274 is an illustration of the impressive simplicity of the buildings in which our forefathers worshipped. The church of Derry, Pa., is one of the oldest Presbyterian organizations in the country, and the building there represented was erected in 1720. It is in very marked contrast to the new church which succeeds it, and which appears upon page 275, which was erected in 1884.

CHURCH AT BRISTOL, PA.

The illustration on this page represents the first building aided by the Board—one of the three churches to which grants were made at the first meeting of the original Church Extension Committee, October 7, 1844.

It is a substantial brick edifice, now nearly fifty years old, but still commodious, comfortable and homelike. The edifice was enlarged and improved 20 years ago. It is interesting to the Board and we think it will be to our readers to know that the Board, after having been privileged to aid more than 5,000 churches, can still point to the building to which its first contributions were sent, and see it in constant use as the home of an active, fruitful church. In that sacred building have been gathered, first and last, more than 600 members, of whom nearly 200 remain to-day.



LOG CABIN CHURCH, JUNEAU.

THE PRESENT SITUATION.

Last May in Washington the General Assembly speaking in behalf of the Church said that \$150,000 at least ought to be expended this year in supplementing the efforts of our young congregations to supply themselves with church homes. Now what is the situation Feb. 1st? The Board began this year with a score of waiting applications amounting to a demand of more than \$18,000, and to meet them it had no sources.

During the first nine months of the year the Board has received more than 200 applications for grants and loans, amounting in the aggregate to nearly \$155,000, of which \$134,000 is for church edifices and \$21,000 for manse.

The financial stringency has not only driven to the Board churches that in ordinary times would have been able to provide for themselves, but it has also diminished the receipts of the Board to meet these calls. It is therefore, February 1st, \$30,000 behind the demands made upon its General Fund, and to avoid responsibility that it cannot meet it will be obliged to decline making further grants from its General Funds during the present fiscal year.

LOG CABIN CHURCH.

The above cut is a representation of the log cabin church at Juneau, Alaska, which attracted a good deal of attention from the members of the Portland Assembly in 1892

who made the trip to Alaska. So unique and picturesque is this building that it was thought appropriate to exhibit a model of it at the Columbian Fair in Chicago when it appeared in the United States Government Exhibit for Alaska.

A STIMULATING RESPONSE.

FROM BLUE RAPIDS, KANSAS.

Enclosed I hand you drafts for eighty-eight dollars and forty-five cents, amount of final payment due the Board of Church Erection by the Presbyterian Church of Blue Rapids for aid in building their manse.

In completing our correspondence with you in this matter, I cannot refrain from expressing my own gratitude, and that of our congregation to the Board for their ample and necessary aid in securing a very pleasant and comfortable house for myself and my successors in the pastorate of this church. I only wish, that your worthy president of the Board and his kind associates could see both the church and the manse, for which we are so essentially indebted to their generous assistance in the erection of both.

The location of our buildings is delightful, in a small and beautiful village of our noble State. And I rejoice to know that our Board is doing a similar good work for the cause of Christ within its borders. And this repayment of your loan, for which in the name of my people I heartily thank them, is accompanied by the pleasant thought that its amount passes through your hands to repeat the same kindness to other poor and needy congregations.



In the new building of the Presbyterian church at Carmel, N. Y., represented in the above cut, we have a good illustration of the modern country church building—tasteful, convenient, homelike and inexpensive.

It is of frame covered on the exterior with stained shingles and freely treated in a style that has some suggestions of Gothic. The tower rises on the northwest corner, and through it is the principal entrance, with a carriage porch and steps leading from two directions. The tower vestibule opens into the auditorium and the Sabbath-school room.

The auditorium is 38 feet by 40½ feet. The pulpit platform is in a recess under a high moulded plaster arch, and there is a traceried window at the back high up over the panelled wainscotting. The roof is open to the ridge and is carried by Georgia hard pine trusses framed up with curved brace and octogould tie-beams. The ceiling is of narrow North Carolina pine finished without stain. The organ is to stand in a space at one side of the platform opening into the auditorium with plaster arch. The seats for the choir are on a low platform near the organ, and there is a small entrance just behind them. The windows are to be glazed with leaded glass in shades of amber.

The Sabbath-school room, which is 20 feet by 27½ feet, opens into the auditorium with

large sliding doors with the upper panels filled with leaded glass.

A side entrance to the building opens into a hall which has a staircase to the cellar and doors to the Sabbath-school room and minister's study. The study is 12 feet by 14 feet, and has a door direct to the platform. In the cellar, besides the heating apparatus, there is space under the Sabbath school room, for rooms to be fitted up later as a kitchen and dining room.

The whole building is wainscotted four feet high. The pews and platform furniture, made from special designs, are of oak. The lighting is by lamps in specially designed wrought-iron fixtures.

The building is heated by one large hot air furnace, and has a simple but effective system of gravity ventilation.

The architects are Messrs. Stephenson & Greene, of New York City, and Messrs. A. W. Hadden & Son, of Mahopac Falls, N. Y., are the builders.

The cost of the building, including furnishing, was \$9,870.

Lord of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thine earthly temples are!

NORTH-EASTERN MINNESOTA AS A HOME MISSION GROUND.

ROBERT H. FULTON, D.D.

I went by steamer last summer from Chicago to Duluth, preached three Sundays in the First Presbyterian Church of that city, spent the week-days at Deer Wood, a snug hamlet a hundred miles out on the Northern Pacific Road, was greatly interested in the people and in all that I heard and saw, and would like to talk to the readers of the *CHURCH AT HOME AND ABROAD* about that region as a field for home missionary enterprise.

Duluth as viewed from shipboard is as picturesque a town as one might wish to see. Back of the narrow water bench starts a grim bluff of trap rock, slowly receding, and from six to eight hundred feet high. But the people, nothing daunted, have hewn out broad streets parallel with the lake, and lined them with business houses and homes comely for looks as they are strong of foundation. A stranger cannot but admire the prodigal enterprise on every side manifest. The man or the men who chose this site for a city, must have been of the sort Tupper had in mind when he sang:

"No hindering dull material
Shall conquer or control
My energies etherial,
My gladiator soul."

It was tonic to look at what had already been accomplished.

A NATURAL QUESTION.

The question started why did they undertake to build a city where the initial difficulties were so great? Hercules (brawn) never labored unless Eurystheus (brain) set the task; Kwasind, the Indian strong man only went down into the rivers and pulled out snags at the suggestion of thoughtful Hiawatha; and I argued that wide awake Americans would never have spent time, strength, money, and burnt tons of giant powder, just to humble that lofty front of nature and build for themselves homes amid those munitions of rocks. But the motive was not sufficiently apparent, so I asked an eminent citizen whom it was my privilege to meet, how they came to build Duluth on a spot where every long street had to be a terrace and every cellar a stone quarry?

A CHARACTERISTIC ANSWER.

With that Western confidence so impressive to a novice he said:

It was predetermined that a great city should be built here, and all this rock was heaped together against the time when a generation should arrive with insight to discern and energy to carry out the plan. Look at Superior to our front, black with steamers and white with sails, connecting with Huron, Michigan, St. Clair and Erie. That means the grandest waterway on the Continent and the cheapest of freights to and from Milwaukee, Chicago, Detroit, Cleveland and Buffalo during navigation season, for everything they want from us and everything we want from them. Then view the country we command, and you will discover that Duluth is mistress of the forest, has the first call on the grain fields, receives the output of illimitable iron mines of surpassing richness, and distributes Pennsylvania hard coal at a price low enough for the cities and towns we communicate with, to purchase and keep themselves warm.

Everybody I met shared this opinion. They all had an exalted air, walked large, so to speak, as in the presence of the half million population the ear of hope already heard knocking at their doors.

A WELL-BUILT CITY.

The hotels and street cars in Duluth are as good as the best. They have the finest High School building, with one exception, in the land. Of this the people are immensely proud, and every jeweller has the model of it graven in the bowl of his souvenir spoons. The First Presbyterian Church, First M. E. Church, and First Congregational Church, each has an edifice that would compare well with those of any Eastern city for comfort, convenience and tasteful architecture.

Tower and Ely, to the north, are gateways to rich ore beds, a thousand gem lakes, and forests of unfelled beauty where moose, deer, wolf, lynx and bear are yet free to pick up a living after the instinctive fashion they all follow outside of menageries. I clutched my rod case ecstatically when I heard how the "ig bass bite up in those lakes, but when the

map of Deer Wood was spread before my eyes, with Reno, Serpent, Portage, Black, and a dozen other fat lakes within easy reach, and the cosiest of cosy inns for a stopping place with society select as Wordsworth's "fit audience though few," to Deer Wood we resolved to go and made no mistake in so determining.

The soil along the Northern Pacific Road after you escape that mass of ledge rock which runs back from Duluth some miles into the country, begins to show black and mellow, like aerated swamp muck. It is very fertile; and with their hot Summer suns and sufficient moisture the farmers have little trouble to grow a barn full of stuff for winter use, and something over for the merchant. The land about Deer Wood is as fine as I have seen anywhere. It is an ideal place for gardening. Berries the most luscious, squashes, tomatoes, onions, potatoes, peas, beans, beets and sugar corn multiply and replenish as if the seed had just come vital from Noah's ark, and the warm breath of God's blessing still nourished the ground.

As for flowers, the cultivated varieties were abundant and exquisitely beautiful, but I liked best the wild blooms that lined the roadways, dotted the pasture lots, and luxuriated in the woods, clothed in that simple grace which caught the Saviour's eye when He said "Consider the lilies," one Gospel day on a mountain slope overlooking Genesaret.

But what has this to do with home missionary work? Much, every way. Cannot you see that I am laying a good foundation against the time to come? As yet this country is comparatively empty, but has the power to attract a teeming population, can furnish work to keep them busy, food to feed them, and air tingling with ozone for grateful lungs and vivacious brains.

The people already there, not to speak of invalids who have gone with the forlorn hope of being made over, are hardy culls from the Eastern States, Canada, and the north of Europe. In the towns the American takes the lead, and in the rural districts he is wont to be the capitalist and middle man. Scandinavians are the principal homesteaders. I

asked many questions about the Scandinavians, and the answer was mostly a qualified "yes" and "no." For plodding, small thrift, and contentment they were awarded the palm; but to offset these were said to be unprogressive, clanish, disposed to set up a little Scandinavia wherever they make their homes. This applied specially to the grown folks. The children, many of them, were admitted to be capable of great things.

PIONEER PLUCK.

I became interested in a sturdy old farmer who had his home on the banks of Serpent lake, and was the fond possessor of a blooming wife and a brood of rosy-cheeked children. The first time I saw him he was gallantly assisting his wife with the week's wash. Yet that mild mannered man could upon occasion be bold as a lion. In the days of his courtship (he had been an old bachelor) he was coming home late one autumn night through the woods when he heard a great stir in a big tree not far off. It was bright moon light, and, as he had his Winchester rifle along for company, he thought he would go and see what the fuss was about. But lo! when he got to the place, he found five black bears up that tree having a jolly nutting party. Many a man would have run, but our hero stood firm as Fitz-James. He promptly opened fire, killed three of the bears then and there, wounded a fourth which he captured next day and stepped into fame as the bravest Nimrod in all that neighborhood.

The Church that can gather parents and children of such fiber into her communion would seem to have a first lien on the future. Can the Presbyterian Church gather them? This is a question we should like very much to hear answered in the affirmative.

The churches of our order in and about Duluth, so far as I could learn, are well placed, well manned and full of enthusiasm. The First Church in particular has an opportunity seldom offered to any people.

There is an interesting and influential contingent of Scotch Presbyterians in Duluth. One of these, Elder John Wilson, a genial gentleman, well up in theology and of fine popular gifts, has received license as an evangelist

and goes about strengthening the weak stations, just as the Apostle Paul used to do, from pure love of the cause.

The business lull hampers enterprise out there now, as it does elsewhere, but the following from a recent missionary report to the Presbytery shows that they have no thought of letting go:

As members of the Committee we were brought up on hard times, and do not regard them as the sorest evil that can befall a people.

From Duluth we went down to St. Paul and Minneapolis and spent a week with friends driving through those beautiful cities. But everybody is familiar with the lay of the land there. North-eastern Minnesota is

fresher territory. All are not aware of the possibilities of that region. Yet the time is ripe for a dense population to gather there, for Duluth to attain her fond ambition of becoming a metropolis. Now or never must we seize the strategic points. Men of the pioneer stamp are already in the field, but they need money and reinforcements. We should not rest with gathering those who are Presbyterians by inheritance. Let us try something more aggressive. Why not reach out vigorously after the foreigners and their hopeful offspring? Is it not possible to graft them into our good olive tree, that they and we may rejoice together in the fatness thereof?

AMONG THE BUCKEYES.

With the kind co-operation of considerate editorial correspondents and obliging printers and other assistants, and with the constant availableness of the mail and the telegraph, I am able to take a brief sojourn in Ohio without losing my hold upon these pages.

I am writing now in Room No. 8 of Lane Seminary, which for a few days may, if the readers please, be regarded as the editorial headquarters of the CHURCH AT HOME AND ABROAD. This room is on the first floor of the new building for which the Seminary is indebted, in large part, to the munificence of the late Preserved Smith. Its windows look out upon the beautiful campus diminished from its former expanse by the space occupied by this building, two professors' dwellings, and several houses, the cost of which is a part of the Seminary's endowment, and the rent of which is some part of the Seminary's income.

The most interesting tree on the campus is a vigorous elm which we planted in November 1869, in honor of the fortieth anniversary of the opening of Lane Seminary and

also in commemoration of the reunion of our Presbyterian Church which had just then been happily consummated. This tree, then a sapling, was said to be as "straight as the Confession of Faith." It has lost nothing of its erectness in this quarter of a century, and the circumference of its trunk, which then was not greater than that of my arm, exceeds the length of a string which girdles my waist outside of my thick overcoat.

"Long may it wave," and stand and grow, and continue to be truly emblematic of a living, united, growing Church.

Under the arrangement whereby the proper work of this institution is continued during this trying year, it is my privilege to be one of a considerable number of men, each of whom undertakes to aid the students by a few days of instruction in the form of lectures or otherwise. My own attempt is to give them, as Dr. Morris requested, five familiar addresses on as many days of this week, on *the work of our Church*. The whole number of students is twenty, and no speaker need desire a more intelligently and earnestly attentive audience than they constitute.



THE UNIVERSITY OF WOOSTER, WOOSTER, O.

Several of them are graduates of Park College, and from no institution does this or any other theological seminary receive students with better intellectual and spiritual preparation. One tells me that he is taking this year here having had the last year in another seminary, not because of any lack of satisfaction with the other institution, but led by providential orderings to this, with which he is well satisfied, and in which he is doing well.

More than one of these students has made known to me his desire to become a foreign missionary, and I see pleasant reason to believe that most of them are committing their way unto the Lord with supreme desire to learn, in his own time and way, where he would have them go and what he would have them do.

In a letter from an intelligent member of the Board of Trustees he says:

"I am sure that every member of the Board feels, as I do, that the Seminary has prospered beyond its expectations, and that the situation is very favorable for old Lane's recovering the ground which has been lost." He continues: "I am a believer in non-resident lecturers if they are men of large experience in the pastorate and men who have been in close touch with men and the work of the Church. Their addresses are sure to be practical, suggestive and helpful to students, and are almost certain to give them a truer and juster view of the equipment which they must have for their work in the Christian ministry."

The writer of that letter is the honored President of a college, and his opinion thus soberly expressed is concurred in, as I learn, by other men of good judgment who are acquainted with the situation.

No one expects or would advise that the

seminary should long remain with only one professor and one resident instructor, depending for all other instruction upon non-resident lecturers. But the remarkable success of this experiment, in so difficult conditions, confirms a number of as judicious men as I know in the opinion that a much smaller number of professors than some have thought desirable, with the assistance of three or four experienced men coming fresh from the churches and familiar with their needs, their work and their life, will furnish the best possible training of candidates for the ministry. "The idea has come to stay," says one competent observer, "whatever modification or development may be found necessary to its complete fulfillment." In these views I heartily concur, and believe that the recent difficulties of Lane Seminary and the calm steadiness with which, "*in media via tutissima*," she is advancing through them is giving the Church the best assurance of her

healthy vigor and the best promise of her healthy fruitfulness.

Leaving Walnut Hills at 6.30 A. M., February 17, enjoying that peerless ride over Eden Park, in an electric railway car, and that startling descent down the steep "incline" to the "old reliable Little Miami" depot, now representing the great "Pennsylvania," I was ready to start northward at 7 A. M. At 7 P. M. I was in the hospitable home of Rev. Dr. O. A. Hills at Wooster. On Sabbath morning, I had the pleasure of listening to Dr. Hills (exchanging pulpits with Pastor-Professor Work, one of Lane's alumni and trustees), and thus addressing the congregation of Westminster Church, of which the faculty and students of the University are a large part, in the University chapel. In the evening the greater part of that congregation united with Dr. Hills' people, to fill the auditorium of their First Presbyterian Church.



THE WESTMINSTER HOME FOR MISSIONARIES' CHILDREN, WOOSTER, O.

Rarely have I more thoroughly enjoyed preaching to any audience. Never have I addressed a more attentive one.

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WOOSTER UNIVERSITY, founded a quarter-century since, under Presbyterian auspices, has continued prosperously under generous, not sectarian, Presbyterian control ever since. On a site sufficiently elevated to be airy and wholesome, yet not difficult of approach, its stately edifice—see cut on page 282—com-

the sentiments and the rhythmic verse of that Latin poet, but into more vivid apprehension and just appreciation of Tennyson and Coleridge and of the mental and spiritual forces which vivify all real poetry. A more quickening recitation I have rarely witnessed.

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The safe and good opportunity to educate their children, without extravagant expense, and in a wholesome social and spiritual atmosphere, has made Wooster a favorite resort



THE LIVINGSTONE HOME FOR MISSIONARIES' CHILDREN, WOOSTER, O.

mands a wide and beautiful view. Its grounds are ample. Its gymnasium is well appointed and used, under a competent teacher of gymnastics. Its laboratories are convenient and well-furnished for the study of natural sciences. A recitation in Horace which I attended showed that classical study is not relegated to the realm of old foggydom. That lesson in Horace led the young men and women of the class, under the intelligent and sympathetic guidance of their teacher, not merely to a knowledge of

for temporary residence of missionaries on their furlough, and permanently of some whom advanced age has retired from service. Quite naturally and happily this has led to the establishment of Homes for Missionaries' children, by the beneficence of a number of considerate women and men, under the ultimate control of the Presbyterian Board of Foreign Missions. Westminster Home—see cut on page 283—the former dwelling of President A. A. E. Taylor, D. D., considerably enlarged and altered into convenient

adaptation to its present use, is the home for missionaries' daughters and for their little sons, while Livingston Home—see cut on page 284—is for the larger boys and young men. This was the home of the late honored and loved Professor Stoddard.

A great advantage in this location of these

homes, is the generous welcome of the trustees of the university to all their inmates to enjoy all the privileges and benefits of the university in all its courses of instruction. This exemplary generosity ought to be gratefully appreciated by our entire Church and by all friends of missions.

GRATEFUL NESTORIANS.

On a Sabbath in November, 1884, being the guest of Dr. Shedd, of Oroomiah, I gladly accepted his invitation to attend the public services of that day, in Geog Tapa, a village near Oroomiah in which the work of the mission has been greatly blessed for half a century. I remember no Sabbath of my life more pleasantly filled with suitable Sabbath services. At noon we were invited to dine at the house of Malek Yonan, a prominent man of the village, and an intelligent minister of the Reformed Nestorian Church. He had invited the friendly priest of the old Nestorian Church and several of his Protestant neighbors to dine with us, and the conversation was largely directed to an effort to illustrate to me the great and marvelous changes which had been wrought in their community by God's blessing on the labors of my countrymen, whose mission was then in its fiftieth year. The gratitude of those honest men to those who had thus given them the Gospel was exceedingly impressive. Looking upon me as a representative of the American Church from which their missionaries had come, they evidently desired me to be as fully qualified as possible to bring home their grateful testimony.

Malek Yonan now has a son in the Presbyterian Theological Seminary at Louisville, Ky., to whom he has recently sent a letter to me, which that son has translated and forwarded to me.

FROM MALEK YONAN'S LETTER.

Nine years ago you were in my house and under my roof. I cannot forget your visit to our Mission church. Your visit left us many blessings of God.

While you were in my house I would not think that you would meet or hear [my son] Isaac in America. It is the Bible that teaches "Cast thy bread upon the waters, for thou shalt find it after many years."

For not less than fifty years I have [been] a helper in the Gospel work. But I have been stricken with old age. My eyes are very weak so that I cannot preach and work as before, but my expectation is that two of my sons, both in America—one as a preacher and the other as physician—will do the very work for the Lord and immortal souls of my country.

I cannot repay the debt I owe to the missionaries. Those that are rested from their labor, and these that are laboring now.

My prayers and supplications are that God may bless the country of America that has been the means of preaching the Gospel in all the world. God bless you in all your Christian work. May we meet again in our Father's home in heaven, when we will separate no more.

— ISAAC M. YONAN'S LETTER.

REV. H. A. NELSON, D. D.

Dear Sir:—This morning I got my mail from home in Persia, containing the enclosed note from my father to you. He asked me to translate it to you. I have translated it literally, word by word, hope you will understand it well.

The affairs in Persia are getting better; the Mohammedans are a little quiet from their persecutions.

I do hope the glorious day of religious freedom in my country is near. I hasten that the time may come soon when I can go back and do the very work that I am anxious to do.

I am very ashamed of some of our Nestorian young men in this country, that have no sympathy with missions. I refer to Dr. R. Karib, who wrote in all secular papers of New York against missionaries. Believe me, I beg you, sir, that such young men are not converted thoroughly, and have no love for Christ and his work in their hearts. Do not think that all the Nestorians are like them. These are poor representatives of the Nestorians. God will punish them all who speak against those holy men that with all self-sacrifice are preaching among the Nestorians.

I do pray for them, and for all my country, and would ask you too to pray for our missionaries and all connected with their work.

OVER SEA AND LAND, already noticed, comes to us as promised, a missionary magazine for the youth of our Church. It has all the attractiveness of its predecessor, *Children's Work for Children*, with the addition of information concerning the missionary work which is being carried on among the Mexicans, Mormons, Indians and Freedmen in our own land. As a *Home and Foreign* missionary magazine it gives its young readers a broad outlook over the whole wide world and invites them to become "workers together with God" in winning our country and the whole world for Christ.

In Sabbath-schools, in homes, in mission bands and Junior Endeavor Societies this little magazine will be a constant and necessary help. Single copies 35 cents per year; in clubs of five or more to one address, 25 cents each. Address, Over Sea and Land, 1834 Chestnut St., Philadelphia.

MR. BLACK GONE.—Coming home from Ohio, after a fortnight's absence, all seems unchanged in our PUBLICATION HOUSE, with one great and solemn exception: Mr. Black has disappeared from it forever, after a longer connection with the church business which it represents than has been held by any other person. Boy and man, he held that connection fifty-two years.

Seven years of intercourse with him gave me a high personal regard for him. He was honest, reliable, true. None deny him those sterling qualities, however some may deny that he was graceful or gracious. No doubt there was more of the soldier than of the courtier in him. But when you want a great treasure guarded, a mastiff is better than a greyhound.

I here record the conviction that no one really knows Mr. Black, who has not come into personal communing with him concerning the sacred things of personal Christian experience.

AMERICAN PRESBYTERIANISM.—By my absence in Ohio I missed the first three of a remarkable course of six lectures on the history of Presbyterianism in America by Rev. John S. MacIntosh, D. D., delivered in the Assembly room of our Publication House on the invitation of Presbyterian women. Those which I have heard show careful and thorough and broad research, and they are vivid with the true spirit of *American Presbyterianism* as distinct from all that is insular, provincial or sectional on the one hand, and all that is loose and lawless on the other. I wish that the women of many another city would give themselves and their men an opportunity to hear them.

The excellent article of Rev. Alexander Robertson, of Venice, is necessarily postponed, for want of room. Our readers may expect it in the May number.

FOREIGN MISSIONS.

Dr. James Johnston, the author of "Reality Versus Romance in Central Africa," (Revell Company), has delivered interesting and instructive lectures in Brooklyn and New York, illustrated by stereopticon views of great beauty and vividness. They were taken by his own camera, and developed on the spot. If any of our readers should have an opportunity to hear these lectures of Dr. Johnston's, in any part of our country, they would be sure of a rare treat.

Dr. Ellinwood writes:—"The football literature of 1893 published by the secular press, and read by millions of people, would probably exceed in volume all that has been published by the Presbyterian Church in regard to its foreign missions since their commencement sixty years ago. Yet the Presbyterian Church practically decided when it suspended *The Foreign Missionary* some years ago that it could not afford a monthly magazine for foreign missions, and even a consolidated monthly issue, embracing all the work of the Church in our own and other lands, can secure only a very moderate support.

A book of great value and timeliness, upon East Africa, has been written by Captain F. D. Lugard. It is entitled, "The Rise of our East African Empire," and is published by William Blackwood & Sons, London. It is a work of two volumes, the first of which deals largely with Nyassa-land, otherwise known as Livingstonia, while the second treats of Uganda and the recent history of events in that part of Africa, in which Captain Lugard himself has been such a prominent actor. Captain Lugard testifies to the heroism of the native Christians who bravely met their martyrdom at the hands of the cruel and bloodthirsty Mwanga. He says: "On one occasion as many as 32 were burned on one pyre, but, in spite of martyrdom by torture and burning, the religion grew, and converts

came to be baptized, though they knew that the profession of the Christian faith might cost them their lives on the morrow."

The effort is being made in connection with the Divinity School of Yale University, under the personal supervision of Professor George E. Day, D.D., to establish a complete historical library of modern missions. It is estimated that this library when complete would contain about 5,000 volumes. Of this number 8,175 are already on the shelves, and two successive catalogues have been issued. Dr. Day deserves the thanks of all interested in mission work, and there is every prospect that the foreign mission library of the Divinity School of Yale University will soon be the most complete and valuable collection in the special department of foreign missions to be found in the world.

The Newberry Library, of Chicago, has also undertaken to carry out this same idea, and a good beginning has been made.

Dr. Ellinwood writes as follows about some inconsistencies which, perhaps unconsciously, appear in the attitude of Christians towards foreign missions. He says: "The most inconsistent Christian in the world is he who stoutly defends a strong Calvinistic creed with all that it implies concerning the heathen, and has much to say in criticism of those who cherish a 'larger hope,' and yet 'don't believe much' in foreign missions. Next in inconsistency are those who claim that the life of a foreign missionary is far too easy and luxurious, and yet would nevertheless as soon bury their sons and daughters as to sacrifice them to so distant and lonely and forlorn a life. One more inconsistent Christian is the tourist, who spends perhaps an amount equal to the salary of a missionary for several years, in Oriental curios and bric-a-brac, and then comes home to find fault with 'missionary extravagance.'"

A Reference New Testament in Mandarin has recently been printed in China. No Mandarin Testament with references has ever been published before. The version which was used was that of Dr. Griffith John, and the references were arranged by Rev. C. G. Sparham, of Hankow, and are about 20,000 in number.

Pending the completed Bible in Korea, a plan has been adopted of publishing in the form of a tract a selection of verses from the Bible, embodying the fundamental facts and doctrines of Christianity. It will be a summary of the life of Christ and his essential teachings, in the very words of the Bible. An English missionary in Korea writes concerning this publication: "It will not only give the key-note of our teaching, which is 'Jesus Christ and him crucified', but in better words than we can ever hope to find will provide Koreans with our credentials, and furnish a short answer to the questions they will always be asking: 'By what authority do you preach these things'?! 'Who gave you this authority?' I feel that if all this can be done in the words of Holy Scripture we shall be beginning our work on very secure ground. There will be no danger of our trumpet giving an uncertain sound." The tract is to be published immediately.

Church organization in connection with the Batanga station in our West Africa Mission is just at present a prominent feature of missionary progress. It is only a little while since a church was established at Ubenje, in addition to those at Bata and Evune. Now another has just been organized at Myuma, and still another is in prospect at Lobe. The Ubenje church was started with the transferrence of thirty members from other churches, and the reception of twenty-two upon confession of faith. Rev. W. C. Gault, writes an interesting account of the new church organization at Myuma, a town on the sea-coast, about twelve miles north of Evune, and about thirty miles south of Batanga. It was accomplished by receiving thirty-two members from the Evune church, and subsequently thirty-four others were transferred

from the same church, and seventeen new members were admitted upon confession of faith, so that the new church has upon its roll seventy-seven members at the outset, and there are some seventy-five or eighty members of a catechumen class in that district who will be candidates for admission at an early date. Mr. Gault reports an addition of twelve to the Evune church, received during his visit to that region. Mr. Godduhn also writes of the baptism of twenty adults at Kribi, near Batanga.

The existence of denominational distinctions in mission fields throughout the world is not of course an ideal situation. Would that Christianity, as such, could present one front, and that all our mission work might be done in the name of Christ and His Gospel, with as little reference as possible to the existence of denominational divisions. Far too much, however, is made by the critics of Christian missions of the differences and jealousies which are supposed to exist between the various denominations in their mission work. There is no place in the world where denominational differences are so studiously and generously ignored as in our foreign mission fields. This is especially true of China, and we fully agree with the following paragraph taken from the editorial columns of *The Chinese Recorder* for September:

We venture to affirm that there is no country in the world where denominational differences are made so little of, and have so little effect, as on missionary ground. As a rule, there is no more friction between the different denominations in China than there is between the different members of the same denomination. Any one who was present at the Missionary Conference in 1890, or who has visited the missionaries in their fields of work, would be assured of this fact. There is no crowding, no treading upon one another's toes, no concentrating of a dozen missionaries upon one heathen—as we have seen it somewhere stated. If our brethren at home who simply theorize upon these matters, would only come and see, or listen to those who know, they would be surprised at the interdenominational harmony which nearly everywhere exists, and certainly to a far greater extent than exists at home.

AN ILLUSTRATION.

A pleasant incident illustrating and confirming the above is found in the December number of *The Chronicle* in its correspondence from China. Some missionary of the London Missionary Society writes of baptisms at Hong Kong as follows:

We are thankful to record several baptisms this month. The first was a blind girl who was for a long time a patient in the Alice Memorial Hospital, was taught there by Miss Field, and there became a Christian. Miss Field afterwards placed her in a school for blind girls under the direction of the American Presbyterian Mission in Canton, where she is learning to read and write Chinese by means of the Braille system, and hopes to fit herself ultimately for the work of a Bible woman. The extent of her Bible knowledge is quite surprising.

A RESCUED WOMAN.

Another case is that of a young woman who was a patient in the Canton Hospital. She had been decoyed from home and sold into an evil life, but in the hospital at Canton (and afterwards in Hong Kong) she learned of Jesus and accepted Him as her Saviour. She was helped by the American missionaries to escape from her wicked mistress to Hong Kong, and commended to the care of Mrs. Stevens. She was at once placed under the protection of the Government, who gave her back to the care of Mrs. Stevens, who is responsible to them for the woman. A Wong received the truth into a very willing heart, and her bright, honest face testifies to her joy, and to the fact that the evil into which she was sold never in any way took possession of her. Two other women and two girls, the fruits of Miss Field's teaching, were baptized the same day, and others are to be baptized shortly. Another baptized was an old woman of sixty-five, who has been taught by my Bible-woman, A-Tam-Pak-Mo. A younger woman, whom A-Tam-Pak-Mo has also brought in, was detained too late by the storm, but is to be received next Sabbath. The previous Sabbath eight infants were brought by their parents, and publicly dedicated to God. Yet another member was received by transfer from the American Presbyterian Church in Canton.

The extent and value of current missionary literature is hardly appreciated by the Christian public. Books of great interest

are constantly appearing, bearing directly or indirectly upon the world-wide advances of Christ's kingdom. The literature upon missions is increasing in volume and attractiveness. Many of the magazines published by foreign missionary societies are admirably conducted, and are brightened by attractive illustrations. The religious newspapers have, almost without exception, a special department on missions, which receives the careful attention of some one upon the editorial staff, and much pains are taken, and in some cases considerable expense, to secure fresh and timely contributions from both home and foreign sources. The foreign missionary periodicals of Great Britain are as yet superior in many respects to those issued in America, although there are one or two upon this side of the Atlantic which are unsurpassed in the world. Would that our missionary literature were more highly appreciated throughout our Presbyterian Church. There is much to interest and attract in our Presbyterian foreign missions. If they could only obtain a hearing, we are sure that many hearts in the Church that now feel no special interest in the subject would be both delighted and aroused by the world-wide chronicles of our great work. The subscription price of *THE CHURCH AT HOME AND ABROAD* is certainly low when we consider the size of the magazine and the breadth and variety of its contents. Our Saviour once said to his disciples: "Could ye not watch with me *one hour*?" If he should pass judgment in this matter of Presbyterian missionary literature, are we sure he would not be inclined to say to many in our Church: "Could ye not pay for the tidings of the work of my Church at home and abroad at least *one dollar*?"

MISSIONARY CALENDAR.

DEPARTURES.

February 27.—From San Francisco, to join West Japan Mission, Miss Martha E. Kelley, Miss Emma L. Settlemyer; returning, Miss Sarah Gardner.

February 28.—From New York, returning to Lodiana Mission, Miss Mary E. Pratt.

**AN EXPRESSION OF THANKS TO AN
ENLIGHTENED AND FRIENDLY
SOVEREIGN.**

The following letter is almost unique of its kind, and has an unusual interest as a tribute of Christian gratitude for royal favors. It is an act of courtesy which is due to the ruler of a kingdom where our missions have been welcome, and where they have been conducted with remarkable success. The friendly policy adopted by His Majesty, the King of Siam has brought a blessing to his realm in the opportunity which has been afforded for the instruction and enlightenment of his people, and the alleviation of suffering through the labors of our medical missionaries. A king who rightly values every agency, of whatever kind, which works to the advantage of his subjects and to the highest welfare of his realm is a blessing to any country, and we are sure the Christian people of America will unite with our Board of Missions in this expression of cordial thanks and best wishes to the King of Siam, and express the hope that he may long live to reign in peace and prosperity. The following is the text of the letter, which has been forwarded through the Department of State at Washington.

NEW YORK, January 15, 1894.

To His Majesty,

**SOMDETH PHRA PARAMINDR MAHA CHUL-
ALONKORN PHRA CHULA CHOM KLOW,
KING OF SIAM.**

The officers and members of the Presbyterian Board of Christian Missions, whose missionaries have for many years enjoyed the kind and generous protection of your Majesty, desire to communicate to you through their own Department of State at Washington their hearty congratulations upon your having been spared in life and health to celebrate the twenty-fifth anniversary of your reign. The fact of our having been so long represented by our missionaries in Siam and in its northern dependency, Laos, has led us to take a deep interest in the history of your realm, and particularly of the dynasty of which you are the present exalted representative. It is a matter of great satisfaction to us to recall the many evidences of your enlightened reign, as seen not only in the friendly spirit of your foreign policy, but in many lines of improvement tending toward the welfare and happiness of your subjects. And we are especially desir-

ous to tender to your Majesty our sincere thanks for the generous favor and substantial helpfulness which you have been pleased to exercise toward our mission schools. We have noted with much pleasure the fact that although wrongs may sometimes have been suffered at the hands of unscrupulous foreign residents, you have nevertheless recognized the loyalty, the disinterestedness and the earnest effort of our missionaries. You have shown your confidence in them especially in the matter of higher education, placing some of their number in positions of trust and responsibility; and also in the management of hospitals and general medical work. We render thanks also for the broad and generous spirit with which your Government has enabled our missionaries to secure the necessary property in land and buildings for the prosecution of their work. We remember with special interest also the direct assurances that have been given from time to time by your Majesty's representatives, of the generous spirit cherished toward our missionaries and their work, and particularly those given by your special Commissioners who visited this country during the administration of the late President Arthur.

Will you permit us to assure your Majesty that, as in the past, so also in the present and in the future, it will be the aim of our missionaries to show their appreciation of the generous policy which your Government has pursued toward them, and to prove worthy of your Majesty's confidence in the prosecution of a work which is wholly disinterested and which seeks only the lasting good of your subjects.

In all diplomatic questions which relate to your Majesty's realm it is our sincere desire and hope that Siam with all its outlying territories may be preserved intact, and that the whole country may continue to enjoy that peace and that exemption from distracting changes and commotions, which are so important to its growing prosperity. We take great pleasure in assuring your Majesty of our earnest hope and our sincere prayer to Almighty God, the Maker and Father of us all, that your own life and health may long be preserved, and that your dominion may abide in peace.

Witness the seal of the Board of Foreign Missions of the Presbyterian Church in the United States of America, attested by its President and Recording Secretary at New York, this tenth day of February Anno Domini one thousand eight hundred and ninety-four.

(Signed) JOHN D. WELLS, *President.*

BENJ. LABAREE, *Recording Secretary.*

SOME HOPEFUL ASPECTS OF MISSION WORK IN JAPAN.

REV. GEORGE WILLIAM KNOX, D.D.

II. THE ETHICAL TRANSFORMATION.

Christianity comes to Japan as a revolutionary force. Conservatives fear it, and with reason. It seems to many of the best of the people that the foundations of the family, the state and the social order are threatened, and they oppose Christianity in the cause of good morals.

We so identify Christianity with morals that we with difficulty understand how men can oppose it, unless it be in the interests of immorality or of intellectual doubt. We do not enter readily into a state of mind that identifies Christianity with license, and even with something dangerously like individualistic anarchy.

THE OLD CLASSICAL IDEALS.

When Christianity was young, it was the best of the Roman emperors who persecuted it most severely, and for the reason that it seemed to threaten the Empire. In the minds of the Romans it, of all religions, best deserved to be held as hateful, for it alone struck at the basis of morals. A Roman Stoic would have found himself wholly in sympathy with the modern followers of Confucius in China and Japan, and if we would understand this mood we must transplant ourselves into the environment of classic lands and times.

Now the essential principle of the ethics of China and Japan, like that of Greece and Rome, is this: The family, the state, the social order are the chief ends, and the individual is only a means. That was made perfectly clear by Socrates, Plato and Aristotle, and it explains ethically the features of Plato's Republic which are so repulsive,—the community of wives, the public education of children, the killing of weak and unpromising offspring, and the approbation of slavery.

JAPANESE ETHICS ESSENTIALLY STOICAL.

The same principle is made equally clear by the Chinese and Japanese writers, and explains, ethically, much in the social structure of the far East that is most abhorrent to us. The individual is relatively of no im-

portance,—as a son he continues the family line; as a man-at-arms he renders obedience to his lord; as a statesman he gives himself to the state; as emperor he stands between the people and Heaven, and serves both. The station is the chief thing, and if the man does not fulfill its duties he is not a man and has no reason for his being. In the performance of this duty he is to disregard all else, is to hate wife and child, to give up home and property, and should not count his life dear to him. The man who thus makes duty his chief function in family, society and state, is righteous.

Precisely as with the Stoics this conception has been wrought out into a moral system which governs the individual, the courts of law and the state. It has become a philosophy, and with many a beautiful, though cold, religion. It has produced a high type of virtue, and heroes innumerable. Its thoughts have moulded the literature, poetry and history of both China and Japan. We must admit that it is worthy of admiration and that it contains much fundamental truth.

THE HIGHER TEACHINGS OF CHRISTIANITY.

Christianity as expressed and exemplified in our day, stands on another basis. Europe long ago parted company with the Stoic philosophy, and accepted as a fundamental idea that the chief thing in life is the relation of the soul to God. With the Christian conception of immortality, and of man as the child of God, the soul becomes something far more precious than any abstraction like the family, the state, or the social order. There is a "higher law" than any enacted by the state. There is a heavenly Father of whose love the love of earthly parents is but the dim reflection. There is an inner sanctuary of the soul which can be opened at no earthly command, but is sacred and inviolate, consecrated to God only.

TURNING THE WORLD UPSIDE DOWN.

It would take an essay to develop these contrasts between far-eastern and Christian ethics, and I only call attention to them now to emphasize the fact that, on account of the above-mentioned characteristics, Christianity is charged with moral anarchy, as teaching

the wife that there is an authority higher than husband or mother-in-law, and the daughter that she may say "no" to her father when he bids her marry some non-Christian of his choice, or commands her not to profess Christ, and the patriot that there is a "higher law" which he may not transgress even to serve the state, and the husband that he must have but one in the position of wife even though the family line become extinct.

It is certainly unnecessary in this magazine to argue the superiority of Christian ethics, even though it be necessary to set forth thus briefly, the other side. It is scarcely necessary to argue the superiority of Christian ethics even in Japan, not because it is always self-evident, but because with free thought and free intercourse with the West the old system is doomed.

CHRISTIANITY SCORING ITS VICTORIES.

Already Christianity has won signal triumphs far beyond the narrow boundaries of the Church. The long agitation for a constitution, for a parliament, for the enfranchisement of the lower classes, comes from the recognition that "a man's a man for a' that," a recognition never given save where Christ has taught that all are the children of one Father. So too, though still more indirectly, we may trace to the same source the great efforts made by the government for the elevation of the "masses,"—the system of common schools, the reformation of the courts and forms of justice, and the general recognition that the lower classes have rights which even the government is bound to respect and which wise statesmen will seek to extend. Through the action of the state itself, political and legal theories have been transformed already, and it is too late to discuss the abstract question, which is better, the new or old.

A STIMULUS TO PHILANTHROPY.

In other directions the influence of Christian sentiment is very marked. Old men who remember the great earthquakes of forty and fifty years ago, speak of the great contrast between the relief work which followed the shock that wrought such damage in cen-

tral Japan two years ago, and the apathy of former years. In the past the sufferers were left to care for themselves as best they might, but in 1891 there was a great outburst of popular sympathy. Committees of aid were established, volunteer nurses and physicians hastened to the distressed provinces, and every effort was made to relieve the multitudes who were suffering from wounds or from the loss of all their goods. This great effort for the distressed was not only an indirect result of Christianity, but was of direct practical benefit. Christians, Japanese and foreign, were first on the field and most earnest in their efforts. In proportion to its numbers, the foreign community far outdid the Japanese, and it is worthy of note that the Buddhists were moved to tardy action only by the example of Christian benevolence.

But Christianity makes its influence felt not merely on occasions of exceptional suffering, but in the constant, well-directed effort to alleviate every form of distress. It was from Christian lands that the government took its examples when it established hospitals and dispensaries, and the immediate influence of medical missionaries and of Christian physicians not in mission employment, also aided in bringing about this result. Christian missionaries set the example of the gratuitous treatment of the poor, and first sought to bring medical aid to the afflicted "without money and without price." There is yet much opportunity for private beneficence. Without attempting to name all the results of Christianity, there may be mentioned the efforts in behalf of lepers, the schools and asylums for deserted and orphaned children, the industrial schools, training schools, and hospitals, which are maintained by mission funds, and by the private gifts of Japanese and foreign Christians. The Japanese Church more and more recognizes its duty to all who are in want, and seeks, though afar off, to imitate Him who went about doing good. In nothing else does the Church show more clearly the genuine quality of its faith than in its activity for the widest good of humanity. In some small measure it has learned to love others as itself.

A TEACHER OF RIGHTEOUSNESS.

In many other ways Christianity shows its moral power. Chastity is a virtue of late growth, and limited area. One does not wish to condemn beyond measure, but certainly in the past Japanese ways, words and notions were not as ours. The older missionaries who saw Japan as it emerged from its seclusion of centuries give testimony that may not be repeated in these pages. And even now enough remains to render the accounts of earlier days credible. But on the surface at least there has been a great reformation, and one would be reluctant to believe that it is only on the surface. It is something at least that the social ideal has been raised, and that public sentiment now condemns what once it approved.

The Japanese Christians are aggressive, and on questions of public morals make themselves felt. Already they have carried important questions into the provincial assemblies and even into the Imperial Diet.

A PURIFIER OF PERSONAL CHARACTER.

In the Christian community the standard of morality is like our own. The Sabbath is in a measure observed, the Christian ideal of marriage is accepted, and minor matters are conformed to the higher law much as with ourselves. Indeed the moral standard of the Church is one of the obstacles to its extension. It is true that there are unworthy members, and doubtless the Church has much to learn and much to do, but there is cause for gratitude that such substantial progress has been made.

Among individuals there have been remarkable reformations. Drunkards have become sober, the profligate have reformed, gamblers have turned to honest industry, and men who were the terror of their neighborhoods, have become respectable members of society. Almost every congregation can show some such triumph of the Gospel's power. We have yet to learn of any other agency so efficient for the reclamation of the lost and vicious. It is, in our age as in Paul's, the "Power of God unto salvation."

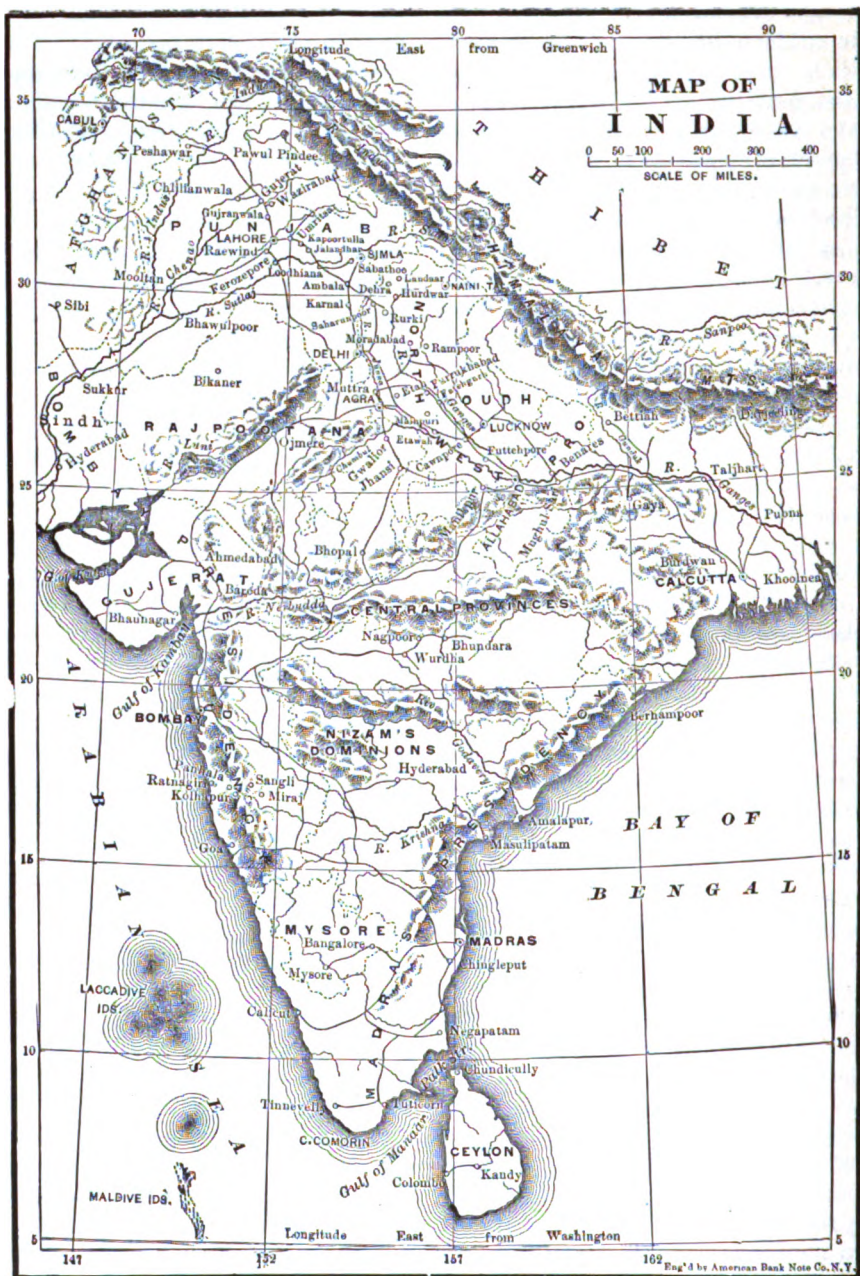
FORWARD TO CHRIST.

The change from the old ethics to the new is inevitable. Even a cursory review of what has been accomplished will convince us that

the change is beneficent. The transition is attended by difficulties and dangers, and there is often a real loss of moral power. Many who are freed from the restrictions of the old do not feel the power of the new. There is danger of a moral interregnum, even of moral anarchy. But the remedy is not to be found by going *back to Confucius*, but only by going *forward to Christ*.

The Rev. Mr. Wilder has been working among the students in Calcutta. He has held many personal interviews with individual students, and had on an average four interviews a day with students during the three months of his stay in Calcutta. Personal religion was the theme of conversation, and it is hoped that much good has been done among that interesting class of inquirers.

Rev. Mr. Sheppard is a Virginian Negro, twenty-seven years old, and a missionary of the Presbyterian Church South in the Kongo state. He is the intellectual and spiritual result of Hampton Institute and Tuscaloosa Seminary. He awakened Southern Presbyterianism to the privilege of service of Africa, and offered himself. He, the son of slaves, locked hands with the son of a white slave-master, and the two men worked together in perfect Christian brotherhood till death ended their fellowship. Honor to them! Let a tear fall for Christ's sake on Lapsley's bier. The comradeship is doubly significant and worthy of reverence because it reveals the path which leads good men of differing views and races into comity and understanding. That is the path of oneness in service to Christ. Lapsley and Sheppard founded the Kongo Mission of the Southern Presbyterians in 1890-91 at Luebo on the Kasai, 700 miles due east of Kongo-mouth. Lapsley entered into rest two years ago. Sheppard was not disobedient to the heavenly vision, but went forward. By the aid of Providence, with sanctified sense he penetrated a district 250 or 300 miles northeast, the Kuba country, which the chief had not allowed white men to enter. Sheppard returns this month, with a wife, and expects to take two Negro missionaries from Tuscaloosa.—*The Interior*.



Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN INDIA.

LODIANA MISSION.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced 1849; missionary laborers—Rev. Charles W. Forman, D.D., and Mrs. Forman, Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. J. Harris Orbison, M.D., and Mrs. Orbison, Rev. Henry C. Velte, and Mrs. Velte, Rev. U. S. G. Jones, and Mrs. Jones, Prof. J. G. Gilbertson, and Mrs. Gilbertson, Rev. J. M. McComb, and Mrs. McComb, and Rev. E. D. Martin; *Rev. Isa Charan, Rev. Dharm Das*, one licentiate, two native doctors, and ten native assistants, of whom four are women. *Outstation* at Waga, Miss Clara Thiede, and one native teacher.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station 1883; missionary laborers—Rev. F. J. Newton, M.D., and Mrs. Newton, Miss Helen R. Newton, M.D., Rev. Howard Fisher, and Rev. J. N. Hyde; one native minister, and one licentiate.

HOSHYPUR: 45 miles north of Lodiana; mission station commenced 1867; missionary laborers—*Rev. K. C. Chatterjee*, and *Mrs. Chatterjee*, and *Rev. Muhammed Shah*; licentiates, two, native helpers, seven.

JULLUNDUR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced 1846; missionary laborers—Rev. C. B. Newton, D.D., and Mrs. Newton, Miss Caroline C. Downs, and Miss Margaret C. Given; *Rev. Abdullah*; three licentiates, four native helpers, of whom two are women.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced 1834; missionary laborers—Rev. Edward P. Newton, and Mrs. Newton, Rev. Arthur H. Ewing, and Mrs. Ewing, Rev. Walter J. Clark, and Mrs. Clark, Miss Sarah M. Wherry, Miss Emma Morris, and Miss Emily Forman; *Rev. John B. Dales*; native assistants, fourteen. *Outstation* at Jagraon, *Rev. Ahmad Shah*, and four native assistants; at Khanna, *Rev. Jaimal Singh*, and one native assistant.

AMBALA: 55 miles southeast of Lodiana; mission station commenced 1848; missionary laborers—Rev. Benjamin D. Wyckoff, and Mrs. Wyckoff, Mrs.

Wm. Calderwood, Miss J. R. Carleton, M. D., and Miss Emily Marston, M. D.; one lady assistant; *Rev. Sandar Lal, Rev. Henry Golok Nath, Rev. P. C. Uppal, and Rev. Matthias*; five licentiates, sixteen native assistants. At a station in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. Marcus M. Carleton, and Mrs. Carleton (Post-office Ambala Cantonments); one licentiate, and one helper. *Outstations* at Jagadri, Rupar, and Morinda.

SABATU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced 1836; missionary laborers—M. B. Carleton, M.D., and Mrs. Carleton; *Rev. T. W. J. Wylie*; one native teacher, and one Bible-reader.

DEHRA: 47 miles east of Saharanpur; mission station commenced 1853; missionary laborers—Rev. Reece Thackwell, and Mrs. Thackwell, Rev. W. J. P. Morrison, and Mrs. Morrison, Rev. J. F. Ullman, Miss Harriet A. Savage, Miss Elma Donaldson, Mrs. E. H. Braddock, and Mrs. Abbie M. Stebbins; two native ministers; three lady assistants in teaching and zenana work; thirteen native teachers, etc., of whom six are Bible-women.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun 1874; missionary laborers—Miss Clara C. Giddings, Miss Mary E. Bailey, Miss Susan A. Hutchison, Miss Clara E. Hutchison, and Miss Margaret C. Davis.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced 1836; missionary laborers—Rev. Alexander P. Kelso, and Mrs. Kelso, Rev. R. Morrison, and Mrs. Morrison, Rev. C. W. Forman, and Mrs. Forman, Miss Jessie Dunlap, and Miss Agnes L. Orbison; *Rev. John A. Liddle*; three licentiates, and twelve native assistants, of whom six are women.

In this country: Rev. R. Thackwell, and Mrs. Thackwell, Rev. H. C. Velte, and Mrs. Velte, Rev. Howard Fisher, and Miss S. A. Hutchison.

FARRUKHABAD MISSION.

FATEHGARH-FARRUKHABAD: the former the civil station, and the latter the native city, 738 miles northwest of Calcutta; mission begun 1844; missionary laborers—Rev. C. A. Rodney Janvier, and Mrs. Janvier, Rev. John N. Forman, and Mrs. Forman, Rev. Henry Forman, and Mrs. Forman, Miss Mary P. Forman, and Rev. C. C. Meek; *Rev. Mohan Lal*; twenty-three native assistants, of whom nine are women.

FATEHPUR: 70 miles northwest of Allahabad; station begun 1853; missionary laborers—one native licentiate and two native helpers.

MYNPUR: 40 miles west of Fatehgarh; mission station commenced 1843; missionary laborers—Rev. Thomas Tracy, and Mrs. Tracy, Rev. H. M. Andrews, and Mrs. Andrews; one lady teacher; twenty-three native helpers, of whom ten are women.

IN THE DISTRICT OF ETAH: three native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced 1863; missionary laborers—Rev. John S. Woodside, and Mrs. Woodside; one native licentiate, and nine native assistants. Miss Christine Belz, teacher and zenana visitor.

GWALIOR: capital of a native state; mission station commenced 1874; missionary laborers—Mrs. Joseph Warren; *Rev. Sukh Pal.*

JHANSI: 250 miles west of Allahabad; population, 52,000; occupied as a mission station 1886; missionary laborers—Rev. James F. Holcomb, and Mrs. Holcomb, Rev. Hervey D. Griswold, and Mrs. Griswold; two lady assistants; *Rev. Nabi Baksh*; one licentiate; five native assistants, of whom four are women.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced 1836; missionary laborers—Rev. J. J. Lucas, D.D., and Mrs. Lucas, Rev. S. H. Kellogg, D.D., and Mrs. Kellogg, Rev. James M. Alexander, and Mrs. Alexander, Rev. W. F. Johnson, D.D., Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Mary L. Symes, Miss Jennie L. Colman, Miss Margaret J. Morrow, and Miss Emma Templin, M. D.; one Christian female teacher and zenana visitor; *Rev. John S. Caleb, and Rev. Isaac Fieldbrave*; three native licentiates, thirteen native assistants, of whom six are women.

In this country: Mrs. John Newton, Jr.

WESTERN INDIA MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced 1853; taken under care of the Board 1870; missionary laborers—Rev. James M. Goheen, and Mrs. Goheen, Rev. J. M. Irwin, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, and Miss Rachel Irwin.

PANHALA: 14 miles north of Kolhapur; mission station commenced 1877; missionary laborers—Rev. George H. Ferris, and Mrs. Ferris.

SANGLI: 30 miles east of Kolhapur; mission station begun 1884; missionary laborers—Rev. J. P. Graham, and Mrs. Graham, Miss Jennie Sherman, and Miss A. A. Brown.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced 1873; missionary laborers—Rev. L. B. Tedford, and Mrs. Tedford, Rev. W. H. Hannum, and Mrs. Hannum, Miss E. T. Minor, and Miss Amanda Jefferson.

MIRAJ: the center of the medical work; missionary laborers—W. J. Wanless, M. D., and Mrs. Wanless, Miss S. A. Winter, M. D., and Rev. G. H. Simonson.

Rev. R. P. Wilder and Mrs. Wilder: Mr. Wilder is for the present engaged in evangelistic work among the colleges of Western India.

In this country: Rev. Galen W. Seiler, and Mrs. Seiler, Mrs. L. B. Tedford, and Mrs. J. P. Graham.

The latest published statistics of our India Missions are for the year 1892, and are as follows: Received that year upon confession of faith, in the Lodiana Mission, 263, in the Farrukhabad Mission, 65, in the Western India (formerly Kolhapur) Mission, 40, making a total of 368 additions to the Church in all our India Missions.

The total statistics of our three India Missions, for 1892, are as follows: Ordained American missionaries, 40; lady missionaries, 68; lay missionaries, 4; total of foreign laborers, 112; ordained native ministers, 26; native licentiates, 32; other native teachers and helpers, 206; total of native assistants, 264; number of churches, 25; communicants, 1,572; added during the year, 368; number of schools, 160; total of pupils, 7,763; pupils in Sabbath-schools, 4,871; students for the ministry, 20; zenana pupils, 456; contributions, \$2,307.

The published statistics of the recent Bombay Conference in 1893; covering the entire evangelical mission work of all societies in India in the year 1890, are as follows: Foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1,761; ordained native preachers, 797; native lay preachers, 3,491; native female evangelists, 3,278; total of native agents, 7,566; total of foreign and native missionary laborers, 9,327; congregations, 4,863; communicants, 182,722; evangelical native Christians, 559,661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 81; pupils in the same, 1,584; mission schools of all societies, 6,737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

Valuable articles, by Dr. George F. Pentecost, of London, on "The Success of Missions in India," will be found in the February and March issues of *THE CHURCH AT HOME AND ABROAD* for the current year.

The educational work in our India missions is extensive and important. We have a college at Lahore, with 244 pupils, a theological seminary at Saharanpur, with 22 students, and high schools both for boys and girls at many of our stations, prominent among which may be named: The Christian boys' high-school at Lodiana, with 86 pupils, the high-school for boys at Ambala, with 413 pupils, the high-school for boys at Saharanpur, with 170 pupils, and at Dehra of 350 pupils, the Christian girls' school at Dehra, with 70 pupils, the high-school for boys at Mynpurie, with 106 pupils, the Jumna high-school for boys at Allahabad, with 260 pupils, and the Jumna girls' high-school also at Allahabad, with 60 pupils. In these schools the aim is to impart Christian instruction as well as to give a thorough

education. The work has been fruitful in spiritual results, as many of the pupils in these schools have professed their faith in Christ. In some of them Christian Endeavor Societies have been organized. The new building for the Industrial School at Sangli has been completed, and the school is now opened.

Zenana work has been conducted at Jullundur station by Miss Given and Miss Downs, who have had under their care during the year 48 zenanas, in 36 of which they have made frequent visits to 55 regular pupils. This work is also carried on at Saharanpur station by Miss Orbison and Miss Dunlap, who have given instruction in 73 zenanas, and at Dehra station under the care of Mrs. W. J. P. Morrison, where 176 pupils have been instructed, and at Fatehgarh station under the care of Miss Blunt, who has had 30 scholars, and also at Etawah station, where native assistants have been laboring, under the direction of Miss Belz, with 260 pupils. In Jhansi station Miss Peel has had 54 pupils, and in Allahabad station Mrs. Alexander reports that 61 zenanas were regularly visited. The same work has been carried on in Kolhapur by native Bible readers, under the direction of Mrs. Goheen. It will be seen from the above that our missionary ladies in India are giving careful attention to this new and hopeful phase of Christian labor.

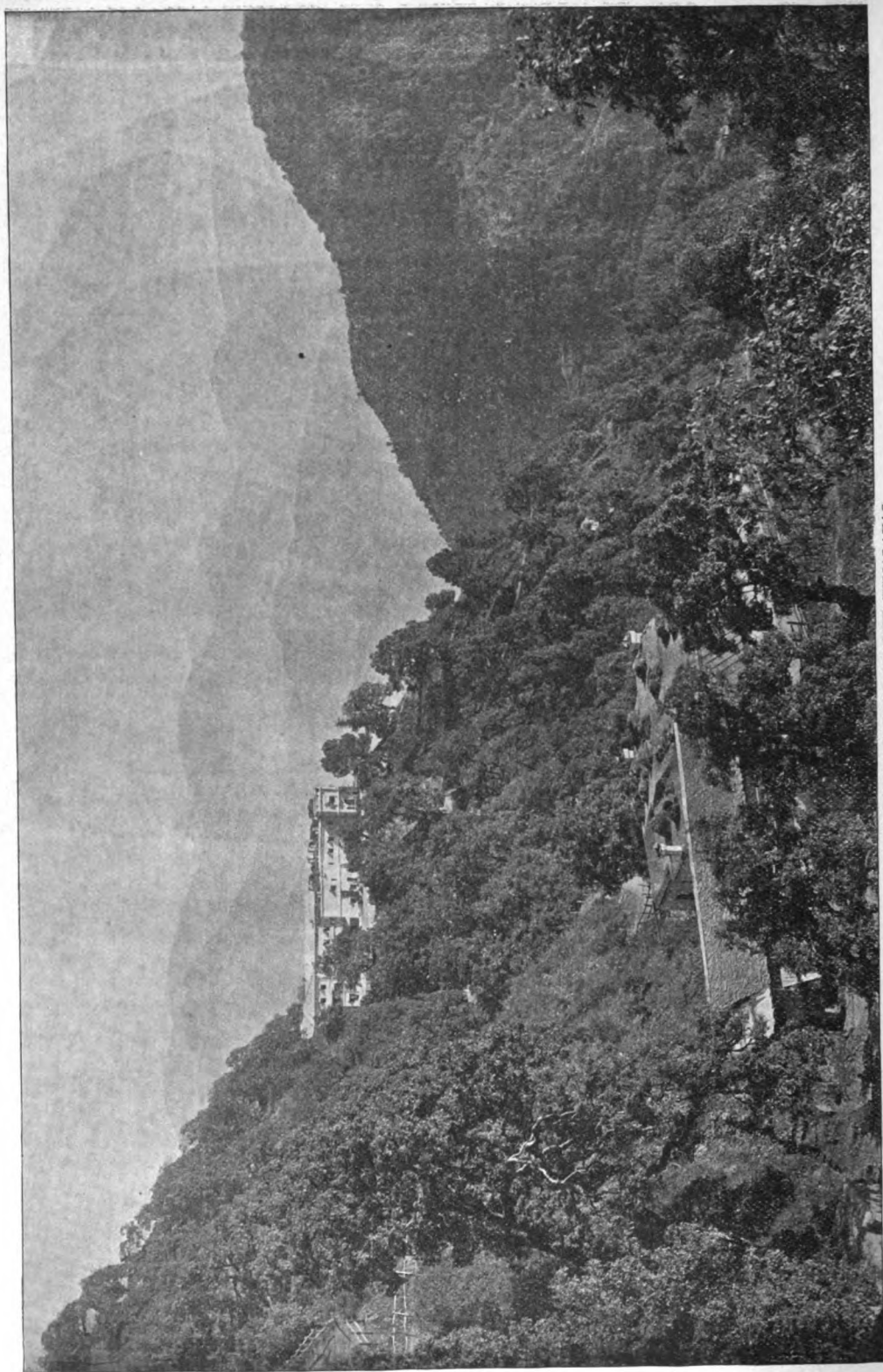
Medical work has been conducted at Lahore under the charge of Dr. Isa Das and Dr. Phoebe Isa Das, two efficient natives having charge respectively of a dispensary for men and women. The attendance of patients at the dispensary for men was 22,250, and at the dispensary for women, 19,209. A small mission hospital and dispensary is also located at Ferozepore, under the care of Dr. F. J. Newton. The patients treated were 5,366, coming from 134 villages in the surrounding district. At Ambala station, under the care of Dr. Jessica B. Carleton and Dr. Emily G. Marston, 14,500 patients have been treated at the dispensary. Under the care of Dr. Carleton is a leper asylum. At Sabathu station Dr. M. B. Carleton is located, and has charge of a leper asylum, with 108 inmates. At Allahabad there is also a dispensary which has been under the care of Dr. Emma Templin, assisted by Miss M. L. Symes, where 11,304 patients have been treated. At Miraj, in the Western India Mission, a new and promising work under Dr. Wanless has been carried on. A children's hospital has been completed, a picture of which will be found in the January number for 1894, page 18. The dispensary is also in use, and the main hospital is approaching completion. This hospital plant has been the gift of John H. Converse, Esq., of Philadelphia, who generously contributed \$12,000 for the medical work at Miraj. Miss S. A. Winter, M. D., has recently joined the workers at Miraj. Dr. Wanless reports 7,127 patients in attendance at his dispensary during the year. It will be seen from the above figures that a large medical work is

going on in our India Missions. The total of patients reported amounts to 69,864. In these hospitals and dispensaries religious instruction is given, and it is the aim of this department of missionary labor to reach the soul with spiritual healing, as well as to minister to the suffering body.

The work of Bible translation has been carried on by Rev. S. H. Kellogg, D.D., who is engaged in the revision of the Old Testament in Hindi. Some account of his work will be found in *THE CHURCH AT HOME AND ABROAD* for January 1894, page 22. Rev. Edward P. Newton, at Lodiana, has also been engaged in the revision of the New Testament in Punjabi. Rev. W. F. Johnson, D.D., of Allahabad, has also devoted considerable time to literary work in the translation of Bible stories, and the preparation of tracts and books. He has also, in connection with Mr. Fieldbrave, edited a religious paper in Hindi.

A new movement has been organized under the leadership of Miss Annie R. Taylor, whose recent journey of exploration into Thibet has marked her as a brave and intrepid character. It is to be called the Thibetan Pioneer Mission, and its way of approach is to be from India. Miss Taylor, with whom are associated Mr. and Mrs. Ewan Mackenzie, has organized a mission composed of ten men. It is the plan to do some of the rougher pioneer work before women are invited to participate. The headquarters will be at Darjeeling, in the Himalayas, near the frontier of Thibet, and not many days' journey from the sacred capital L'hassa. The plans of the mission are strictly evangelistic. The mission is to be supported by free-will offerings. A farewell meeting to a band of pioneers, numbering in all twelve, was held February 16 in Exeter Hall, London. The work is to be modeled after the China Inland Mission, which has been so successful in China. An advanced guard of Christian workers from the Moravians have been hovering upon the borders of Thibet for some years, and will now be joined by Miss Taylor's contingent. That Gospel which has been sent for the pulling down of strongholds will soon find its way into what has been named "The Sullen Land."

Mr. P. C. Mozoomdar, of India, who recently participated in the Parliament of Religions as a representative of the Brahmo Somaj, is to be supported by some enthusiastic admirers in this country as a missionary in India. The spirit of the mission is to be theistic rather than evangelical. Mr. Mozoomdar has much to say in admiration of Christ, but has no sympathy with the evangelical doctrines concerning his incarnation and atonement. The Brahmo Somaj is but a poor and colorless substitute for Christianity. Mr. Mozoomdar has had to invent an Oriental Christ of his own, in spite of himself, but rails bitterly at evangelical doctrine and what he considers the illiberal teachings of our missionaries.



WOODSTOCK SCHOOL IN THE HIMALAYAS.

He himself, and thousands of his fellow countrymen have reaped the benefits of Christian missions, but he makes the most amazing statements as to the insignificant results of these missions in India. We are sorry for these proud Hindus who use their culture in a hopeless struggle to hinder the progress of the Gospel in India. The best advice we can give them is to bow down in humble adoration before the Saviour, and become the followers of our incarnate Lord.

The Opium Commission appointed by the British Parliament for investigating the state of the traffic in India, is pursuing its investigations. It is doubtful, however, whether the truth will be fully brought out. The evidence will be largely drawn from official sources. It is almost the unanimous opinion of all missionaries in India that the opium trade is a moral curse. It is, on the other hand, the almost unanimous opinion in government circles that the moral injury produced by the drug is greatly exaggerated. The question as to whether the moral and spiritual effects are sufficiently evil to justify its suppression is one upon which a Parliamentary Commission could hardly be expected to pronounce a judgment in favor of morals rather than trade.

High up among the Himalayas, 7,000 feet above the sea level, is Woodstock School, an illustration of which is given upon opposite page. It was established in 1874, primarily as a school for the education of the children of missionaries. Its scope, however, has been expanded until it is now a high-class educational institution, not alone for the children of missionaries, but for European, Eurasian, and some native Christian girls. The Eurasians (a name in India for the children of mixed European and Indian parentage) form the largest body of pupils. The school has prospered wonderfully, and has proved itself a most useful agency for the classes named. It has been conducted by earnest and accomplished ladies, and its religious impression has been marked. It is a blessing to-day to many homes in India where its graduates are scattered. The school was for fifteen years under the direction of Mrs. J. L. Scott, whose death in 1892 was a great loss to Christian education in India. The school is referred to in the Annual Reports of our Board, and in *Woman's Work for Woman*, April, 1892, will be found an interesting account of his visit to Woodstock by Dr. Gillespie. The school, according to the latest report, had 106 pupils in attendance, 89 of whom were boarders. It is under the care of the Lodiana Mission and is supervised by a Board of Directors appointed by the Mission. The beautiful building presented to our India Mission by Christian ladies in America, is grandly located in the midst of the splendid scenery of the Himalayas. The climate is healthful and salubrious, and Woodstock School may be regarded as one of the most interesting and striking features of Christian missionary effort in India.

Another illustration in the present number represents the pupils of the Jumna Christian Girls' High School at Allahabad. The pupils in this school are all the daughters of Christian parents, so they may be looked upon as the second or third generation in the growth of our work. The school is situated on the banks of the Jumna river at Allahabad, in a large open compound, with every advantage of healthfulness and seclusion. Every girl in the picture is the daughter of a native Christian. There were 60 pupils in attendance during the last year. The Principal, Mrs. John Newton, Jr., has recently returned to the United States for a season of rest in this country. During her absence Miss M. J. Morrow and Miss J. L. Colman have charge of the institution. It is one of the most useful schools in India.

The church building, an illustration of which appears upon another page, is the Jumna Church at Allahabad. It has been ministered to during the year by Dr. M. F. Johnson and Rev. Mr. Field-brave.

[This unoccupied space appears unexpectedly in our final revision of the page-proofs, showing that we measured inaccurately in our make-up for the printer. We give it to the following beautiful story which we find in the *Christian Alliance and Missionary Weekly*, copied from "one of the recent monthlies."—ED.]

The greatest of modern violinists had an old school-days' friend named Ericsson, the famous inventor. He tried again and again to get him to one of his concerts, but the practical man told him he had no time for such rubbish. At last, one day he came to his shop with his broken violin to get it mended. This was all right, and the foolish fiddle was duly repaired. The violinist asked permission to test it. The strings were attached and he began. Soon all the workmen were standing and listening, then the hard business man began to soften as those unearthly melodies fell on his ear; the tears fell fast, and a light that had not been seen before was in his countenance. At length the player bowed and apologized for forgetting that he detested music, and the answer came quickly from his lips, "No, Bull, go on all day. I never knew what was lacking in my life before."

So the picture of Jesus awakens all our sense of need, and to the hungry heart it needs no introduction and evidence. As water satisfies the thirsty, so the heart cries of Him: "Lo, this is our God; we have waited for Him, and He will save us."

THE PROSPECTS OF THE CONVERSION OF INDIA.*

BY GEORGE SMITH, LL. D.

The prospects of the conversion of India are brighter than the faith and the obedience of the Church. Men who landed in India, as the writer did, forty years ago, and have watched the divine drama unroll its scenes, till the present hour; men like the great pioneers of the century, of whom Caldwell was the last, may record this as their least hopeful testimony: "To be almost a convert is the highest point many well-disposed Hindus have reached at present. They are timidly waiting for a general movement which they will be able to join without personal risk; but the time may come any day when masses of them will become not only almost, but altogether followers of Christ." Yet, looking up and abroad from the circumstances of the hour to the wide contrasts of a period of forty years, we have authoritatively stated results which make this seem rather the testimony of pessimism. We who began our Indian career in 1853, who witnessed the Mutiny of 1857, took part in the reorganization of the administration in 1858-1861, and rejoiced in the increase at that time of missionary efforts, would have pronounced it incredible that, ten years before the end of the nineteenth century, there would be more Christians than Sikhs in India, and that the increase of native Christians in the martial races of the Punjab, Mohammedan and Hindu, would be three hundred per cent. every decade.

We can better record some signs of the present transitions of the peoples of India from the power of darkness into the kingdom of the Son of God's love, through repentance and the forgiveness of sins.

The aboriginal or pre-Aryan peoples of India entered in the census of 1891 as "Ani-

mistic," and numbering nine and a quarter millions, were returned by a more correct classification twenty years before as seventeen and a half millions, exclusive of those in Madras and the Feudatory States. Allowing for these, and adding the casteless tribes and those semi-Hinduised, one-fifth of the whole population, or fifty millions, from the Chooras of North Punjab to the Pariahs of South India, are in the same position for rapidly receiving Christianity as the Kafirs and Negroes of Africa and the islands. It is among these chiefly that Christianity has, all along, won its numerical successes. Till Carey and Duff began the slow sapping and mining processes among the now two hundred millions of the Brahminical and Mussulman cults, these only were evangelized. In the last forty years they have been instructed, organized, and consolidated with a care unknown in the parishes of Christendom. The result is seen in South India, in the Telugu country, in Chota Nagpore, in Santalia, and in the more recent labors of the Established Church of Scotland and the Church Missionary Society in the Punjab districts of Sialkot and Goojrat. This is a marvellous table of the results of evangelical Christianity in forty years, not to be equalled by any period of Church history:

FORTY YEARS' PROGRESS OF EVANGELICAL CHRISTIANITY IN INDIA.

	1851	1861	1871	1881	1890
Foreign Ordained Agt's,	339	479	498	596	867
Native " "	21	97	235	461	797
Foreign and Eurasian Lay Preachers,.....				73	118
Native Lay Preachers,	493	1,366	1,985	2,488	3,491
Native Christians,	91,062	133,731	234,358	417,373	559,661
Native Communicants, 14,661	24,976	52,816	112,325	182,728	

Where the missionary is weak in his enthusiasm and toil, or where, in yielding to the pressure of his Church, he snatches at wholesale baptisms, falling into the snare of the Jesuits without their sacramentarian excuse, he then suffers from inability to instruct the baptized, and schism and apostasy are the consequence. But all over India the aboriginal and the casteless, the down-trodden and the famine-stricken, the serf and the poor, are pressing into the Church by families and villages, till the Church fails to do its duty to the inquirers on the one hand and to the new disciples on the other. If the

*The Graves Lectures upon Missions, at the Theological Seminary of the Reformed (Dutch) Church at New Brunswick, N. J., were delivered this year early in October, by Dr. George Smith, Secretary of the Free Church of Scotland's Committee on Foreign Missions, and author of the admirable Missionary Biographies of Carey, Martyn, Duff, and Wilson. The Lectures were able and comprehensive, and present a valuable and concise compendium of the history of missions in India, with special reference to the progress made in recent years. They will soon be published by The Fleming H. Revell Company, and we are permitted to make some extracts from advanced sheets. We have compiled the accompanying article on "The Prospects of the Conversion of India," from the last lecture of the course.

methods of the Reformed were those of the Sacramentarian, or if the Reformed Church doubled its missionary staff at once, the next decennial report would show a four-fold increase.

The hundred and fifty millions of caste Hindus still present to Christendom an unbroken front, or very little broken apparently. But that it is disintegrating under the combined influence of Western civilization and Christian truth its own leaders allow, and their methods of meeting the assault confess. Eclectic, elastic, willing to absorb every belief and cult that will tolerate its social system, Brahmanism presents a greater difficulty than classical Paganism, if only because of caste. But the caste principle itself is so weakened, that an educated Hindu may now be anything, do anything, believe anything, and go anywhere, if only he remains nominally within the fold. Formerly Brahmans could not so far resist the influence of the Spirit of God, under Christian teaching, as to remain in Hinduism, because the system rejected them with indignation; now it tempts them by concessions.

The deistical Brahmo Somaj, which has passed through many stages of development since the writer's friend, Keshub Chunder Sen, reached his nearest point to Christ, in 1868, and is now represented by the thoughtful Protap Chunder Mozoomdar, consists of only three thousand four hundred members. But it has kept, and it keeps far more back from the profession of faith in Christ than it helps out of idolatry. The later Arya Somaj, which admits all castes to the new caste created by its Brahman founder, Dayanand Saraswati, as Sikhism did, takes its forty thousand members back to the Vedas. Dr. John Robson, whose book is the wisest brief exposition of *Hinduism and its Relations to Christianity*, on going back to Rajpootana after an absence of twenty years, pronounces the Arya Somaj one of the most redoubtable antagonists of Christianity, but "it is one of the most powerful disintegrations of old Hinduism, and may thus do a work in clearing the way for Christianity."

Under the pressure and example of vernacular-preaching missionaries Hinduism

seems to have entered on new methods of self defence. A universal Hindu conference—*Bharat Dharma Mahamandal*—was lately held at Benares, including many Hindu ladies of high family. A select committee of pundits brought up a report on "the deterioration of the Hindu religion." To an immense crowd at each of the four corners of a great pavilion four pundits read a copy of the report, after which a salute of one hundred *sankha*, or blasts from the conch shell, were given. The practical conclusions of the report were that the pundits appointed a day of united prayer, and recommended the employment of evangelists, the circulation of their religious tracts and scriptures, and the establishment of Hindu mission schools. So the Brahmanical revival goes on after a half-hearted fashion, for while caste has a side hostile to all reform from without, it disintegrates from within, and prevents the formation of a united front against the enlightened assailant.

The ablest and most eloquent of all the Brahman converts of the Free Church of Scotland is a distinguished pleader, Kali Churn Banerji, LL.B. His own opinion and his report of the prevailing Hindu view of the advance of Christianity were recently stated in the following address to the Calcutta Missionary Conference:

ORGANIZED OPPOSITION TO CHRISTIANITY IN INDIA.

The opposers of Christianity no longer attack Christianity, but set themselves to show that Christians are not worthy the confidence of the Hindu people. The enemy are attempting to spread abroad the following ideas: 1. With the exception of the zenana workers, the missionaries are exercising no influence in the country, and are not worth noticing. 2. Missionaries are not the opponents of the national faith, but the opponents of national institutions, enemies to Indian patriotism. 3. The general influence of missions upon the life and customs of the people are not helpful, but injurious to the country. Besides this, numbers of the Hindus systematically attempt to co ordinate Hinduism with Christianity, and do all they can to entice missionaries and Christians to admit by word or deed that Christianity and Hinduism are each systems of religion of high authority and excel-

lence. This is done by copying the methods of the Christian propaganda, preaching, publishing tracts, etc., etc. These forms of opposition to Christianity, so far as they go, are very encouraging to Christians, and indicate that they have the whole matter in their own hands. And if the non-Christians have nothing more serious to present in opposition, all that is needed is for the missionaries to be true to their colors and India will be theirs.

If there is a New Hinduism there is also the beginning of a New Islam under the influence of the Christian propaganda and Western rule. In British India alone Mohammedans, now fifty-eight millions in number, are constrained to learn toleration. Under the "neutral" rule of Great Britain, as they term it, the later generation of Islam are becoming rationalists, like the Mutazala sect of freethinkers, that thus they may justify reforms such as will bring their children abreast of the progress which is changing all around them. They hold that the Shariat Law of Islam is common law which must advance with new conditions. They teach that the Koran has only a temporary authority on moral questions. On the one hand, the more thoughtful of the old school are represented by Nawab Mushin-ul-Mulk, of Haidarabad, who exclaims, "To me it seems that as a nation and a religion we are dying out Unless a miracle of reform occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake, let the reform take place before it is too late." On the other, Syed Amir Ali Sahib, a judge of the High Court in Calcutta, who represents the young men influenced by English culture, but hostile to Christian influence, wrote his book *The Spirit of Islam* to assist "the Moslems of India to achieve intellectual and moral regeneration under the auspices of the great European Power that now holds their destinies in its hands." That apologist for the Mohammedanism of the Koran, who tries to explain away its sanctions of polygamy and concubinage, the "disgusting ordeal" of the temporary husband (Sura II. 280), and slavery, and only substitutes an imaginary Islam of his own, congratulates his co-reformers "that the movement set on foot is con-

ducted under a neutral government." Christians must wish them well.

Meanwhile Christianity has won greater triumphs from Islam in India than even experts had believed. The Rev. Maulvi Imadudin, D.D., a lineal descendant of the famous Mohammedan saint, Qutub Jamal, who again is a descendant of the ancient royal house of Persia, was invited to attend the "World's Parliament of Religions" at Chicago, and to read a paper. He declined the invitation to attend, but sent a paper, written by himself in Urdu, and translated into English by Dr. Henry Martyn Clark. His subject is, "Christian Efforts amongst Indian Mohammedans; being an Account of the Effects of the Teaching of the Bible amongst the Mohammedans of India, together with a Consideration of the Question how many of them have become Christians, and why." The writer and the paper are alike remarkable. He mentions the principal converts from Islam since Abdul Masih, who copied Henry Martyn's Persian New Testament in 1810, and was ordained by Bishop Heber. He gives the names, with brief biographies, of no fewer than 117 men of position and influence, of whom 62 became clergy and leading men in several of the India missions, and 57 are gentlemen occupying various positions, official and professional.

The supernatural power of Christianity, and the secondary influence of Western science and literature, have thus been allowed, for the first time in the history of Asia, fairly to take their place side by side with all the agencies of the Hindu, the Mohammedan, and the aboriginal religious and social systems.

The result is a revolution, silent, subtle, and far-reaching, which works in each successive generation with increasing force. Gradually the Hindus themselves, and still more a few of their leaders, are becoming conscious of a force and a pressure which is transforming their society, if not themselves, and which they can only blindly resist. Now it is the physical signs or instruments of the revolution which the mob attack; now it is the spiritual force behind the whole British influence which their leaders recognize with a sort of despair. The first of these forms of

discontent was lately seen in a riot of profound significance which attracted no attention in this country. Into the filthiest and most superstitious city of India, Benares, water-works were being introduced. The Brahmans had long boasted that the sacred Ganges would never suffer the indignity of being bridged, and yet two bridges far above the city had been thrown across it. At last the great Benares bridge itself spanned the mighty river, the Dufferin bridge, and then came the water-works. The Hindu mob rushed at water-pipes, steam engines, telegraph wires, and railway stations, and would have attempted to destroy even the bridge but for the interference of the troops. They attacked the house of the most enlightened of their own religion, the Raja Shiva Prosad, C. I. E., considering him a traitor to his faith and city.

A SILENT REVOLUTION.

The working of this silent revolution may be traced in the position of the native Christians. The increase of the native Christians in numbers, and the positions which they are fast winning for themselves in every walk of life, and especially in Government service, are alarming the Brahmans.

In South India alone there were 44,225 native Christians at school and college, or 61 per cent. of boys and 28 per cent. of girls of a school-going age, while the percentage of the Presidency as a whole is twenty-three of boys and three of girls. The native Christians are only a fortieth of the population as yet, but more than 8 per cent. of the students attending college and of the graduates of the university are native Christians. The political bearing of this, from the Government's point of view, is evident. Christians are loyal, and not passively but actively so. The next generation of ruling men in India will have a supply of highly loyal and trained native Christians from which to draw for the ordinary ranks of the local services, as well as for help in any crisis which may come upon the Empire. Even *The Hindu* newspaper acknowledges that this community "in politics, industry, and the domestic and civil virtues, has special advantages enabling it to set an example to the Hindus."

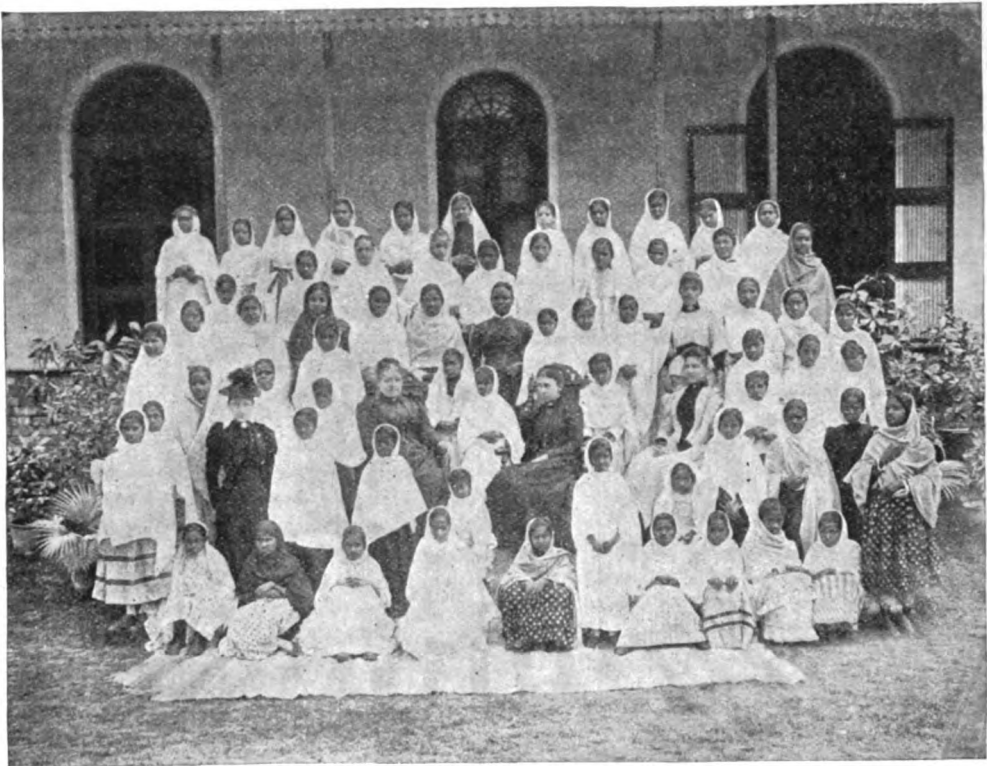
WORK IN THE PUNJAB.

REV. J. C. R. EWING, D.D., LAHORE.

That our beloved Church should be doing more than it is doing for Christ in India is the definite conviction of her representatives here. The magnitude of the task undertaken is fairly appalling, and we are constrained to the opinion that with all our effort we are only, as it were, touching here and there the surface of things,—not adequately conveying to the millions about us the message of salvation through the Lord Jesus Christ. And yet there is a bright and encouraging side. Tokens of divine approval are seen everywhere. Men and women have been added to the Church in greater numbers during the past twelve months than ever before. Effort along all the usual lines of missionary endeavor has been put forth during the past year with vigor and hopefulness. Within the territory occupied by the Lodi-ana Mission our Church has a work of a most varied character, and one out of which we confidently expect great and permanent results to arise; indeed these results are by no means all in the future, for we have many of them now before us. There are many ways by which the evangelization of a people may be accomplished. The great end of all missionary effort is to be attained through a variety of agencies and means. In a population like that of the Punjab, with its three prominent non-Christian religions, and the exceeding diversity of social, intellectual and moral attainment which characterizes its population, it is essential that in all attempts to bring the Gospel to bear upon the people, as a whole, there should be great variety in our methods of approaching them. All such methods are, however, but a variety of ways of doing *one thing*, that is, preaching the Gospel of the Son of God to the people.

I. PREACHING IN THE COUNTRY VILLAGES AND IN THE MARKET PLACES OF THE CITIES.

This form of work occupies a very large portion of the time of many of our missionaries; indeed some are devoting their entire strength to it. The preacher in his visit to the village or bazaar finds his audience composed of Hindus, Mussulmans, Sikhs and Chuhras;



JUMNA GIRLS' HIGH SCHOOL, ALLAHABAD, INDIA.

the last mentioned element being in these days the one most ready to accept as true the message the speaker brings. These *Chuhras* are the very lowly ones of the land,—outcasts, the scavengers and the virtual slaves of the better born. The movement among this class is wide-spread, extending all over India, and the great number of baptisms from amongst them is the most noteworthy feature of the work in this country during the past five years. In the Lahore, Lodiana, Hoshiarpur and Ambala districts an extensive work is in progress amongst them and several hundred have recently been baptized. Hundreds more might have been baptized, and the dear people at home who contribute to and pray for this work would have been filled with joy and thankfulness greater than that which they now experience, but our policy which aims at securing only substantial results, insists upon reasonable evidence of genuine conversion as preliminary to baptism. We are perfectly convinced that our

Presbyterian Church would not have us in the slightest degree yield to the demand for visible “fruit” by admitting to the Church men and women destitute of all knowledge of themselves as sinners or of Christ as holy, upon the mere hope of “getting them converted afterward.” All missionaries do not so strenuously insist upon a state of reasonable preparedness for baptism. Will our friends at home bear in mind the existence of this very marked difference in practice, when they are tempted to criticize comparative returns? Beyond all doubt the Church has, in this direction, a sphere full of the brightest promise, and the brethren here are carefully planning and zealously working for the ingathering of a genuine harvest.

II. PREACHING IN CONNECTION WITH HEALING.

In Saharanpur, Amballa, Ferozepore, Sabathu and Lahore, medical work is opening the way to the hearts of the people. Thousands of men, women and children, while obtaining relief from physical pain, are hearing

of Christ, the healer of souls. Our doctors regard their medical and surgical skill but as a means to the great end of presenting the truth to those whose hearts have been softened and made ready through relief given from physical suffering.

III. PREACHING IN CONNECTION WITH SECULAR TEACHING.

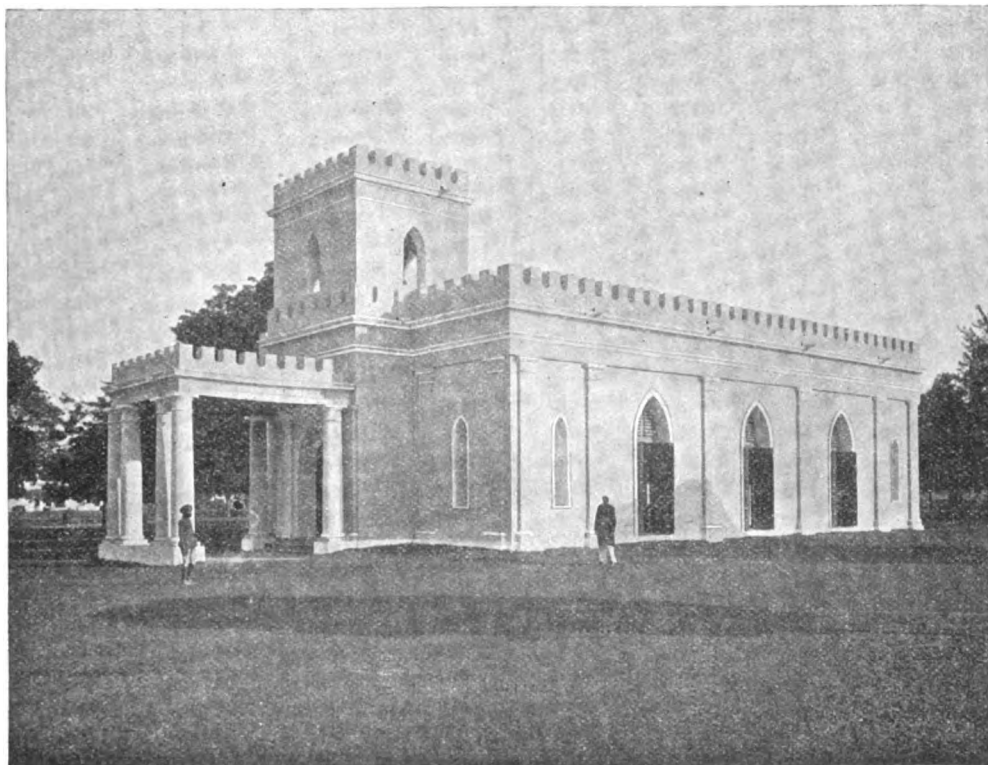
Schools into which are gathered non-Christian boys and girls are conducted in all, save two, of our districts. In Lahore there is the College where by far the greater number of students are Hindus, Mohammedans and Sikhs; though the proportion of Christian students has increased with most encouraging rapidity within the past three years.

The girls, boys and men in these institutions have the Gospel preached unto them every day. Some of the brightest evidences of God's power to work upon the heart, which we have ever known, have been witnessed in connection with this form of work.

IV. PREACHING IN CHRISTIAN CHURCHES AND IN SCHOOLS ESTABLISHED FOR THE TRAINING OF CHRISTIAN CHILDREN AND YOUTH.

Of regularly organized churches, within the bounds of the Lodia Mission there are thirteen, and steps for the organization of two or three more within the Lahore Presbytery are being taken. In some of these churches the pastoral work is in the hands of Indian brethren, while in others, foreign missionaries take part in the work and responsibility connected with the care of the people. Schools are maintained for the training of Christian children and youth; and in this direction the most earnest effort is being made for the upbuilding of Christian character and the equipment of those who shall, we trust, be called forth as missionaries to their countrymen.

The Theological Seminary at Saharanpur is training a native ministry and helping to supply the great need for more preachers to carry the Gospel to the outlying districts.



JUMNA MISSION CHURCH, ALLAHABAD, INDIA.

V. PREACHING BY MEANS OF THE PRINTED PAGE.

Many thousands of copies of Scripture portions, tracts and books in the vernacular are sold each year and are entering the homes of the people. Large monthly editions of vernacular tracts are distributed free of charge. During the past year six eight-page tracts specially written for educated non-Christians have gone forth from Lahore. So great was the demand for these that editions of ten thousand of each were exhausted.

The outlook is, upon the whole, cheering. In spite of certain adverse influences the conditions under which we labor are manifestly becoming more and more favorable to the spread of Christian truth. A certain spirit of antagonism toward all that is Western is undoubtedly growing amongst certain classes, and this operates as a hindrance to the acceptance of what is regarded as a Western Bible. Anti-Christian literature is widely read, and many are made to believe that England and America are beginning to find Christianity an unsatisfying faith. Modern societies, such as the Brahmo, Arya and Deva Dharm Somajes have made their own very much of the moral teaching of the Bible. Some have in fact adopted practically all of it except the recognition of Jesus Christ as God's Son and man's only Saviour. Some of these people are quite unaware that that which attracts them in these modern faiths is almost exclusively that which the Bible has given; others know

perfectly well whence it comes, but are not honest enough to make the (to them) humiliating acknowledgement. This element of truth which these reformed phases of Hinduism are seen to possess acts for the present as a distinct deterrent force to Christianity, affording as it does a temporary resting place to many in the general advance toward the full light of the gospel of Christ.

The irreligious lives of many Europeans is another very serious obstacle. The subject is a somewhat delicate one, but one that calls for plainness of speech. There are many noble exceptions, and the missionaries thank God for the sympathy and help of those Europeans whose influence is given, as far as may be, to the promotion of Christian work in India; yet the fact remains that the most common objection urged in our hearing against Christianity is the lives of those who are supposed by the masses to be the followers of its Founder.

That the Word prevails at all in the larger cities is a conspicuous evidence of its power. In a great street frequented by the worst class of people from the west, the preacher stands to give forth the message of the purifying power of Christ. This is hard and very depressing, and yet, notwithstanding all, he must be a blind man who fails to recognize on every hand in India the first fruits and infallible signs of the harvest which has begun.

The question whether success in missionary work can only be expected where beginnings are made with the young, has some light thrown upon it by the following passage from a letter from the Rev. J. A. Leyenberger, in which the ages of the different converts whom he has baptized during his missionary work in North China are given. This certainly affords great hope for those who put forth effort on behalf of adults and even of the aged. It ought to be said that this letter was written only in answer to certain questions which had been put to him along certain lines, and that he had no idea that he was writing for the public. His modesty would doubtless have withheld the statement; yet it seems that so valuable a piece of in-

formation should be given for the encouragement of missionaries in all fields:

Many of those who are received into the Church are well advanced in years. Since my first arrival in China I have baptized 940 persons. Of 460 of these persons I have a complete record, including their ages, when baptized; 46 of them were between the ages of 50 and 60; 88 between the ages of 60 and 70; 25 between the ages of 70 and 80; and 2 were over 80 years old. Thus there were 111 persons over 50 years of age. About the same proportion would exist among those received by other missionaries. These persons, who are thus advanced in years, must in the natural course of events, soon pass over to the other side. I would emphasize this as one of the reasons why our Church roll *seems* to increase so slowly."

HOME MISSIONS.



BOHEMIAN MINISTERS OF THE PRESBYTERIAN CHURCH
IN CONFERENCE AT RACINE, WIS., SEPTEMBER, 1893.

Religious revivals have been reported from all parts of the country. We have not noted the results reported from all our fields but the few which follow are indicative of the depth and extent of the Spirit's work among our Home Mission churches. The numbers reported have been received in the communion of our churches. In every case the number of converts is greater.

Medicine Lodge, Kansas, 11; Light Street Church, Baltimore, Md., 27; Bohemian, Cedar Rapids, 14; Fort Bragg, Cal., 8; Oneida, S. D., 40; Newberg and Monarga, W. Va., 15; West Bend, Iowa, 27; Redman, 4; Grassy Cove, Tenn., 15; Redding, Cal., 10; Cottonwood, Minn., 32; Grindstone, Mich., 50; Puyallup, Wash., 13; Richland Centre, Wis., 10; Hoquiam, Wash., 30; Sale Creek, Tenn., 18; Sixth, Des Moines, 46; Bellevue, Idaho, 4.

The remarkable revival reported in our March number as in progress in Springville,

Spanish Fork and Payson, Utah, has continued with unabated power. Old and young have yielded to the Spirit's influence. Attendance upon all services has not diminished.

The Memorial Church, Bay City, Mich., recently received 114 new members, 110 of whom were on profession. A little later 9 more were received, making a total of 123.

At Bancroft, S. D., 15 were received.

The Board of Home Missions is very desirous of obtaining the minutes of the General Assemblies previous to 1803,—also of 1804, 1805, 1806, 1807, 1811, 1814 and 1817, in order to complete its files and records. Any information as to where these may be obtained would be gratefully received by the Board.

No man is wise enough to assign a limit to the number of people who may live and

thrive in our country. Besides the vast and varied resources already to some extent known, or approximately estimated, new enterprises of great magnitude are continually bewildering us. It is but a tame prediction to say that irrigation, which is now in crude infancy, will, at an early day, double the agricultural resources of our country.

Dr. Sheldon Jackson with his characteristic wisdom and foresight began early to gather articles of historic interest in Alaska until his collection forms a museum of great value. Many things are found there which could not be duplicated. Views of the museum, both external and internal, are given on another page.

At Russell, Minn., there was no church organization. It seemed useless to do anything. There were but two persons who had ever been members of a church. These two with a few children formed the first audience. But a faithful effort was blessed, and on January 21, a church was organized with 50 members—only one of whom came by letter.

A rural pastor says:—"Our more active Christian young people, now away in school and college, will soon be among us for their summer vacation. But their stay is short. There is no business to hold them, and soon even their visits will end. I could wish the larger churches appreciated the contributions to their strength which so impoverish us in the lonely missionary fields. Our struggle here is for bare existence, with no prospect of ever being strong ourselves."

An association designed to promote the grossest superstition has been introduced into New England. It is called "*L'Association de la Bonne Mort*," and its purpose is to secure "a good death" to its members, that is, "a death in a state of grace, so as to avoid the flames of purgatory." This blessing, according to their teaching, is to be secured "by earning indulgences through repeating prayers and paying fifty cents a year."

There are more than half a million French Canadians in New England and New York and it is among these people that this association proposes to work.

"Bro. Bylins is eloquent in prayer," said one member of the congregation to another, "but I don't think he is very liberal when the contribution box passes." "No; his offerings to the Lord are confined almost entirely to suggestions."

A home missionary in California in his report say:—"The Endeavor Society has already trained one man—the only male member of our church—for the office of Elder. This brother is over fifty years of age, and could not take part until recently in any public service."

Reports of revivals and accessions to churches are daily received at the office. The church at Cabery, Ill., reports 20 accessions; Washington, Mo., 18; Immanuel of Chicago, 22; Hanson, Neb., 14; Cardington, O., 27; Spring Place, Tenn., 22; Piney Falls, Tenn., 15; Eureka Springs, Ark., 40; Somers, Wis., 29; Lee Avenue, St. Louis, Mo., 8; Monet, Mo., 14; Black River, Mich., 6; Killisnoo, Alaska, 7; Kelso, Washington, 83.

FINANCIAL STATEMENT OF THE BOARD OF HOME MISSIONS OF THE PRESBY- TERIAN CHURCH IN THE U. S. A.

MARCH 1, 1894.

O. D. EATON, Treasurer.

RECEIPTS.—April 1, 1892, to March 1, 1893.

From Churches.....	\$428,399 27
" Legacies	171,815 88
" Miscellaneous	59,433 21
Total 11 mos. 1891-'93.....	\$659,647 36

RECEIPTS.—April 1, 1893, to March 1, 1894.

From Churches.....	\$406,418 74
" Legacies	51,863 60
" Miscellaneous	47,495 14
Total 11 mos. 1893-'94.....	\$505,777 48

Loss in Churches this year.....	\$ 21,877 08
" " Legacies	119,452 28
" " Miscellaneous this year.....	11,937 07
Total loss to date.....	\$153,266 88

HOME MISSION APPOINTMENTS.

E. Scofield, Taunton,	Mass.
A. Dracass, Corinth,	N. Y.
R. A. Finlayson, Brownville,	"
T. S. Day Camillus, 1st,	"
R. Abbott, Bay Road, French Mountain and West Mountain,	"
W. H. Bancroft, Bethany of South Chester,	Pa.
W. E. Faulkner, Mountain Top and Sugar Notch,	"
C. E. Hoyt, Mansfield,	"
A. H. Barr, Auburndale, 1st, and stations,	Fla.
J. Z. Haney, Altoona and Tracey,	"
E. O. Mason, Bethel of Kingston,	Tenn.
H. P. Cory, Mt. Bethel and Timber Ridge,	"
W. D. McFarland, Morgan Park,	Ill.
R. J. L. Matthews, Luni and Hebron,	"
D. Creighton, Bridgehampton, 1st, and Sanilac Centre, 1st,	Mich.
T. A. Scott, Port Huron, 1st,	"
S. L. Clark, Detour, 1st,	"
A. V. Brashear, Boyne City and Boyne Falls,	"
E. F. Tanner, Omena (Indian),	"
M. B. Townsend, Coleman, 1st,	"
D. L. Parsons, La Crosse, Grace and Westminster Chapels,	Wis.
W. J. Turner, Horicon and Mayville,	"
A. Sillars, Winneconne,	"
E. N. Raymond, Virginia, Biwabik and stations,	Minn.
J. A. Paige, McNair Memorial and Thomson,	"
A. W. Wright Pastor at Large,	"
J. S. Pinney, Balaton and station,	"
E. R. D. Hollensted, Lake Crystal and Watonwon,	"
E. C. Dayton, Minneapolis, St. Louis, Park and Lyndale Missions,	"
W. A. Hutchinson, D.D., St. Paul, Westminster,	"
M. N. Andreasen, St. Paul, Dano Norwegian,	"
J. B. Freeman, St. Paul, Arlington Hills,	"
J. D. Gibb, Austin and Oakland,	"
A. Durrie, Bismarck, 1st,	N. D.
J. B. Hobart, Edgeley, Monango, Fullerton and station,	"
J. C. Linton, Oaks and Hudson,	"
S. Andrews, Mapleton and Durbin,	"
D. J. Sykes, Sanborn and station,	"
T. E. Douglas, Hendrum, 1st, and Elm River,	"
A. C. Maunson, Elkmont and Inkster,	"
W. E. Morgan, Castlewood and stations,	S. D.
M. E. Chapin, Knox and Rondell, 1st,	"
J. Y. Ewart, Madison, 1st,	"
F. W. Stump, Wentworth, Colman and Bethel,	"
A. E. Crawford, Good Will,	"
J. B. Renville, Ascension,	"
P. Witte, Emmanuel and Bon Homme Co., 1st German,	"
W. E. Hall, Anderson, Westminster,	Iowa.
E. A. Walker, Pastor at large,	"
C. De Haal, Howell and White Breast,	"
C. Dunlap, Minburn,	"
J. C. Wiggins, Rowley, 1st, and Walker, 1st,	"
H. Hostetler, Sioux City, 2nd,	"
W. M. Evans, Sioux City, 3rd,	"
H. B. Dye, Sioux City, 4th,	"
C. H. Foland, Artell, 1st,	Neb.
T. A. Hamilton, Bloomington and Olivet,	"
J. H. McJunkin, Oak and Ruskin,	"
C. H. Mitchellmore, Genoa, 1st,	"
W. J. Oliver, Beatrice, 2nd,	"
J. D. Kerr, Bellevue, 1st,	"
E. S. Brownlee, Appleton City, 1st, Schell City, 1st, and station,	Mo.
P. Helligman, Kansas City, 3rd,	"
J. B. Welty, Kansas City, 4th,	"
T. J. Stevenson, Ferguson,	"
J. A. Gallaher, St. Louis, Clifton Heights,	"
J. Lafferty, Bristol, Cornwall, Marble Hill and White Water,	"
M. Williams, Emporia, 3d,	Kan.
W. H. Parker, Carwood and Horace,	"
J. D. Todd, Altamont,	"
M. D. Smith, Neodesha, Toronto and sta.,	"
C. Moore, Plainville and Shiloh,	"
C. E. Miller, El Reno,	O. T.
J. S. Phillips, Kingfisher, 1st, and station,	"
S. E. Henry, Norman and Noble,	"
B. Lyman, Eagle Pass, 1st, and station,	Tex.
J. J. Gilchrist, Mora,	N. M.
F. Moore, Fossil Creek and station,	Colo.
J. N. Grace, Idaho Springs, 1st,	"
J. Lower, Delta, 1st,	"
R. F. Powelson, Grand Junction, 1st,	"
I. N. Roberts, Butte, 3d,	Mont.
G. M. Fisher, Kalispell, 1st,	"

S. C. Head, Wenatchee, 1st, and Mission,	Wash.
F. V. D. Garretson, Buckley and Enumclaw, Calvary,	"
J. A. Stayt, Natchese and station,	"
T. C. Armstrong, Spokane Centenary,	"
W. T. Scott, Smith Memorial of Fairview and stations,	Oreg.
A. S. Foster, Medford,	"
W. C. Scott, Bandon, 1st, Coquille City, 1st, Port Oxford and stations,	"
L. G. Knotts, Florence, Point Terrace and Lake Creek,	"
W. Gay, Lafayette, 1st, and Whiteson,	"
W. L. Johnson, Fillmore, 1st, Pleasant Valley, 1st, and stations,	Cal.
H. P. Wilber, Newhall and San Fernando,	"
D. McCunn, Banning, 1st, and San Geronimo,	"
C. Thwing, Fort Wrangle,	Alaska.

THE NEW PRES BYTERIAN BUILDING.

It is announced that the Boards of Home and Foreign Missions are about to erect on the property purchased last Spring on the corner of Twentieth street and Fifth avenue, a large building for their own needs, with additional office accommodations which will be rented to suitable tenants.

This project presents the results of careful business consideration of the whole problem of office accommodation, and while on a large scale, has been considered in every detail, with a view to practical economy.

The Board of Foreign Missions entered upon its work in this city in the year 1884, using as an office part of a room in the Brick Church Chapel. This soon proved too small, and two rooms were taken on the third floor of a building corner Broadway and Murray streets. Later, part of a house was rented in City Hall place; but subsequently, through the liberality of some private members of the church, an entire building, at the time adequate for the work, was procured at the corner of Centre and Reade streets, long known as 23 Centre street, and given to the Foreign Board.

For many years this was the headquarters of all the Boards of the Presbyterian Church located in New York, until by the growth of the work and the need of more room, the Board of Home Missions was obliged to seek quarters for itself elsewhere, and rented rooms in the Stewart Building, corner Broadway and Chambers streets.

In 1887 the Boards moved to the present building at Twelfth street and Fifth avenue, known as 53 Fifth avenue, the late home of Mr. James Lenox and his two sisters, whose large gifts to the Boards for many years are still remembered. The heirs of Miss Lenox generously sold this property to the Boards for \$250,000 dollars, a price less than its actual value. The property was paid for by a gift of \$50,000

from Mr. Robert Lenox Kennedy, Miss Lenox's legacy of \$50,000 to the Home Board, \$70,000, proceeds of the sale of Centre street property by the Foreign Board, and the Balance, \$80,000, from the permanent funds of the two Boards. It was hoped that this would provide commodious quarters for the Boards for many years to come, but the growth of the work has been so great and so rapid that a change has become imperative for the following reasons:

FIRST: The need of more room for the ever-growing work of the Boards of the Church and the two great departments of Woman's work, occupying the present building; also for the various Missionary gatherings which center there. The house having been built as a private dwelling, is ill-adapted for office use. In many rooms there is positive discomfort, with a necessary lack of highest efficiency. The question of alteration has risen from time to time, but the present building is so constructed as not to admit of change on any wise and comprehensive plan. Meanwhile, the unoccupied ground is entirely unremunerative, and the plot as a whole, can only be economically utilized by the removal of the present structure and the erection of entirely new buildings.

SECOND: This step is in the interests of economy. In a city where property commands the high prices which rule in New York, it is a waste to occupy so much land as these Boards own without utilizing its possibilities for a large income from rentals. The Bible and Tract Societies and the Methodist Church have for years acted upon this principle. The Episcopal Church has recently erected a building with the same design. The Tract Society is about to utilize its valuable property with a new office building. In the present quarters, with so much unavallable space inside and outside the building, and taking into view the value of land in this part of the city, the Boards are living at an extravagant rental which cannot be justified on sound business principles. True economy demands a change. Alterations in the present property would merely increase present expenses with no adequate return compared with the amount expended.

THIRD: When this question was pending, the death of Mrs. Robert L. Stuart brought to the Boards legacies of over \$500,000. It was definitely known that Mrs. Stuart would have approved the use of her gifts in providing suitable accommodations for the work of the two Boards, and desired a large portion to be retained in a permanent investment. Of these legacies,

the Boards used \$125,000 in current work, and the remainder has been availed of in part payment for the property corner Twentieth street and Fifth avenue.

In selecting this location rather than rebuilding on the present site, the Boards acted through special committees, and after consultation with the best real estate experts in the city, who pronounced the property at Twentieth street and Fifth avenue of exceptional value for rental purposes, and likely to produce larger revenue for many years than the property corner of Twelfth street. A special committee of both Boards, with Mr. John S. Kennedy as Chairman, has in charge the development of the details, but as yet no definite plans have been adopted.

The Boards desire it to be distinctly understood that not one penny of the moneys contributed for the missionary work of the Boards will be diverted for use in connection with this project. The necessary funds will be provided from the legacies of Mrs. Stuart, from endowment funds of the Boards which must be permanently invested, and from the proceeds of the sale of the present property at Twelfth street and Fifth avenue; any balance above these amounts which may be needed will be secured by a mortgage on the property upon which the building is to be erected. The rentals will provide the necessary interest and a sinking fund to extinguish the principal of the mortgage, and in time return a revenue which will help to meet the expenses of administration.

The proposed new home of the Boards, providing ample facilities for efficient and economical work, will hereafter be associated with the names of Lenox and Stuart. The generous gifts to the Boards from members of these two families have, in a great measure, made possible this new enterprise, and in some proper way their names should be associated permanently with the proposed building.

Board of Home Missions.

W. C. ROBERTS, } Corresponding
D. J. McMILLAN, } Secretaries.
O. E. BOYD, Recording Secretary.
O. D. EATON, Treasurer.

Board of Foreign Missions.

F. F. ELLINWOOD, } Corresponding
JOHN GILLESPIE, } Secretaries.
R. E. SPEER, }
BENJAMIN LABAREE, Rec. Sec'y.
WILLIAM DULLES Jr., Treasurer,

58 Fifth Avenue, New York.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

CITIES.

One third of the population of our country dwells in cities. Fifty years ago the proportion was only *one twelfth*. Our cities are growing at an increasing ratio. During the decade from 1880 to 1890, Omaha, Minneapolis, Lincoln (Nebraska), Los Angeles, more than quadrupled their population. Duluth grew from 8,488 to 33,115; Tacoma from 325 to 35,858; Seattle from 3,553 to 43,914; Sioux City from 7,000 to 37,862, while Denver, St. Paul, Portland and many others tripled their population during that decade, and have been growing still faster since 1890.

The same tendency toward the cities is shown among the aliens who come to our shores. One-half of our 9,249,547 foreign born population live in 125 of our principal cities, and a very large per cent. of the other half are found in cities of the second class.

There are several reasons for the movement of population from the rural districts into the cities. In the first place, rural occupations offer little opportunity for the rapid acquisition of wealth. In the second place, the cities present superior social and intellectual attractions. In the third place, the improved machinery now used on the farms enables one man to do the work which formerly gave employment to ten men. Nine are therefore thrown out of employment and must seek other occupations. In the fourth place, the application of steam and electricity to the business of life, and the rapid increase of manufacturing, open to them innumerable attractive places in the cities.

These causes show the movement to be permanent. There can be no reaction. Then the pauper and mendicant classes seek the cities, the centres of wealth, as most suitable to their conditions. Certain lawless and vicious classes can ply their vocations only in the massed populations of cities. These causes operate in the farming states of the middle west as well as in the manufacturing states of the East and the mining states of the West. Take Illinois as an example. Leaving out of the account the largest city or town in each county of the state there was no increase of population during the last decade, although the increase of population of the state was 748,480.

The aggregate population of New York City and Brooklyn equals the entire white population of our country at the time of the Revolutionary War. A power, therefore, lies in these two cities alone, equal to that which conquered the armies of Great Britain, and erected our national government.

Where there is human or physical power there is peril. There are always great perils in massed populations. Anarchism, riots, lawlessness, in all its manifestations are almost peculiar to cities—for the liquor power and the boss must have masses to work upon and with.

The cities dominate the nation. They are the centres of thought, the sources of enterprise and the originators of great popular movements for good or evil. They largely control in formulating party principles, and governmental policy, and they control the wealth of the country. What the cities are the country will be in all the phases of national life.

In New York City fifty years ago there was a Protestant church for every 2,000 inhabitants. Now there is only one for every 4,000. The proportion is approximately the same in each of our large cities. But it must in fairness be admitted that the average seating capacity of the churches of the present day is somewhat greater than that of the churches of fifty years ago. Still a grave responsibility rests upon the church for the evangelization of the neglected districts of our cities,

What shall we do with the unchurched

masses of the cities? It will not do to leave them to the voluntary care of individual city churches. The burden proves too great and the provision too precarious. There should be some denominational provision and constituted oversight. In the nation's metropolis where this work has been left to the churches of the city, great as has been their work and liberal as has been their provision, the fact remains that large masses of the population are not reached. The churches are driven uptown while the masses concentrate downtown. During the last decade the population below Fourteenth Street increased 140,000, while the number of churches—never enough—decreased by twenty-one. The reason is obvious. Churches wisely "begin at Jerusalem," evangelizing the regions most accessible and most easily worked, leaving the more remote to suffer. In other cities the unevangelized masses are out of all proportion to the strength and ability of the churches of the community.

But where the constituted power—the Presbytery—has undertaken the city work and called upon its ally the Board of Home Missions for aid, as in most of the western cities, the results have been very gratifying. The work in the cities is relatively more economical than in the rural regions. Greater numbers are reached and earlier results are accomplished; more speedy attainment to self-support, and earlier return of the invested money to the Board's treasury. The first church of Portland, Ore., was aided by the Board four years, at an aggregate expense of \$1,100. Already that church has paid back to the Board about \$100,000, besides making large contributions to the other causes of the Church. But that is not all. There are now twelve other churches in the city of Portland. In Kansas City great wisdom and untiring energy have been displayed in capturing a dozen strategic points for the Master. The strongest church in the city—the second—was nursed in its infancy by the Board. It has returned many fold in increasing annual contributions, besides nursing others into strength and ability to give. In Omaha an average of one church a year has been organized for fourteen years. The fifteenth church

is ready for organization at the beginning of the fifteenth year. St. Paul, Minneapolis, Duluth, Denver, Los Angeles, Tacoma, Seattle, have made similar records. And now there are growing with unprecedented rapidity young cities that promise as fair if now taken care of.

Those who have the leisure and the inclination to study the subject of city missions will find helpful data in *THE NEW ERA*, by Dr. Strong; *MODERN CITIES AND THEIR RELIGIOUS PROBLEMS*, by Samuel Lane Loomis; both published by Baker and Taylor, New York; *RELIGIOUS FORCES IN THE UNITED STATES*, by Dr. Carroll, published by the Christian Literature Co., New York; and in Rev. W. T. Elsing's article entitled *THE CHRISTLESS TOILERS OF THE CITY, AND THE DUTY OF THE CHURCH*, in the *Missionary Review of the World*, for March. Dr. Chas. L. Thompson furnishes an able and eloquent discussion of the way to give the gospel to the masses, in a sermon entitled *TWO YEARS IN A FREE CHURCH*, published by A. D. F. Randolph.

The *Interior* is authority for the statement that Chicago has 682 churches, distributed among the various denominations thus:

Methodist.....	105
Catholic.....	101
Congregational.....	84
Baptist.....	72
Lutheran.....	64
Presbyterian.....	56
Episcopal.....	45
Union Evangelical.....	17
Evangelical Swedish.....	16
Reformed Episcopal.....	13
Evangelical Association.....	12
German Reformed.....	11
Christian.....	8
Universalist.....	7
Free Methodist.....	6
Unitarian.....	5
Independent.....	4
United Presbyterian.....	3
Evangelical Reformed.....	2
Dutch Reformed.....	1

That is only one church to every 2500 inhabitants, which is not enough even if they were all of the right kind, and then the seating capacity of all the churches combined would accommodate only about two-fifths of the people, leaving three-fifths—about a million—absolutely unchurched. They could

not get into the churches if they wanted to. The figures are relatively the same in most of our large cities. The combined effort of all denominations is not keeping up with the growth of our country.

"BLIND JENNIE'S" SUNDAY-SCHOOL.—Blind Jennie is a young woman living in an East Side street, New York, who has gathered about her a number of children collected from neighboring alleys and tenements, and she teaches them in her own humble home every Saturday and Sunday, many of them being Hebrew children. She has been blind for many years, and suffers from an incurable disease, but never did a church have a more faithful member or a more zealous missionary than Hope Chapel in East Fourth St., has in Blind Jennie. Some fifty or more children received gifts and candy at the church Christmas night, while recitations and songs and an address by the pastor, the Rev. John B. Devins, helped to fill up a pleasant evening for all. Jennie handed the pastor a dollar, nearly all in pennies, given by her children to help build a Presbyterian church in Pratt, Minn.

REVIVALS IN WASHINGTON.

REV. T. M. GUNN, D. D.

In the midst of the most depressing of hard times let me say a word as to the tide of battle.

From every part of the Synod comes first the appeal for assistance in continued religious meetings. Of course I can respond to but few. The meetings, however, go on and the harvest is being richly gathered.

I. Waterville has just completed their new church, and it was dedicated on the first Sabbath of the New Year by the pastor, Rev. L. W. Sibbett, free of debt. The dedication was to be followed by a series of meetings with every indication of a general interest.

II. Calvary Church, Seattle, has had a most gratifying enlargement of its membership during the year, especially of late. The whole number added is sixty-seven, and another most encouraging item is that the debt of the church has been cancelled through the aid of some of Rev. Sinclair's friends. The future of that field is very bright.

III. Rev. B. F. Miller and wife, who settled

at Roslyn, Wash., in September, have been doing a most faithful and earnest work in every department of their charge. The Sabbath-school has so largely increased as to have to be held in sections for want of room in the church-building, which is small. It has been crowded at the Sabbath-school exercises and the regular times of worship. A series of revival services is still in progress, in which twenty-five have united with the church. Some eight or ten had joined previously. Fifteen of the pupils in the Sabbath-school made profession of their acceptance of Christ as their Saviour. Two little boys, aged respectively 11 and 13, wished to unite but were forbidden by their father, who thought they were too little to understand what a profession implied. The Board of Church Erection has encouraged this church to expect aid sufficient to enable them to enlarge the capacity of the church, so as to accommodate their large and growing audiences. This is a rich reward for this dear brother, who was only licensed and ordained this year. God has set his seal to his and his earnest wife's faithfulness, and the work promises to go on indefinitely.

IV. At Rockford, Rev. Wheelis's work is in a most encouraging condition. By the removal of the church-building during the past summer to a very central position, it has become the favorite place of worship and is largely attended in all the services. A series of meetings has been in progress there also for several weeks, in which the pastor has been assisted by Rev. Norman McLeod, and with encouraging success.

V. At Prescott, Rev. Wm. Riding has had a most cheering series of meetings, in which it has been my privilege to be present a day or two, and he, too, is rejoicing at the results which include not only his church but the Methodist people of the place also.

VI. A very evident work of grace is in progress also at N. Yakima under the labors of Rev. Monroe Drew. In assisting him for four days I was deeply impressed with the deeply spiritual nature of his work and the very perceptible earnestness of his membership. Some most important steps forward have been taken in the work there, and rapid advancement is hoped for in every department of their work. A new parsonage is nearing completion, and self support is the next order of the day there.

VII. On the first Sabbath of the year the new pastor at Puyallup, Rev. H. A. Mullen, had the delight to welcome to the communion eighteen new members, and he writes that the work has but just begun.

VIII. A revival is in progress in Walla Walla, including all the Evangelical churches, and it grows in power and depth with every meeting. Next Sabbath the Evangelists, Reed and Webb, well known in this region, come to assist, and great results are looked for.



MISSION MUSEUM, SITKA, ALASKA.

Governor Sheakley of Alaska, in his recent report to the Secretary of the Interior has this to say of our missions in that far away land:

Nothing has contributed to ameliorate the hard condition of the Indians in Alaska so much as the work of the missionary and the government schools. For a practical demonstration of this I invite your attention to the Indian Training school at Sitka, which has been in successful operation for many years under the very able supervision of the Rev. A. E. Austin, in which many native young men and women have been civilized, educated, and qualified for all the avocations of life and good citizenship.

Previous to the establishment of these schools the native's leading occupation was war, and revenge his only law. The Alaskan Indian is entirely self-supporting, is industrious and thrifty, receives nothing from the government, asks for nothing, wants nothing, and it is to be regarded as a blessing that he has not been demoralized and pauperized by government aid.

The government is put to no expense for the support of Indian agencies or the maintenance of forts or regiments of armed men on account

of the Indians of Alaska. Kindness is better than force. Schools and missions are the great conservators of peace in this Territory.

Letters.

COLORADO.

REV. A. J. RODRIGUEZ, *Ygnacio, Colo.*:—During the days between the 20th of November and the 20th of December a large reunion of the Indians was gathered at Ygnacio, Colo., to receive their pay which the Government allows them every year. There came about 800 grown persons, men and women Utes, and there were also about 200 Navajoes, who came with the purpose of trading with them and especially to play cards, all kinds of gambling. There came also about 100 Mexicans, who came with the same purpose. During this time I had the best of opportunities to see different faces and have several talks with different men as I have said above. Many of the Indians when I spoke to them about religion talked to me about gambling with them. The condition of the Indians is too sad on account of their ignorance and the many vices that they have.

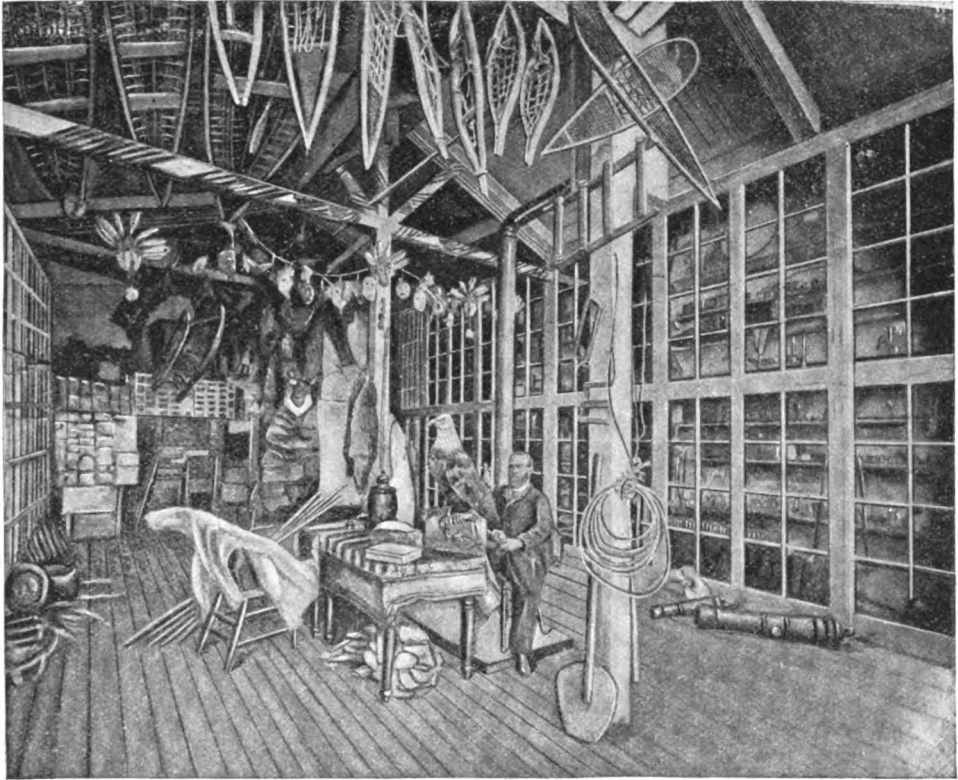
NEW MEXICO.

MISS REBECCA ROWLAND, *Taos.*:—One Sabbath evening Rev. Whitlock could not be here, and as I was very tired I thought I would not open the chapel, but have a rest. However, at half past six a number came and insisted upon my having a song service. I opened the house, one made the fire, another lighted the lamps, while I collected my thoughts for the service. Four strong Catholics stood by me at the organ and led the singing. It is not often Rev. Whitlock has to be away. One of my big boys was invited Friday to go some distance out in the country. He said he would go if they would bring him home in time for Sabbath service.

One month ago I called a meeting of the ladies and we organized a Home Missionary Society. We have 15 members.

ALASKA.

REV. A. E. AUSTIN, *Sitka.*:—We have been filling up our school with a fine class of children who come to us from villages along the coast, all the way from Cape Fox on the south to Unalaska on the west, a distance of nearly 2,000 miles. Among the new arrivals we have three beautiful girls from the former place. The



INTERIOR OF MISSION MUSEUM, SITKA, ALASKA.

natives there make hoochinoo and buy whiskey from the white men who smuggle it into the territory from British Columbia, and the winter season is turned into a Bacchanalian revel. These girls could not speak a word of English, but I have one of the scholars interpret the Scriptures, etc. at our evening services. They seem to have been led by the Holy Spirit from the very first, and I believe they are the Lord's dear children to-day. They get up in the prayer-meeting and talk and pray in Thlinket. They are so artless and withal so serious and so earnest in their exhortations, it would do your soul good to see and hear them. They manifest great anxiety for the salvation of their people when they write to them and are especially earnest in urging them to give up drinking hoochinoo, etc. (Some of the home girls write at their dictation.) The oldest one said in the prayer meeting the other night, "That the people there (Cape Fox) very often got drunk, all of them, and that she did too."

I am distressed at the terrible fact, that there are many like them in Alaska, who know nothing of the God who made them, or of His Son

who died on a cross to redeem them. Christ gave his life to save them, and yet they must die without ever hearing of it, because there is no money in the Lord's treasury to send them a missionary. I should not like to die leaving much money, and go to the judgment to render the account of my stewardship after knowing these facts. Next Sabbath I will read your kind letter to the Sabbath-school, thanking them for their contribution of \$15 for a special object. I will also enclose a money order of \$40, a contribution of our native Christians to Home Missions. They give this out of their poverty, not of their abundance. They were blanket Indians twelve years ago. Many of the native parents give money to their little babes to drop into the basket as it passes by, to teach them to give unto the Lord. The right time to begin.

Governor Sheakly was present at our Christmas Entertainment and made an address, speaking in most complimentary terms on the appearance and progress of the school, and of the natives also. It was replete with good counsel to children and parents. You will notice in his Annual Report that he gives the missions credit

for doing good work among the natives. Judge Peckinpough followed the Governor in his usual happy style to the delight of the children. He has been a true and sturdy friend of the missions here, and of the mission cause in general.

Mrs. R. R. GOULD, *Jackson*.:—One of the sad events of the third quarter was the death of our good chief Skult-kah. He had been from the first unwavering in his friendship for the mission, having given up his house for all church and school purposes for three years, or until we could get other buildings. He was among the first to be baptized, had been our faithful mail-carrier and only policeman. In the last days of his lingering illness from consumption, he showed real Christian patience, his only regret being that could not live till Mr. Gould's return. With tears in his eyes he said if he might only look into his face once more and take his hand, he was ready to die. He kept his Bible open beside his bed, being comforted by having it read to him and joining in the singing of the sweet Gospel hymns. He had no fear of death, and pointing upward said he was going to where his only child and the minister's child (our dear Testa) had gone. I think no missionary or minister anywhere ever had in his church a more faithful friend, according to his knowledge.

MINNESOTA.

REV. E. N. RAYMOND, *Virginia*.:—It has been a year of great trial to us. But it has also been a year of some success in church work. Burnt out of our place of worship and furniture, for two months we did not know where we could hold our Sunday services. There was no room to be found anywhere. I had built a shanty, and there we re-opened our Sabbath-school which grew so large, and the people anxiously inquiring when we would resume our public service, that the erection of a temporary hall or chapel became imperative. So did we. Our saw-mill donated lumber, other parties fell in with the idea, and so we raised a rough structure, 20 x 30, on the spot where the new church is to be erected.

On the first Sunday we occupied our new building, it was crowded both morning and evening. Seemed to be happily at home. There were English, Swedes, Irish and Fins, most of whom understood the vernacular of the country. Since then our services have not been quite so full because different ministers visited our town from once to twice a month. The

majority of our people are foreigners. We have nearly 400 Romanists who are now building a church. It leaves a small minority of English speaking people.

Our Sabbath-school has been steadily increasing. We have now on our roll over 100 scholars, with only four teachers! We should have more members of our church, but they do not feel themselves capable of teaching they think. Were it not for this unwillingness to teach the word of God to the young, we would have many more pupils. I know not what to do in this case. Nevertheless, our Sabbath-school is quite interesting, composed chiefly of Swedes who desire to learn the English. I have a class of fifteen young men and young women, most of whom are foreigners who come to learn to read English, which induces them to attend also our morning or evening service.

There are a few who propose to unite with us at our next communion, hoping that more will follow in the near future.

Permit me, dear brethren, to say something now about ourselves. I informed you soon after our disastrous fire of my building a shanty to live in. In the Summer it was cool and quite pleasant, but we found that there was as much danger to be sick and die from too much pure air as from too much impure air. We lingered too long in our open shell, until the second week of this month. My wife took seriously ill from so great exposure. I had to build me a home and unfinished, she was moved into it by two men, myself too feeble from the influenza to help. I was two Sundays without preaching. We are now better sheltered, but where the money is coming from to pay for this house I know not, which to me is another world of constant worry. And this had to be done or leave the field, which I do not propose to do just yet. For some reason God seems to lead in all these matters. He has helped us considerable since the fire, but all from abroad, the people here willing enough to render assistance but too poor to do much of anything. There is now real dullness in business, and sometimes hunger. We have never seen as hard times on the Vermillion Range. Some mines are opened and men work, but no pay. The men are six months or a year without their wages. But we all live in hope of seeing better times in the Spring.

Biwabik is in no better circumstances, worse if anything, and nearly all the English speaking people have left. Hence congregations are very small. For this reason I have confined my work mostly to Virginia.

So great has been the generosity of our dear Home Board that I am ashamed to say that we cannot this year come up with our contribution in its behalf to what we ought. Yes, I am truly sorry, but the reasons are given you above.

KANSAS.

REV. J. I. HUGHES, *McCune*.:—The last two Sabbaths I have taken up annual collections for the Board of Home Missions at both churches under my care, Osage First and McCune.

I was afraid that the collection would be small on account of the panic. I did my very best, delivered a sermon on home missions, the work of the Board and the Church during last year. I was well pleased at the collection at Osage First. It amounted to \$38. I was more afraid of McCune as the people are poorer than at the other point. They never take the collection by canvassing the congregation, so after preaching the sermon I called the three elders and one of the deacons and gave each a leaf and pencil and explained the plan to the congregation; they went to work. I told the people that I make a special effort and make an offering of \$5 00 every year to Home Missions; that I have been used to sending this amount personally to the Board but this year would change my plan and put my name for \$5.00 on the subscription paper as I was anxious to swell the church collection. When the work was done I must say I was astonished when I learned that the collection amounted \$30.00 in cash and \$3.80 in promises, and the elders were astonished. I think the amount will not be under \$25.00 from McCune as some were not present and I will call on them this week.

NEW YORK.

REV. VINCENT PISEK, *New York City*.:—According to your approval and instruction, I left my work in the city in good hands and labored for three months out West.

I visited the coal regions of Pennsylvania in view of possible mission work among the 100,000 Slavonic Hungarians, and found that we could establish a flourishing Presbyterian church among the 70,000 Bohemians in Chicago with proper means, in less than a year's time. Preached in various places old and mostly new in Wisconsin, Minnesota, Nebraska, Kansas, Iowa and even Colorado, and ended by successfully assembling almost all our Presbyterian Bohemian missionaries to a meeting and conference in Racine, Wisconsin.

I can assure the Board that those Bohemian missionaries are true men of God, splendidly educated, possessed of common sense, manly, eloquent, full of zeal and self denial,—in one word, right men in the right place.

Such harmony of thought and plans of work, such brotherly love, warm greetings, most earnest prayers and words of power and encouragement, are seldom heard and seen now-a-days in Christian assemblies. God was with us there. My trips in many instances were experimental. I wished to thoroughly acquaint myself with the needs and possibilities of missionary work among my own peculiar people.

“Behold! how good and how pleasant it is for brethren to dwell together in unity.”

CALIFORNIA.

REV. G. W. HAYS, *Petaluma*.:—“Hard times, hard times,” is about the only cry we have now from all classes of people. Many, to meet the emergency, begin the curtail with the Church. They can afford many things they could do just as well without, but they cannot afford the Gospel. I am sorry to say that this is true of some in the churches. They are slow to learn that the surest road to all temporal blessings is through gifts to the Lord. I do not know that any of my people are so trying to economize. I know of one who, having the need presented, came to me saying that he intended giving his summer's work to the Lord. He had been superintending the work on a small bank building at my Big Valley appointment. He said it would be about \$100, but when he came to settle it was \$180. He divided it to suit himself and handed me the money to send for him. The Home Mission Board gets \$75. I was very glad, for it returned almost one-half of what I get. Taking all the gifts it was more than half, and this with what will come from the whole field will be a return of all we receive. It affords me great pleasure to have it so and I wish it could be the way all the time.

We are making haste slowly. It is a source of great concern to have one of our little towns, Valley Ford, filling so rapidly with foreign element and bringing in with it so many demoralizing associations. It is a pity that American fathers with sons growing up rather favor than oppose. But such is the haste for riches that the future greater interest is ignored until the injury is all beyond recall.

NEZ PERCE INDIANS SEARCHING FOR THE TRUE RELIGION.

MISS KATE C. McBETH.

Lewis, Clark and company were the first white men the Nez Perces ever saw. Soon after the visits of these explorers, an Iriquois Indian whom they met over in the buffalo country (Montana) told them something about God and the book the white man had from him. About this time they met some Catholic priests at the great camping place on the upper Columbia, who gave them some directions as to how to worship God. The Hudson's Bay Company established a trading post in what is now called the Kamiah Valley. Whether in sport or earnest they, too, gave the Nez Perces directions about worship, but what a mixture of heathenism and other religions in their many religious ceremonies, with only glimpses of the truth! As time rolled on they became more and more dissatisfied with their way of worshipping. Their doubts grew stronger the more they discussed this matter around the great council fires in their annual meetings for the hunt. These councils were almost always closed with the unanimous expression. "If we could only find the path of Lewis and Clark, we could follow that and find the truth or the light." So their perplexities grew until about twenty-eight years after Lewis and Clark had been among them, it was decided fully to search for the path and the truth. Three brave men started from the Kamiah Valley taking the usual trail for the buffalo country, which trail led through the Flathead land. A Flathead Chief (*half Nez Perce*) wished to accompany them. An old full Flathead started with them but was persuaded to turn back. He was too old and not fit for the journey. The four (*three full Nez Perce and one half Flathead*) reached St. Louis, there causing much discussion as to who these strange silent men were, and from whence they came. They settled the matter as to who the Flathead was by the shape of his head, but the three others could not be placed until one day a strange man was brought into the Fur Companies' warehouse, who looked at them sitting on the floor, and exclaimed, "They are the Nez Perce (pierced

noses) of the lower Columbia," A misnomer which has clung to them; they never pierced their noses, nor were they from lower Columbia. They were disappointed in not finding the truth about God and how to worship him. Two of the four (the older men) who reached St. Louis died and were buried there. Before the two younger men started back the promise was made that a man with the book should be sent to them to teach them how to worship God. The saddened two younger men came on their homeward journey, but when somewhere in the vicinity of the (now) Yellowstone Park, one of them died there. This last lonely one buried his friend with his fine blankets and presents in a sunken spot and piled the stones over him as was their custom. The surviving one found the camp of the Nez Perces upon the buffalo country. There he sat and told his friends all that had befallen them since they left them, and the promise which had been made that a "sent one" should come among them. This last one of the delegation seemed to like the ways of the whites and is supposed to have gone away with some one of about one hundred white men who appeared upon the buffalo country that year. At all events he never returned to Nez Perce land, nor have any of the Nez Perces ever found any trace of him or where he went. They did not forget the promise made. Year by year they went out to meet *the sent one*. Four years after this company of four reached St. Louis the Nez Perces went as far eastward to meet the messenger as Fort Hall. There they met Mr. and Mrs. Spaulding and Mr. and Mrs. Whitman.

A poor Indian woman had a garden which was her all; one day the locusts came; she went out and knelt down in the garden and prayed; then she took her broom and fought locusts, for she believed in work as well as prayer; then she would pray again: "Oh, Lord Jesus, thou knowest how much I love thee; I am a poor widow woman and have nothing to live on but this garden; do, do drive off these *devil's lice*!" All other fields were destroyed, but hers was saved. There is no failure in Christian work; the only failure is in not doing it.—BISHOP WHIPPLE, at Mohonk Conference.

FREEDMEN.

EXTRACTS FROM LETTER FILE.

(Continued.)

The extracts from letters that come to our Board are given under successive numbers in order that reference may be easily made to the originals where particular interest is excited in particular cases; but the object in furnishing these extracts is to stimulate a general and healthy interest in the entire work. The voluntary endorsement of our work, by one of the Home Missionary Synodical Superintendents recently traveling in the South for his health, will serve as an introduction to this month's series:

12. In the providence of God I am thrown down here at Aiken, S. C., to recuperate my health. Am greatly improving; am delighted with the climate. I have been making quite a study of the work among the colored people in the South. I cannot quiet my conscience without telling you how much joy I have in the work you represent. I have always been a warm friend to the work; but seeing it, in all its needs, and all its prospects, has wonderfully deepened my interest. I am especially impressed with the work being done by our friend Rev. Mr. C., at this point. Without saying anything to him I do want to assure you that he seems, in an eminent degree, fitted for the work he has in hand. I visited one of the schools taught by one of his students, in the country, about nine miles from here. It was creditable in the extreme. The teacher and students all did themselves credit. I know there are marvelous difficulties to overcome; but by God's grace all will be conquered. I wish I had a fortune to bestow on such work. This I have not; but, I thought you would be pleased to know that an impression for good has been made upon a Northern visitor of this school. May the Lord bless and prosper this good work. T. S. B.

13. Here is a letter from a busy colored missionary in Arkansas who both teaches and preaches and seems on the whole, to have his hands full:

I began teaching the last of June. The reason that I did not report those months is,

that I lost considerable time in going to the meetings of Presbytery and Synod. I have expended all the tuition in purchasing material, and for work on our house. In fact, one of the reasons for my teaching was that I might, with the tuition, pay our debts and get our building in better shape. I have also spent all my own money, all above what were my expenses, that we might get our house in a comfortable condition. I purchased \$20 worth of lumber for ceiling and flooring; and I ceiled and floored it myself, alone, working mornings before, and evenings after school hours, and by the holidays I had succeeded in getting it up. My members are engaged in such work that they cannot assist me in manual labor, and little with money. All we lack now is good windows and doors, and our room will be comfortable. My school work is very taxing. In fact I teach both night and day. The people here think that one who has been to college, or had a special training, can never be exhausted. I give lessons in the family I am boarding with at night. Also, I have afternoon scholars whom I cannot classify; and because they can only come in the afternoon I feel that I should take special pains to help them, and in addition to this my ministerial duties are to be attended to, so that I am almost burdened. I hope, if it is in the wise providence of God, a teacher may be granted the work here next year; so, while I would still give time to the school, I would have more time for my other work. All my studies have been sadly neglected. I have not been able to purchase a new book which I need so much. I have been urged to teach a night school; but I just told them I could not, for it would break me down completely. There are no legal claims on our building and lot, nor have we received any outside assistance except \$10 which Rev. Mr. ——— was instrumental in securing for us from a lady in Ohio. There is indebtedness on the church, but it is only money that I have advanced. I could not have done it had not the Board adopted the system of paying monthly. In all, there have been about forty-five children who have come to my school. I hope from this report you may get some idea of my work and its limitations. I am unable to do both my church and school work as I know it ought to be done. —.

14. The following letter shows the commendable spirit with which the Board's notice of necessary retrenchment has been received by many of the heads of our educational institutions.

Yours of recent date, informing me of the action of the Board arising from its financial condition, has been received and well considered. I fully realize the fact that there must be retrenchment, in some line or other, and I am willing to co-operate with the Board to that end. I know the salaries for our teachers here will amount to more than any previous year—if kept up to the close of the term,—but heretofore (and even now) we have never had a sufficient number of teachers, and at the end of the year have felt that some scholars had been neglected because we had not teachers enough. In the fall we are far from being full, 'tis true, but how with us now? We have on roll 240, the largest number in the history of the school, and they are still coming in. Our attendance is about 98 per cent. I have never seen them attend so regularly—and we are crowded—just packed. We have no place large enough to hold them during the devotional exercises. We need all the help we can get—and we have to use two of the seniors, every day, in order to get through. Ere the subject was discussed by the teachers, Mrs. ——— most generously said that not a teacher could be given up; that we needed more than we had; but, said she, "I'll give up my salary but not my classes." It would be useless for us to attempt to instruct with a less number of teachers than we have now, including the matron;—so at the end of this month erase Mrs. ———'s name from the salary list—but *teach* she will. We pray that the Lord may see fit to lift the burden from off the Board, that his work may go on; and, I believe he will. With such a thirsting and begging for water—for the bread of life, as these people have, with the opportunities that are opening in this state for the work of the Master, through Presbyterian efforts, I know he will not let the work suffer.

15. The following letter comes from South Carolina (Beaufort), showing "times of refreshing."

I do not think I have written you about our recent spiritual baptism. We have been visited by a refreshing from the presence of the Lord. It was my privilege, yesterday, to receive in my church, in this place, twelve new members. Our hearts are rejoicing in the Lord; our work is beginning to take deep root in this place.

We have had a happy revival in connection with our Christian Endeavor Society; there has been quite an awakening. Souls were hopefully converted; believers greatly revived and strengthened. Our young men in the Boarding Hall have been especially active in pressing the claims of Christ upon their fellow students. We have only two left of our number that have not professed faith in Christ. Our church, Sunday-school and day-school are in a flourishing condition. The spirit of revival continues with us constantly. In spite of all opposition brought to bear against us, through denominational jealousy, the Lord is greatly blessing our feeble and unworthy efforts. We have constantly enjoyed the sunshine of his countenance. Pray for us, that his loving kindness may continue; and that through the instrumentality of his servants, in this place, there may be daily added to the church, "such as shall be saved."

16. This from Mary Holmes Seminary, Jackson, Miss:

We are in the midst of a great spiritual awakening in the school. More than fifty pupils have asked for prayers, indeed nearly every unconverted member of the school, and there are nine or ten who show good evidence of conversion. Some of the most indifferent are now deeply convicted. . . . Again, later on: The deep spiritual interest among our pupils continues. Among our boarders there are twenty-nine who have professed conversion. There are twenty-one who are not yet Christians—every one of whom is showing deep concern. Most of them have arisen in the meetings for prayer. There are also two professed conversions among the day pupils, leaving but one day-scholar not a Christian. . . . Again, a visitor from the north to this school, at the time above referred to, writes as follows: The Lord is doing a great work here, every room a Bethel, great solemnity, great power. Some think their sins too great to be forgiven—one case, especially, most distressing, such sense of sin and condemnation. About thirty have returned to the Lord, and others are almost persuaded. Oh, that such a tidal wave of divine influence might visit all our schools and sweep over the land. "Not by might nor by power but by my Spirit saith the Lord." We linger here a day or two, then turn north.

A letter from Mary Allen Seminary is postponed, for want of room in the present number, but may be expected to appear in our May number.



Yours truly
J. J. Cheeseman

PRESIDENT CHEESEMAM OF LIBERIA.

Joseph James Cheeseman, the President of Liberia, was born in Edina, Grand Bassa county, March 7, 1843, when Liberia was still a colony. His parents were sent out to Liberia by the American Colonization Society and were among its early founders. His father died when he

was sixteen years of age, leaving to him the care and support of a mother and large family, a duty which he faithfully discharged. He acquired all his education in the schools and college of Liberia, in which he made the most of his limited opportunities.

On January 8, 1865, he married Miss M. A.

Crusoe, a Liberian, who had qualities admirably fitting her to share in his hard struggles as well as to gracefully fill the prominent station to which she has been elevated.

Mr. Cheeseman has been a merchant, and his high character, intelligence, and energy have raised him from small beginnings to a prominent place among the merchants of the West Coast of Africa, and brought him competence.

During his life he has most efficiently and creditably filled many offices in church and state. He was ordained pastor of the First Baptist Church in Edina in 1868, and filled the position until he was elected President of the Republic; he has been president of the Liberian Baptist Association, superintendent of missions under an appointment of the Southern Baptist Missionary Convention of the United States, and President of the Liberia Baptist Missionary Convention.

When a young man he served in the militia of the Republic, and held the position of adjutant of the Second Regiment; he was clerk of the county court, collector of customs of the port

of Grand Bassa, mayor of Edina, member of the Liberian House of Representatives, and judge of the superior court of Grand Bassa county; the duties of all of which offices were discharged in a most efficient and satisfactory manner. On May 5, 1891, he was elected President of the Republic for a term of two years, as provided by the constitution of Liberia, and during the present year has been re-elected for a second term.

He is said to be a many-sided man, who has taken for his motto "Whatsoever thy hand findeth to do, do it with all thy might." By his ability and integrity he has fairly won his present position, in which it is believed he will retain the esteem and confidence of his fellow-citizens.

The portrait of President Cheeseman which we give to our readers is copied by permission together with the foregoing sketch of his life, from *LIBERIA*, the Bulletin of the American Colonization Society—Bulletin No. 3, November, 1893.

MINISTERIAL RELIEF.

THE KING'S DAUGHTERS.

The following circular by Rev. Dr. Hamilton, the eloquent advocate in the Methodist Episcopal Church of the claims of its "aged and broken down clergy and their widows and orphans," has appeared in a number of our religious papers; and we gladly give it a place in these columns. The Doctor, in this stirring appeal to the King's Daughters for help, has in view—as will be seen by his closing words—the worn out ministers of other denominations as well as those of his own Church. What he so forcibly urges and what is so well said by Mrs. Bottome, the President of the Order, is well worthy of thoughtful perusal by the readers of this magazine. Dr. Hamilton is right in saying that the Board of Ministerial Relief will welcome the aid of the King's Daughters in our own Church.

In the first address which the Secretary of the Board made to the General Assembly (1885) in presenting the Annual Report, he

emphasized the importance of interesting the young in the tender and sacred work of the Board. This will not only train them up in Christ-like sympathy with the sick and helpless poor, but it will do much to bring back that respect for the ministerial office which is not in the present generation, so prominently characteristic of both old and young as it was in the past. And if the circles of the King's Daughters in our Church will, as Dr. Hamilton suggests, make "the care of the veteran ministers their special mission," not only will their gifts bring gladness and joy to many homes of the honored but dependent servants of the Church, but a generation will be trained up in its *duty to the ministry* and will place the Board of Relief above the plane of mere general benevolence or even of Christian charity, and give to it its true position as the agency by which the Church pays a just and righteous debt to its ministers in their sickness and helpless old age.

THE KING'S DAUGHTERS AND THE KING'S VETERANS.

JAY BENSON HAMILTON, D.D.

The King's Daughters constitute a mighty army. But one thing is needed to make this organization one of the mightiest religious agencies of the modern Church. It should have a great and special mission as an inspiration. It is shut out from the fields which are occupied by special organizations. Nearly every form of beneficence has a strong and aggressive society which devotes to it special effort. There remains but little for the King's Daughters to do but miscellaneous ministry to the poor and distressed who in many instances are already the recipients of the bounty of other societies. There is one field vast enough to occupy the energy of the most aggressive; new enough to be fascinating to the lover of novelty; tender enough to stir the emotions of the most sluggish; holy enough to be worthy the effort of angels. It is to become Veterans' Helpers. In every Protestant denomination the neglect of the aged and broken-down clergy and their widows and orphans is as shameful as the suffering it causes is pitiful. A movement is now being projected to induce the King's Daughters of the Methodist Episcopal Church to make the care of the veteran ministers their special mission. Mrs. Bottome the President of the order has written a letter of hearty approval. She says:

Certainly nothing can appeal to our sympathies more intimately or deeply than the work which proposes the relief of our aged, worn-out ministers and their families. Among the many cases of neglect and want that during my experience as a minister's wife have come to my knowledge, none have touched me more than the cruel privations under which many a family was suffering whose earlier days were devoted to the

earnest activities of the Church, and which now from the ill health and advanced years of father and husband were thrown upon the cold charities of the world, except for the little pittance doled out from the Stewards' Fund at the annual conference. How my heart has ached many a time for the uncomplaining pinchings and real want—none the less real because uncomplained of—of these aged saints of God. I know of no work that will so soon commend itself to the consideration of the King's Daughters. It is not necessary that any circles should disturb their present arrangements or interfere with any other object for which they are laboring. In most cases this is a work which they can carry on additionally to such as already occupies them. And if circles in any church are fully occupied it will not interfere with that should one or two of their number form other circles to take up this work specially.

If this organization will consent to make this work their special mission what blessing and comfort they can bring instantly to the neglected and forgotten servants of God. What an inspiration it will be to the order itself! If the little silver cross can be recognized wherever seen as the badge of a Veterans' Helper what a bond of unity it would be to this great sisterhood! They would possess one great mission in common, which while fully denominational, by its oneness of purpose and likeness of ministry, would make the strongest possible inter-denominational bond. Each circle can become auxiliary to the movement in its own Church. Dr. Cattell will welcome the Presbyterians; Dr. Whittlesy will rejoice to have the aid of the Congregationalists; the writer will be grateful for the co-operation of Methodist Episcopal Circles. Each denominational Board of Relief will gladly accept this service. Daughters of the King, you may minister to the King himself by relieving His Veterans in His name.

PUBLICATION AND SABBATH-SCHOOL WORK.

FEATURES OF SABBATH-SCHOOL MISSIONARY WORK IN WINTER.

With the advent of spring the great work of Sabbath-school missions takes on new life and energy. A great deal of the direct work

of the missionary at least in the western and northern states, has to be suspended during the winter months, owing to severity of climate. Not that the missionaries are unemployed. By no means! Travel in the

remoter settlements is often impossible while stern Boreas is king, but the special attention of our workers is then turned to the mission centers and railroad towns, where many Sabbath-schools are visited and looked after and a great deal of faithful evangelistic work is performed. The winter season is also the best time in many places for holding Sabbath-school institutes and conventions, which have a healthy educational influence upon communities, and do our missionaries much good by bringing them face to face with other friends and workers in the cause. Some of the brethren also visit the larger cities and do valuable service in addressing public meetings and prayer meetings in the interests of the work. Mr. Joseph Brown, synodical missionary for Wisconsin, and Mr. J. F. Sulzer, synodical missionary for Minnesota, spent a part of January and February in Chicago, Philadelphia, New York and other cities and by their effective addresses contributed not a little to the information of the churches as to the peculiar features of their work. No doubt they in their turn, and other missionary brethren, would be glad to receive visits during the summer from eastern pastors and laymen in their fields of labor, and to give them some insight into the details of their daily lives. Both of these brethren have been very successful. Both are men of fervid zeal, thoroughly in love with their calling, and full of faith in the possibilities of good growing out of the same. Their temporary absence from the field is more than counterbalanced by the direct and indirect gain to the cause from their personal contact with the constituencies of the Board.

Special attention has been given of late by the department of Sabbath-school and Missionary Work to the important matters referred to in the January number of this magazine relating to the general supervision and directing of missionary work, and the encouragement and strengthening of the missionaries. The field, or rather the many fields now occupied present widely different conditions and demand men of diversified gifts, but all alike call for men of an intensely earnest and consecrated spirit. The missionaries are expected to report faithfully and

fully to the department, and are assisted in doing so by carefully prepared forms embodying every important detail of their labors, and also by instructions and suggestions growing out of the accumulated stock of experience from all parts of the field. Their reports are carefully examined and endorsed by the chairmen of the appropriate presbyterial and synodical committees, and present from month to month an array of facts and figures in this most interesting branch of church work which is calculated to stir the hearts of Christians to joy and gratitude. It is a matter of rejoicing that one particular branch of the Church universal should be permitted to equip and support an effective pioneer band of Sabbath-school missionaries in the newer and remoter parts of our vast territory. The work these men are doing so quietly and unostentatiously, brings in rich returns to the cause of Christ in general and also to our Church in particular. There is no branch of Christian service which yields quicker and more abundant results in proportion to the money expended as this work of Sabbath-school missions.

SABBATH-SCHOOLS vs. SALOONS.

From a Minnesota field a brother writes:

When the Sabbath-school was first organized the saloons were the best patronized business places in the village. To-day it is a common remark that they are doing next to no business at all. A year ago most of the young men I saw were under the influence of liquor. I have to-day met nearly all the young men in the village but I do not think one of them had been drinking. One of our mission churches has received fifteen members, thirteen on profession of faith, from a Sabbath-school I organized in March, 1898.

DRIFTING SNOWS NO OBSTACLE.

From Wisconsin a missionary writes:

Last Saturday after dark the conductor of the train kindly let me off on a cross road, leading to a neighborhood where appointments had been announced for me, two miles from where I left the train. Through drifting snows and bad roads I reached place of destination and at the various services was delighted to see such attentive hearers. On parting pressing invitations were given to come again, and warm thanks for the gospel message I had brought to them.

To-day I am suffering from cold contracted by exposure, damp bed, heated school houses, and long rides in night air, but I expect to be able in a day or two to resume work.

GRATEFUL FOR AID IN CLOTHING.

There has been much destitution during the past winter in many parts of our land, and a large number of barrels and boxes of clothing have been distributed by our missionaries, aggregating in value several thousand of dollars. From Oklahoma the following reaches us:

During the autumn and early winter there was a great deal of sickness and several deaths in the communities I have served. I was able to send clothing to thirteen or fourteen families, and had the satisfaction of seeing parents and children at the services who could not have got there with any comfort but for this assistance rendered by the kind friends east. They appreciated the help very much. . . . I received five barrels and a box of clothing. All of it was very good, and I found little difficulty in finding places for it.

VISITATION OF SCHOOLS A NECESSITY.

From North Carolina, where a good work is carried on by our colored missionaries, one writes:

The Sabbath-schools visited by me during the last quarter are all doing well. I found some of them, however, weak and ready to die, but by visiting from house to house, working day and night, in season and out of season, the work has in every case, by God's grace, been revived. I find that the missionary is to a sick Sabbath-school what a doctor is to a sick patient. Many of our schools would die but for the timely visit of the Sabbath school missionary.

ASK MY MA TO WASH ME.

A faithful brother in Iowa sends this story:

Visited a mission Sabbath-school in a very destitute community. The sermons are held in open air. One bright but very dirty little girl came to her teacher and said, 'Wont you let your little boy go home with me and ask my ma to wash me and clean me up so I can come to Sabbath-school like other little girls?'

This little incident is one of thousands of illustrations of the civilizing effects of mission work. Patriotism and philanthropy commend it as one of the greatest of agencies for elevating a people.

MINISTERS NEEDED.

The inability of the Home Board to occupy

the fields opened up by our Sabbath-school missionaries is much to be regretted. A brother from Missouri writes that the good work is much hindered on account of the lack of ministers and the number of vacant churches. For this reason many a promising field has to be given up. He rightly adds: "There is no use, however, in lamenting; the only thing to do is to push ahead and save all we can."

INTERESTING TESTIMONY FROM A PASTOR.

A pastor in Iowa writes to the superintendent in Philadelphia in very appreciative terms of the labors of one of our missionary brethren, who consulted him as to the needy parts of the district. He says:

Through his consecrated effort three whole families united with our church and are now earnest Christians. The number we received last Sabbath into our church was nineteen. Next Sabbath I go there to organize a Presbyterian Sabbath-school. . . . I am writing this because it is an item of very encouraging character in the work of the Sabbath-school missionary department. Mr. ——— has a way of reaching out for individual souls and leading men to Christ—a wonderful gift in this direction,—and he manifests great wisdom in seeing that his work becomes permanent in its results.

A MACEDONIAN CRY.

Another missionary in Wisconsin writes:

A brief synopsis of the quarter's work shows 16 schools addressed, 18 schools visited, 49 addresses delivered, 1,515 miles traveled, 6,637 pages of tracts and papers given away, and 316 family visits made. One Sabbath-school organized where the Gospel never before was preached is now steadily supplied. Another visited where I organized last spring is doing good work with occasional services, the first enjoyed for seven years. Still another, outside of all church aid, is hopeful in this its first effort for many years to maintain a Sabbath-school. A good brother writes: The school you opened up here has just closed to re-open in the spring; it has been a blessing to the whole community. We want you to assist us in securing a school the coming spring, for we are living like heathen, bringing up our children destitute of any public means of grace. We ought to have a school here, but no one professes Christianity or will take the lead; if you can secure a superintendent we will all come out, says a party called upon.

COLLEGES AND ACADEMIES.



TUSCULUM ACADEMY, 1835.

GREENEVILLE AND TUSCULUM COLLEGE, TUSCULUM, TENN.

BY PRESIDENT JERE MOORE, D.D.

It is just one hundred years since the Rev. Hezekiah Balch, D.D., a graduate of Princeton College, obtained a charter for Greenville College. Rev. Samuel Doak, D.D., the great pioneer educator of the south-west, began teaching at Tusculum, near Greenville, Tennessee, in 1818. He first taught in a one-story log house. A cut of the second, third, and fourth college building at Tusculum is here given. In 1868 the two schools were united under a new charter. The college is seventy-nine miles east of Knoxville, in the valley of East Tennessee and in full view of the Allegheny mountains, which rise to a height of 5,600 feet.

NEW LIFE.

This begins with the origin of the College Board. The great West is not the only place where men took courage from the action of the Assembly of 1883. Scotch-Irish Presbyterians around Greenville and Tusculum felt the throb. Through the timely aid of Mrs. Nettie F. McCormick and the College Board \$22,000

have been added to the property of the institution. Nearly \$8,000 have been given by local friends, most of whom are persons of small means.

THE WORK.

In the preparatory and collegiate departments there have been enrolled this session one hundred and seventy-one young men and women. They come from seven of the Southern States.

There is also a primary department doing good work, which is supported in part by the Executive Committee of Home Missions. Thorough scholarship and Christian training are the aims. A strong effort is made to bring every student under the saving power of the gospel.

THE FUTURE

With true gratitude to God we read the history of this college in its long record of faithful work and loyalty to Christ.

All honor to the Balches, Coffins, and Doaks, who wrought so well with small means! But in this day no one can be expected to do the work which is demanded in the new circumstances without increased facilities.

The library must be enlarged; apparatus and some more buildings are needed.

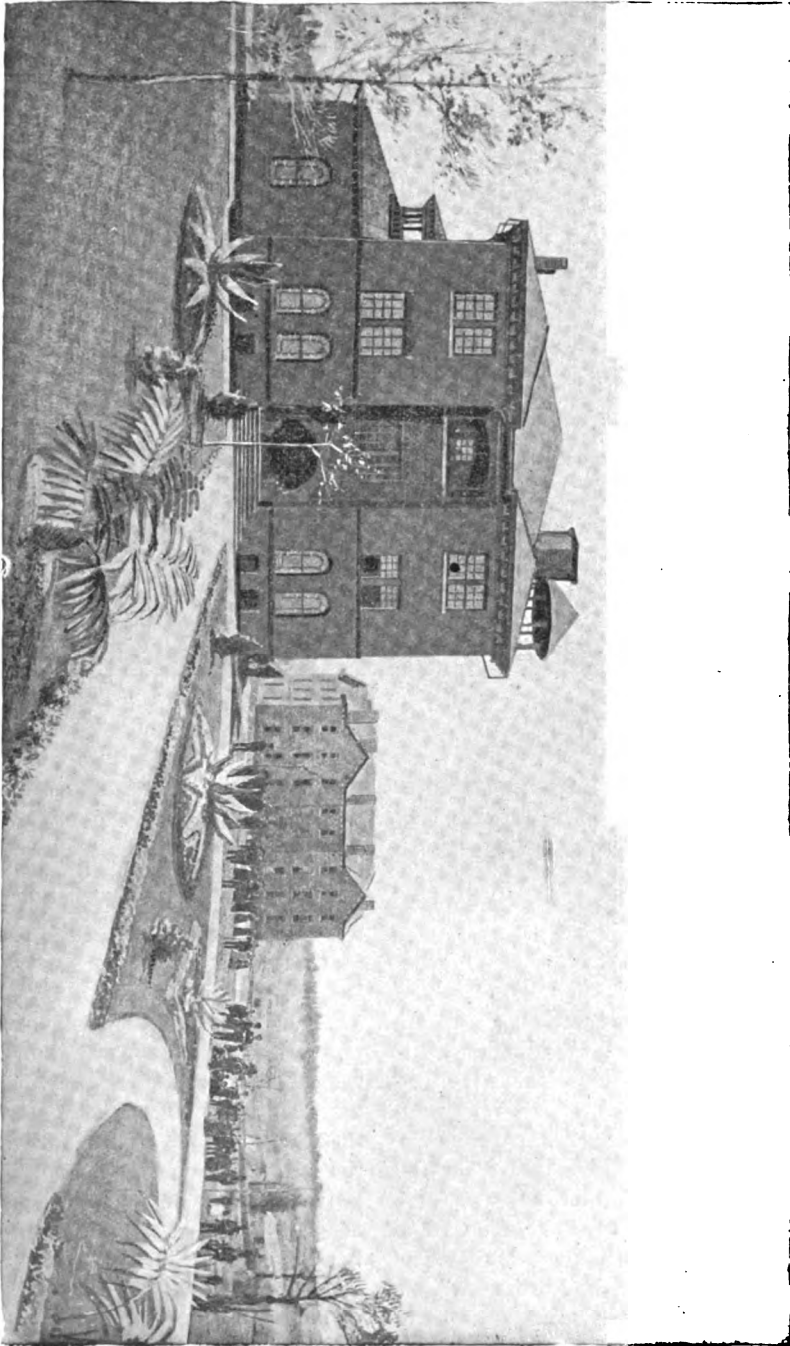


OLD COLLEGE BUILDING.

The time has come when some endowment is a pressing necessity.

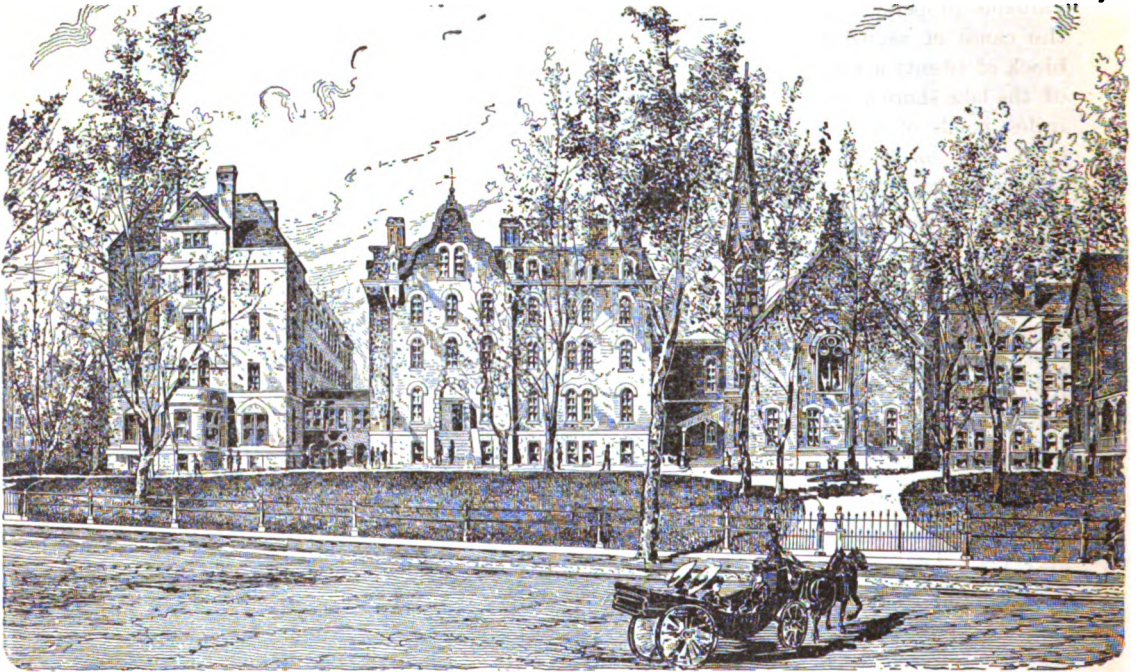
The Alumni are taking steps to start an endowment fund.

It may be some friends of education who read these lines would like to help this college in the south land. If so the College Board will be glad to pass their gifts along.



MCCORMICK HALL—CRAIG HALL.
See page 328.

EDUCATION.



MCCORMICK THEOLOGICAL SEMINARY.

We offer to our readers this month some interesting illustrations of McCormick Theological Seminary, together with what will probably be generally recognized as an excellent likeness of the late Cyrus H. McCormick to whom the Seminary is under so much obligation and whose memory it so gratefully cherishes. The plate has been kindly prepared for our use by the son who bears the same name with his honored father. We are indebted for information concerning the institution to the Rev. John DeWitt, D.D., who in his present position as professor of Church History at Princeton Seminary evidently cherishes still an affectionate regard for the Seminary at Chicago to which he gave some years of earnest and fruitful labor. The former name of the seminary was "The Theological Seminary of the Northwest." Its location was New Albany, Ind. It was in

1859 that the determination was reached to remove the institution to Chicago; that being the condition upon which Mr. McCormick proposed to provide it with an endowment. The first instructions were given in the lecture-room of the North Church of Chicago, of which the Rev. Nathan L. Rice, D.D., was the pastor. Dr. Rice was also one of the professors together with Dr. L. J. Halsey, Dr. William B. Scott, and Dr. Willis Lord. Those early days were not days of unclouded prosperity. Circumstances diminished for a time the interest felt by Mr. McCormick in the institution. Three sites were offered to the Seminary; one on the south side, one on the west, and one on the north side. This last was the one accepted, and time has justified the wisdom of the selection. It was forfeited for a time, however, because the conditions could not be complied with. The owners were induced by the Rev. Fielding N.

Ewing to re-convey the property to the Seminary on the condition that the proposed buildings should be erected within a specified time. The memory of Mr. Fielding's timely and efficient help is preserved in "Fielding Hall," the name of the old dormitory. The valuable property thus happily secured for the cause of sacred learning consists of a block of twenty acres, about half a mile west of the lake shore and about three and a half miles north of the business section of the city. Five of these acres are set apart for the buildings and the campus. The remaining fifteen are laid out in building lots, and already there are eighty or ninety buildings on these lots owned by the Seminary. Mr. McCormick's loss of interest was but temporary. After the year 1880 not a year passed in which he did not make a large gift to the institution. His gifts included \$100,000 for the endowment-fund, three professors' houses, and the dormitory which has been named after him, "McCormick Hall." His death occurred soon after the gift of "McCormick Hall;" but his heirs, particularly his widow and his eldest son, continue to show the greatest interest in the Seminary. The trustees of the estate of Mr. McCormick have, in accordance with a provision in his will, added probably \$200,000 to the endowment, and are about to build and endow a library. Mrs. McCormick has added greatly to the resources of the institution by the erection of the dormitory which has received the name of "Fowler Hall." The gifts of the McCormick family amount altogether to between \$800,000 and \$1,000,000. It is not surprising, therefore, that the name now borne by the Seminary should be "The McCormick Theological Seminary." It stands a splendid monument of a man who knew how to invest his money in a way to honor God and to bring the largest returns for the benefit of his fellow-men.

It is an interesting fact that Mr. McCormick came from the same county in Virginia from whence came that famous Princeton divine, Dr. Archibald Alexander; and further that the same

county was the home of the Rev. John Craig, ancestor of Prof. Willis G. Craig, now of McCormick Seminary. Pres. Patton, of the College of New Jersey, taught theology for ten years in the Chicago Seminary, and was succeeded by that most interesting personality, the Rev. Thos. H. Skinner, D.D., who must be gratefully remembered with the others as a benefactor of the institution.

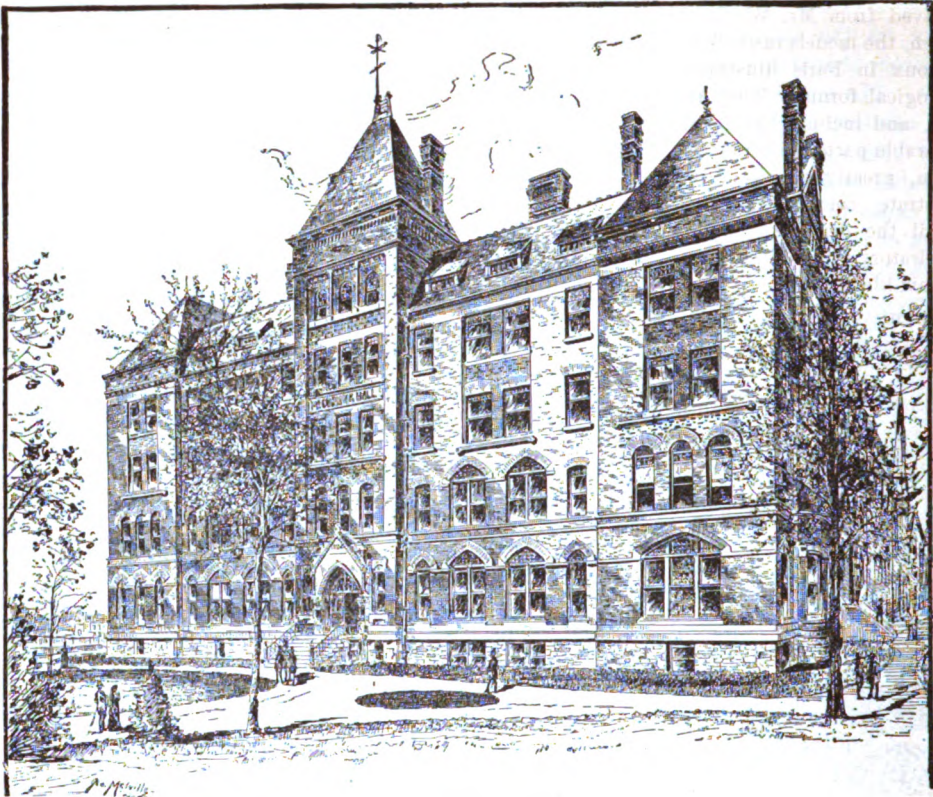
THE BOARD'S NEW CIRCULAR.

Some interesting and important facts are to be found in this little document which can be read through in less than two minutes.

It is pleasant to learn that in answer to many earnest prayers there has been an increase in the number of candidates for the enlarging work of the church at home and abroad. There are more than 900 men under the care of the Board this year, an increase of 42 over last year. It is pleasant to learn that no debt has been incurred. But the April payment will require a large amount of money, and thus far the churches and Sabbath-schools have given \$4,200 less than up to the same time last year. The treasurer estimates that he will need to receive \$38,000 in order that he may close his accounts for the General Assembly in proper shape. Attention is called to the great care exercised to



CYRUS H. MCCORMICK.



MCCORMICK HALL.

secure only worthy men, and to the strictness with which payments are stopped when satisfactory reports are not received from professors as to the character, scholarship, punctuality and economy of the students.

It has been found by careful investigation that 97 per cent of the men aided by the Board have actually entered the ministry, and many of those who have turned aside from the purpose to preach the gospel have paid back into the treasury the money which they had received.

Dr. Charles Hodge had good ground for his assertion that probably no agency had ever accomplished so much good with so few failures and at so small an outlay of money.

INTERESTING CASES.

We are still hoping that special money will be sent to our treasurer to enable us to aid several promising men who are struggling against great odds to get their education, but who fear that they must pack up and go

home to avoid running into debt. One of these men is to start for home in April, unless relief comes. His leaving school at this time will cause serious delay in his preparation for his work and ought to be avoided. The outlay of eighty dollars would bring this excellent young man into college, at which stage of his career he can be taken under the care of the Board. We repeat the question of our issue of last month: "Who covets a great privilege?" When we put a man into the ministry it is the next thing to the privilege of entering it ourselves.

COLLEGE AND SEMINARY NOTES.

WHITWORTH COLLEGE, now at Sumner, Wash., has an offer of 200 acres of land at Seattle, an ideal situation for the college. The condition is that \$50,000 be raised for the erection of suitable buildings within this year. It has 100 students, nine of whom are candidates for the ministry.

WASHINGTON AND JEFFERSON COLLEGE has

received from Mr. W. R. Thompson, of Pittsburgh, the models made for the World's Fair by Auzoux in Paris illustrative of botanical and zoölogical forms. They are scientifically accurate, and include the model of man in 2,000 separable parts, with models of the eye, ear and brain, greatly enlarged, besides 40 models to illustrate comparative anatomy, showing in detail the digestive, circulatory, nervous and respiratory system in the principal genera of the animal kingdom.

EUPHRATES COLLEGE at Harpoot, Turkey, has five American and twenty six native professors, and six hundred students in all departments.

BIDDLE UNIVERSITY is preparing to celebrate the twenty-fifth anniversary of its founding. Friends of the higher education of colored men will be asked to help celebrate the event by gifts for the increase of the permanent endowment of the institution.

RICHARD ALLEN INSTITUTE at Pine Bluff, Ark, was burned on the night of January 14. The dormitory built last year, the gift

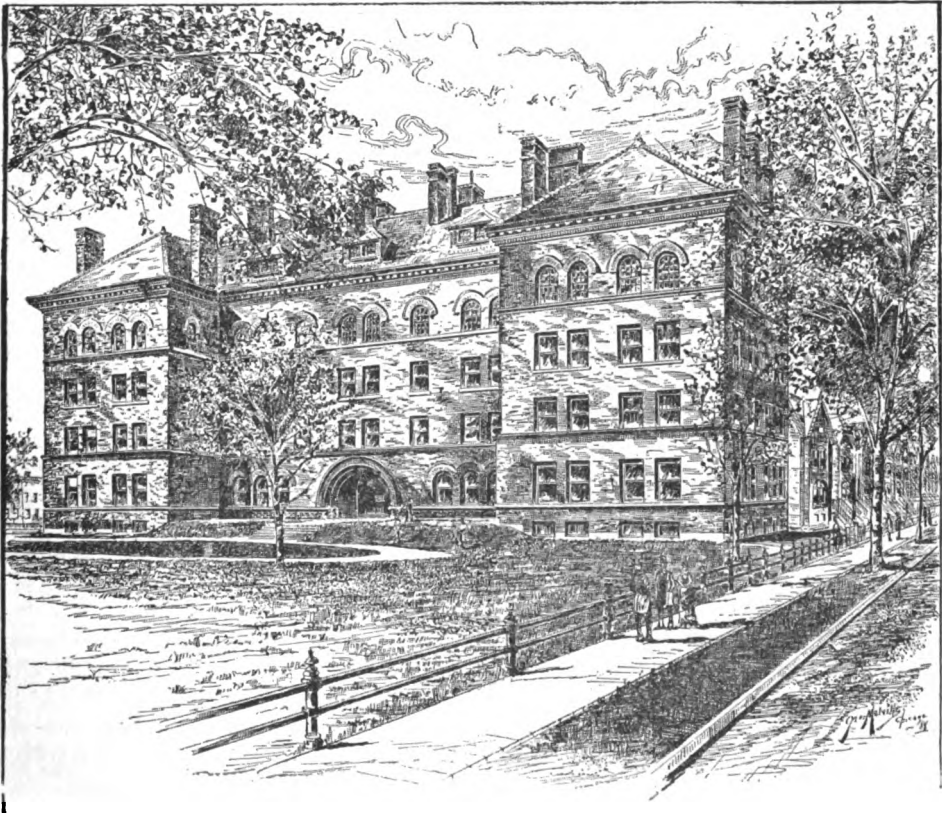
of Mrs. Bell of Allegheny, was not injured.

SCOTIA SEMINARY for colored girls has 280 boarders this term. All but about twenty are professing Christians. Fifty dollars supports a scholar during one term of eight months. The tenth anniversary of the organization of the Alumnae Association is to be celebrated next June.

LINCOLN UNIVERSITY for colored men has 207 students, of whom 195 are professors of religion. It has thirty-seven preparing for the ministry.

PARK COLLEGE has 313 students, of whom 305 are professors of religion. Seventy per cent. of its graduates have entered the ministry.

WELLESLEY COLLEGE mourns the death of its gifted president, Miss Helen A. Shafer, LL. D. She was the daughter of a minister. Newark was her native city, and she was educated at Oberlin, Ohio.



FWLER HALL.

Thoughts on The Sabbath-school Lessons.

April 1.—*Jacob's Prevailing Prayer.*—Gen. xxxii: 9-12, 24-30.

On the one hand, Jacob seems the father of Jewish guile, fear, unscrupulousness and thrift. On the other, he appears not only as the deeply faithful lover in his youth and the most tender father, but as an elevated, majestic man of faith, who believed in high things, who valued them, and who left on record such words of lowliness and penitence for his faults, in such genuine tones, that the purest, most repentant hearts take them up from age to age and repeat them as their own: "I am not worthy of the least of all the mercies." A. G. Mercer, D.D.

This mysterious wrestler has wrestled from him, by one touch, all his might, and he can no longer stand alone. Without any support whatever from himself, he hangs upon the conqueror, and in that condition learns by experience the practice of sole reliance on one mightier than himself. This is the turning point in this strange drama. Despairing now of his own strength, he is Jacob still; he declares his determination to cling on until his conqueror bless him. He now knows he is in the hand of a higher power, who can disable and again enable, who can curse and also bless. He knows himself also to be now utterly helpless without the healing, quickening, protecting power of his victor, and, though he die in the effort, he will not let him go without receiving this blessing. Jacob's sense of his total debility and utter defeat is now the secret of his power with his friendly vanquisher. He can overthrow all the prowess of the self-reliant; but he cannot resist the earnest entreaty of the helpless.

Jas. G. Murphy, D.D.

April 8.—*Discord in Jacob's Family.*—Gen. xxxvii: 1-11.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." And there are few sadder sights than a home where brothers and sisters cannot or do not

"dwell together in unity." There is no room for jealousy or rivalry in the true home, but abundant space for that charity that "seeketh not her own, is not easily provoked, thinketh no evil." "The little foxes that spoil the vines" must be diligently kept out, but the "two bears, Bear and Forbear," constantly cherished.

April 15.—*Joseph sold into Egypt.*—Gen. xxxvii: 23-36.

The stepping stones of Joseph's career, though they brought him almost to a throne, were not just those that an ambitious youth would have chosen for himself. The way led through captivity and imprisonment, but it was marked all the way by perfect fidelity to duty that won the confidence of master and overseer. Whatever faults of arrogance the favorite son may have shown in the home, that excited the jealousy and ill-will of his brethren, he has left a grand example of an unspotted life and of faithfulness in the midst of unfavorable surroundings that is worth the study of every youth.

On the plain tomb that marks the resting place of William H. Seward in the beautiful Fort Hill cemetery at Auburn, N. Y., are the simple words, "He was faithful." The brief epitaph that the great statesman had chosen, as expressing all that he desired that his friends should say of them, would well describe the life of this statesman of Egypt; and we can think of no higher commendation that can be accorded to anyone in any sphere of life.

April 22.—*Joseph Ruler in Egypt.*—Gen. xli: 38-48.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Such a man did the world see in Joseph's day, and such a reward was accorded to his faithful, diligent performance of the duties that the changing experiences of life brought. The world does recognize and often crown with earthly honor such diligence and fidelity, but its reward is not always very satisfying. For the Christian heart there is greater satisfaction in a long look forward to the "Well done, good and faithful servant; thou hast

been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

April 29.—*Joseph Forgiving His Brethren.*
Gen. xlv: 1-15.

It is sometimes easier to forgive when the power of revenge is within our reach than when we feel ourselves helpless in the hands of those who have done us wrong. Possibly there were times in Joseph's life when it would not have been so easy to lay aside all feelings of anger against the brothers who had "thought evil against him," as now when he stood before them with all the wealth and power of Egypt at his disposal and "they were troubled at his presence."

But the gospel rule of forgiveness has no limitations and we must not wait until the working out of God's providence convinces us that what the enemy planned for evil, "God meant for good," before we "forgive as we hope to be forgiven."

Perhaps the slight was unintentional; perhaps the unkind word that gossip reports was never spoken or was misinterpreted; perhaps the apparent want of cordiality was caused by absorption in business cares or weariness or pain. It is not worth while to make sorrow for ourselves by imagining evil. But when the injury is real, it pales so beside our own debt of sin and unworthiness that there can be no question of the Christian's duty. "Be ye kind one to another, tender hearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*"

WHILE WE MAY.

The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond frail lips
That speak to us. Pray if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when these small words may be
Held not as slow, or quick, or out of place,
but dear,
Because the lips are no more here.

They are such dear amiliar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flowers that we would
take

Upon our breast, or bruise some reed
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little time along the way,
We will be patient while we may.

So many little faults we find!
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them some by and by
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes—or even less—
Remembrances to bless.
Days change so many things—yes, hours.
We see so differently in suns and showers.
Mistaken words to-night
May be so cherished by to-morrow's light,
We may be patient; for we know
There's such a little way to go.

—Selected.

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN IN JAPAN.

WILLIAM IMBRIE, D.D.

A very large number of the young Christians in America were born within the Church. They are, and they always have been, members of Christian families. Their coming to the Lord's table was not the beginning of their Christian life. It was only the exercise of a privilege long theirs. They can not remember the day when they first accepted Christ. Others there are, indeed, who do remember that day. It was a day never to be forgotten. A day of decision; a day when they turned into a new path; a day when they heard and obeyed the voice of Christ saying unto them, "Follow thou me." But of all alike it is true that they have always lived in a Christian atmosphere. The teachings of Christ have always been familiar; the only question has been that of obedience to him. This has been the case with some of the young Christians in Japan also; already there is there a second generation of Christians. But with most of them it is different.

BUDDHIST OR CONFUCIAN HOMES.

The majority of young Christians in Japan were born and reared in Buddhist or Confucian homes. They knew of Christianity as the religion of the west, and that in recent years it has come to Japan hoping to win the people to itself; but all their thoughts of religion were associated with the temples everywhere visible, and with the Chinese classics which they learned to read at school. For the most part they had not that prejudice against Christianity which many Asiatics have. They were willing to give it a fair hearing. But it came as something new to them, and quite without the authority accorded it in Christian lands.

HOW THEY BEGIN.

When a young Christian in Japan applies for baptism, and is asked regarding his experience, his reply is usually something like this. In some apparently commonplace way he was brought under Christian influence. It may be that a public meeting was held in the town where he lived; and at that meeting something was said that awakened interest and led to inquiry. Perhaps he was a pupil in a Christian school. Some one may have put into his hand a Christian book or a part of the Scriptures. Perhaps he had a Christian friend who commended the new religion to him by word and example. Before applying for baptism he had come under the care of a Christian pastor. In some cases, his knowledge of the essential truths of Christianity is surprisingly full and clear; in some cases it is extremely defective. He acknowledges himself a sinner; but it is plain that he has no deep sense of the sinfulness of sin. He confesses that he needs forgiveness, and that he can be forgiven only for the sake of Christ; but it is plain too that he has had no real vision of the cross. He is quite ready to say that it is only by the grace of the Spirit that he can begin the new life; but the pastor can not conceal it from himself that he has but little appreciation of the depth of Christ's words, "Ye must be born again." Still he declares that he looks to Christ as his Saviour; that he desires to take him as his Master; and that he is ready to confess him before men. There is no good

reason to doubt his sincerity. He is baptized, and casts in his lot with the Church of Christ.

COMMON TRIALS AND DIFFICULTIES.

The young Christian in Japan encounters the same trials and difficulties that beset the young Christian everywhere; and he has the same need of faith, and strength, and patience, and love. But apart from those common everywhere, he has trials and difficulties peculiar to his own surroundings. He can not take part in the religious life of the family. The rites observed may seem little things, like the old casting of a few grains of incense upon the Roman altar; but they are things involving the foundation principle of loyalty to Christ. Nor is it only the distinctively religious element in the family life that brings him into a place of criticism and petty annoyance. The family life in many other ways brings him into contact with traditions, customs, ideals, which are not according to Christ. The young Christian in America, fighting the good fight alone in the midst of a home where Christ has never before entered, will understand something of what such a one meets if he endures as a good soldier. Then there is the past life—old thoughts, old associations, old habits. Some of them once thought nothing of, but fatal to the life of one who is a temple of the Holy Spirit. It is no wonder then that so many of the Japanese who confess Christ in America soon weary in well doing when they return home. What seemed easy in America, when surrounded and encouraged by Christian friends, is not easy to persevere in when once more in the midst of the old life in Japan. And if the difficulties of the Christian boy or young man are great, in some respects those of the Christian girl are still greater. For her independence, even though it be Christian independence, is a thing to be ashamed of. Sometimes it is almost an impossibility to exercise it. What therefore the young Christian in Japan needs is what the Christian the world over, whether young or old needs: communion with Christ; a deeper and deeper knowledge of the ideals and possibilities revealed in the Scriptures; companionship

with fellow Christians; and Christian work of some kind or other.

ACTIVE WORK.

The active work of young Christians in Japan is in many respects what one would naturally expect. They meet together for prayer. They teach in the Sunday-schools. Some, especially those who are students in the higher mission schools, maintain what are called preaching places: *i. e.*, places where meetings are held for the purpose of gathering those without into the Church. Within the past year or two a considerable number of Christian Endeavor Societies have been organized. During the summer, it is customary to hold a summer school.

CHRISTIAN CONVERSATION.

In one respect the active work of the young Christian is easier in Japan than in America. In America probably most Christians, whether young or old, shrink somewhat from introducing the subject of Christianity in conversation. There is a feeling that the subject is one that is intensely personal. Along with this is often the knowledge that the person addressed already knows all that the speaker can say. The speaker also keenly appreciates the fact that to speak with authority, or even with persuasiveness, he must speak from experience. In Japan it is different. There Christianity is still something comparatively new. It is a part of the new order of things. It is like representative government. Not to be acquainted with it implies no peculiar ignorance. One may speak of it to another without suggesting to the hearer a failure in duty or a lack of spiritual perception. To speak of it does not so certainly raise the fear in the mind of the speaker, "All that I can say will be of little avail, because I myself am so far from what I ought to be." In this respect, therefore, the work of the young Christian in Japan is easier than that of his brother in America. This suggests another thing.

PRAYER IN PUBLIC.

There are in America many young Christians—and old ones too—to whom prayer in public is very difficult. To some it is hardly too much to say that it is impossible. It is not that there is a lurking dialoalty to Christ.

The explanation is not at all an unwillingness to confess him before men. Nor is the secret to be found in the fact of a prayerless life. There are many who pray much in private who can only with difficulty utter a word in the presence of others. The difficulty is one of temperament. The mind is so much agitated that it cannot collect its thoughts and express them. From this difficulty the Japanese are singularly free. It is rare to find a Japanese, young or old, to whom public prayer, or public speech of any kind, is a serious embarrassment. He may not speak well; but he can speak.

In speaking of the young Christian in Japan, one's mind can hardly fail to recall two particular groups. They are no longer young Christians; they are now men in the prime of life. But they were once young; in their youth they devoted themselves to Christ; and their work in the establishment of his Church in Japan has been of priceless value.

A CHRISTMAS BOX.

PART I.

It all began in the loving thought of one of our Sabbath-school teachers who knows a great deal about the Home Mission schools, and is always glad to help them and to show others how to do so. After talking it over with the other teachers, she furnished each class with a list of articles that would be suitable for a Christmas box, and plans were made for work before the summer came on, and teachers and scholars were scattered for their vacation trips and visits.

PART II.

A Sabbath-school sociable early in the fall, when all the gifts were brought together and arranged tastefully upon a long table. The dolls whose dainty garments, all to "take off and put on," had given some fingers pleasant employment through the summer, occupied the place of honor in the center, and pretty work bags, books, games, knives and toys were displayed to advantage, giving a very Christmas-like effect. Every one had time to examine and admire, and then while the committee stowed the articles carefully in a large box, the sociable became a missionary meeting for a little while. A map on the wall showed just where the box was to go, and some one told all about the school where it is set as a lighthouse to help desolate, ignorant

hearts to find the way to true happiness. The tender words of the pastor reminded the children that the work which they had been so happy in doing was work for Christ, because, he said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and before the large boys nailed down the cover and marked it for shipping, a blessing was asked upon the gifts that were to be sent to some of Christ's little ones.

PART III.

A letter from the missionary teacher completes the story, and gives a picture of mission work in our own land that others will be glad to share.

"Our Christmas exercises were held at three o'clock on the 25th. The young people always wish us to have these entertainments in the evening, but for more than one reason we have found it better to have them in the day time. For one thing, the mothers and babies can come then, when they would not venture out over the bad roads at night. Then there is always much drinking at the holiday time, and there is danger of a disturbance at any night meeting.

A white pine is the best we can do here by way of a tree and it is an awkward thing to dress. We were afraid the pitch would get on the doll's pretty dresses, so we arranged them on a table at one side, making them stand or sit in pretty groups. We had enough to give to each little girl and to a few who are too young to come. Such pretty, daintily dressed little people had never been owned by our girls before, and it will do them good to see and handle them.

There must have been over three hundred people present. They came in groups, on foot, on horseback, and in wagons from all the country around. There were some there, men and women, who had not been to church for ten years. As many come on such occasions whom we have no chance to reach at other times, it is an opportunity to give them the gospel.

We began the exercises by singing "Joy to the world," and then read selected passages from Isaiah and Revelation, followed by prayer. Then came songs by the children and recitations from Luke II. Some of our pupils have been learning twenty-five selected verses from the Bible. They were promised each a Bible if they would do this, and fourteen had recited the verses perfectly to me and a little exercise had been arranged for the school from these verses. I would ask a question and they would give in concert the verse answering it. For instance, "What is the law of God?" Thou shalt love the Lord thy God, etc. This brought out the

meaning of the verses and was really impressive as the holy words of encouragement or warning came so clearly from the many voices.

We were able to give some little thing, not only to the scholars but to each grown person in the community, and there have been many expressions of pleasure from the older people at being remembered.

We have found that games, such as authors, dissected pictures, etc., give little pleasure to these children, because they are not understood. So we did not give those away, but are using them in another way. We wish to get a better hold upon boys and young men. They want fun, like all young people, and have few innocent ways of amusing themselves. So we invite them to come to the school house once a week in the evening and after a little talk about something, such as a foreign country, the sea, etc., we have a good time with the games. They enjoy it; though they do not suspect it, their brains are being developed at the same time. . ."

WOODLAND.

SUGGESTIVE HINTS FOR THE STUDY OF INDIA.

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

HISTORY.

I. *Early Period* (1500 B. C.—1000 A. D.)—Coming of an Aryan race, called Hindhus, from the river Indus, about 1500 B. C. Invasion of Darius, 518 B. C. Invasion of Alexander the Great, 327 B. C.

II. *Mohammedan Period* (A. D. 1000–1526)—The Arabs had conquered Scinde, 715; but were expelled, 750. 1. House of Ghuzni, 1001, founded by the Afghan Sultan Mahmoud. 2. House of Ghuri, 1186. Throne transferred to Delhi, and power extended. 3. House of Khilji, 1228. 4. House of Toghlok, 1321. 5. House of Seyd, 1412, founded by an officer appointed by Tamerlane. 6. House of Lodi, 1450; overthrown by Baber at the battle of Panipat, April 29, 1526.

III. *Mogul Period* (1526–1738)—State interesting facts in the career of each ruler—Baber, Humayun, Jehangire, Shah Jehan, Arungzebe. For the architecture of this period consult *Lübke's History of Art*. Invasion of Nadir Shah, 1738.

IV. *European Period* (1757–1894)—Early settlements of the Portuguese and Dutch. Charter

of East India Company, 1600. Victory of Clive at the battle of Plassy, June 23, 1757.

PEOPLE, LANGUAGE AND LITERATURE.

"India is a continent, not a country; its inhabitants are not a nation, but a congeries of nations and distinct races." The languages are divided into two general classes. 1. *Dravidian*, used by the aboriginal races, *e. g.* Tamil, Telugu, Canarese. 2. *Sanscritic*, *e. g.* Hindi, Marathi, Bengali, Panjabi. A mixed language called Hindustani or Urdu, is the colloquial tongue.

Learn something of the date of composition and characteristics of each of the following: The Vedic hymns, the Ramayan, the Mahabharata, the Code of Manu, the Upanishads, the Puranas. See *Missionary Review*, March, 1894.

RELIGIONS.

Trace the origin or introduction of Brahmanism, Buddhism, Sikhism, Mohammedanism, Parseism, giving characteristic features, methods of worship and number of adherents.

The Parsees, "the Jews of India," number about 90,000, of whom a large proportion are in Bombay. They are descendants of the ancient fire-worshippers who left Persia in the eighth century because of Mohammedan persecution. Consult articles in *Nineteenth Century*, October, 1893, and *Missionary Herald*, October, 1893.

The monks in the monasteries of Pooree, says a missionary, send out annually 7,000 missionaries to proclaim throughout India the name and glory of Jaganath. As a result 100,000 pilgrims come from all parts of the land to see the "lord of the world."

THE ENGLISH IN INDIA.

East India Company chartered by Queen Elizabeth, December 31, 1600. Bombay conveyed to Charles II, as the dowry of Catharine of Portugal, 1669. The British began to make territorial conquest in 1750. Battle of Plassey, June 23, 1757, established the power of England in India. In 1833 Parliament restricted the powers of the East India Company. June 20, 1856, "The Black Hole of Calcutta." 1857-58, The Sepoy Rebellion. August 2, 1858, Act of Parliament for the better government of India, by which territory was vested in the British Queen and powers exercised in her name. November 1, 1858, Lord Canning's proclamation transferring sovereignty from the East India Company to the Queen. January 1, 1877, Queen Victoria proclaimed Empress of India.

Name the Governors General since Lord Canning. Who has recently arrived in India to assume the duties of that office? What are the

advantages to India of English Rule? Read the volumes in *Rulers of India* series, Macmillan & Co., 60 cents each.

The English never tried to conquer India, says Bishop Thoburn, but they found warring nations and tribes, discordant elements of every kind, all India tossing like a troubled and stormy sea. They laid the hand of authority on one hostile power after another, until at last all India rests in peace.

THE WOMEN OF INDIA.

Prisoners in their zenanas, they wield a great influence over husbands and brothers. Very few are able to read, many believing that learning to read would cause the death of their husbands. The education of women was introduced by missionaries.

There are 25,000,000 widows, of whom 77,000 are little girls under ten years of age. See the attempt of the Maharajah of Mysore to prevent infant marriage.

The cremation of widows, suppressed by Lord William Bentinck, arose out of a misinterpretation of a single word in the Rig Veda. "Let all your missionaries be women, and give them a medical education," said William H. Seward after he learned of the work of his niece at Allahabad.

"Tell our Queen what we women in the zenanas suffer when we are sick," said the Rani of Punnah to a missionary in Lucknow. The message was placed in a locket, and sent to Windsor Castle. By the advice of the Queen, Lady Dufferin organized the "National Association for supplying female medical aid to the women of India."

Says a writer in *Missionary Review*, February, 1894, after speaking of the degradation, seclusion and ignorance of Hindu women: A whole race of women have lived for generations under these conditions and remain intelligent and loveable, with a native refinement marvellous to see; and no women in the world exercise greater power. They hold the destiny of their country more completely in their hands than the women of any other land.

OPIUM.

"England's greatest contribution to the world's wretchedness."—*Bishop Hurst*. "The greatest of all modern abominations."—*Earl of Shaftesbury*.

The Government controls the opium industry of India. The small farmers buy their licenses at auction, and sell the crop at a low price to the Government, which makes an enormous

profit. According to statements made at Patna before the Opium Commission, says the *Bombay Guardian*, the poppy is commonly grown at a loss to the ryots of 20 per cent. or more; and such is the tyranny exercised over the poor cultivators that other crops are sometimes rooted up in order to force them to grow poppy for the manufacture of opium by the Government. About 5000 tons of opium are exported every year to China.

DATES IN MISSIONARY HISTORY.

July 9, 1706, Ziegenbalg lands at Tranquebar.
July 30, 1750, arrival of Schwartz.

November 1, 1783, Dr. John Thomas, a medical officer on the *Earl of Oxford*, landing at Calcutta, advertised in the *India Gazette* for a Christian.

November 10, 1793, Arrival of William Carey.

December 10, 1800, Baptism of Krishna Pal.

February 11, 1813, arrival at Bombay of Hall and Nott.

January 25, 1822, Opening of first girls' school in Calcutta, by Miss Cooke.

May 27, 1830, Alexander Duff arrives at Calcutta.

In October, 1833, Rev. J. C. Lowrie and Rev. William Reed, the first missionaries of the Presbyterian Church reached Calcutta; they began their work at Lahore.

MISSIONARIES IN INDIA.

Of what missionary did an Indian ruler say: "Send me the Christian; he will not deceive me?"

Name one whose career in India is described as "one track of light—the admiration of Britain and India."

One who when asked, "What are the discouragements of the work?" replied: "I do not know the word: I long ago erased it from my vocabulary."

One whom the natives called "the good father."

One whose missionary zeal was kindled by hearing, while a student, this remark from his professor: "If we succeed in leading a single soul among the heathen unto God, it is as much as if we had won a hundred in Europe."

One who has been described as "an incarnation of the spirit of missions."

The missionary who declared that "if after many years of labor he might be instrumental in the conversion of only one soul, it would be worth the work of a whole life."

One who sailed for India when only 13 shillings had been pledged for his support.

Children's Church at Home And Abroad.

THAT SAME OLD TYRANT.

In that sermon, which my pastor preached, "when I was about twelve years old," and from which I gave you some sentences in our February number, he drew this picture:

Could all the blood which this monster has shed flow in one stream, who would wish to swell the torrent? Could all the intoxicating liquor that has debased and maddened his victims flow in one place, who that should see its burning waves would vote this day to dig another lake that should roll and sparkle like it? Could all the millions that have been beggared by him be gathered into one shivering group who would willingly augment their number? Could all the bodies of those whom the tyrant has slain be heaped in one pile, who would wish to increase the loathsome mountain? Could all the groans that have been extorted by his conquests be uttered in one shriek, who would ever wish to have his heart rent by another's?

Yet, should the monster march on unresisted in his career, mountain will be piled upon mountain; that flood will swell like the Amazon; lake after lake will be stretched along like our northern sisterhood of waters; and shriek after shriek will thrill through an agonizing world, longer, wilder and louder.

The monster has not "marched on unresisted," all these years. Much brave resistance has been made by men and women and children—by men and women who have grown up from infancy since those eloquent words were spoken and printed. But in spite of all this resistance, he has marched on. We have checked him some. We have hindered him some. We have saved some from becoming his victims, and have snatched some from his very jaws. But can we not find some way to stop him?—to finish him?

What do you boys say?—and you girls?—Let us hear from you, and from your mothers, and from other such men as Theodore Cuyler, with all a boy's zeal and all a sage's wisdom. What shall we do about this?

REASON OR INSTINCT?

REV. G. H. FERRIS.

[From *Indian Notes*, a lively little periodical sheet kindly sent us from the Presbyterian Mission.]

A few days ago, Mr. G. and I were out for a run on our bicycles and when about four miles from the bungalow, Mr. G. called out, "There goes a snake," and I turned just in time to see it disappearing on one side of the road. Said I, "Why did you not run over it?" "I have too much regard for my wife and family" was the reply.

We then jumped off our wheels and ran back to where we saw the snake go off the road, and soon finding it we picked up stones with which to kill it, as it was a very large cobra. We were not very skillful in our use of stones, for though we hit it once or twice, we apparently did very little damage. Then, too, we had to be careful, for once or twice the cobra tried to turn the tables on us and make us run. At last, as it was hard pressed, it made for a white ant hill near by, and apparently striking with its head along the surface of the hill, as though sounding to find one of the long chambers of which the hill is full, it made a sort of digging motion with its head and then began to disappear in the ground. I rapidly ran up and putting my foot on its tail prevented it from going entirely into the hole, calling to Mr. G. to bring a stone with which to make an end of it. Picking up a good sized stone and hurrying to me, Mr. G.—thinking more of the snake than of my foot—let fly, the stone fortunately missing my foot, but unfortunately grazing my knee. I then with a stone soon made two pieces of the cobra. Although I was unable to bruise its head, I took off a foot and a half of its tail without which it will find its usefulness at an end.

Now the question in my mind is this: Did the cobra know that the white ant hill was full of holes, and that by tapping on it with its head it would be able to discover where one came near enough to the surface for it to break the outside crust and thus find a way of escape from its foes; or was it simply instinct? On examining the hole which the cobra entered it was evidently one that had been covered over with a crust of dried mud, for the crust was lying near the mouth of the hole, as if thrown there by the head of the cobra.

These hills raised all over India by the white ants, or termites, are a favorite resort for snakes, either on account of the ants which possibly they use as food, or because of the excellent hiding places afforded by their numerous cham-

bers. You will frequently find these hills where some of the chambers are open from above as if made use of by rats and snakes, but more frequently you will find them covered over as left by the ants. So if you go up to one of these mounds, and knock off the tops of the little cone like elevations all over the hill you will make entrances to the long chambers below which are large enough for almost any of the snakes of this part of India to enter.

Book Notices.

THE SAILOR'S MAGAZINE AND LIFE BOAT.—This spirited and interesting monthly magazine represents the noble work for "them who go down to the sea in ships to do business upon the great deep," which is conducted by the American Seamen's Friend Society, 76 Wall Street, New York. Its Vol. LXV neatly bound has just been sent to us, and we have it monthly among our valued exchanges. That Society represents acceptably all evangelical denominations. Its secretary is Rev. William C. Stitt, D.D., of the Presbytery of New York. The price of the magazine is one dollar per year.

AT THE LORD'S TABLE.—Thoughts on Communion and Fellowship, by Howard Crosby.—"A contribution to *healthy* theology," were the emphatic words with which Dr. Crosby once commended certain essays in the *Evangelist*, on "The Salvation of Infants." Most heartily do we apply his own words to this little volume, which his friend A. D. F. Randolph, has just issued. It consists of Dr. Crosby's brief "utterances at the Communion Table, taken down at the time and now published." They are of course "on themes suitable for meditation during the service," and therefore quite suitable and profitable for meditation in the reader's home.

Dr. Crosby was widely known as a heroic champion of civic righteousness, and a fearless leader in efforts for the suppression of vice. These meditations reveal him as a fervent lover of Jesus, and a tender shepherd of his flock. They recall the beautiful and just acrostic of Dr. Ganse in our April number, 1893; especially its last line.

HOWARD CROSBY.

How should a man be made—
Of what choice parts compounded?
With skill of schools how well arrayed,
And with what graces rounded?
Reveal some princely nature strong and just,
Divinely ripened for the poor to trust,


Courage, that fears not man nor devil,
Revolts at all enthroned evil,
Outright resolve, that won't be routed,
Sincerity that can't be doubted,
Back all this strength with love divine and human,
Yet keep your Great Heart *tender as a woman*.

Published by Anson D. F. Randolph & Co., 182 Fifth Avenue, New York. Price 60 cents.

THE FIRST COMMUNION.—Before—At—After.—Henry M. Booth.—This is another manual, prepared by an experienced pastor, now President of Auburn

Theological Seminary. It is in the form of conversations principally between "Donald Stewart," a thoughtful and conscientious man, and "Dr. Angus," his pastor, on the question, "Why should I not go to the Communion?" Donald is led, in a reasonable and scriptural way, to see that to be his privilege and duty, and his mind is cleared of some difficulties, from which other such minds may probably be relieved by the reading of this book. We are of the opinion that such persons will be helped even more by Donald's conversation with "an aged Christian woman who had been his friend ever since he had been in the city," than with the more learned expositions of his pastor on the subtle distinctions between the views of Zwingli, Calvin and Luther. We do not count these useless, but think that Donald, sitting with a Mary-like woman at the feet of Jesus, would get more experimental benefit than sitting among these doctors and asking them questions.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

FLEMING, DAVID BRAINERD.—Born at Dallas, Marshall Co., W. Va.; three years a soldier; graduated at Washington and Jefferson College, 1868, and at Western Theological Seminary, 1871; ordained the same year; preached to the churches of Salem, Brunswick and Deer Creek, Peoria Presbytery, 1872; Fairmount and York, Nebraska City Presbytery, 1872-74; Andover, Newton and Spring Valley, Rock River Presbytery, 1874-84; Unity Church, Iowa City Presbytery, 1884-89; Martinsburgh, Iowa Presbytery, Carson, Sharon and Malvern, Council Bluff Presbytery, 1889-93; Randolph, Corning Presbytery, a few months till laid aside by disease, September, 1893. Died at Tabor, Iowa, January 27, 1894.

Married Miss Helen V. Noble of Nebraska, December 18, 1872, who with one son and three daughters survives him.

JACKS, ANDREW DONNELL.—Born, Kingston, Ind., July 19, 1829, son of James and Elizabeth D. Jacks; graduated, Wabash College, 1854, Lane Seminary, 1857; missionary to Gaboon, Africa, 1857-1859; evangelist in Indiana, 1867; pastor, Edwardsville, Ill., until 1872; home missionary in Kansas and Indian Territory. Died, Clarence, Indian Territory, February, 1894.

LANE, REV. J. JAY.—Born March 21, 1818, in Lower Chanceford, York Co., Pa.; graduated from Jefferson College, 1844, and from the Western Theological Seminary, 1848; licensed and ordained by the Presbytery of St. Clairsville,

Ohio; pastor of Fairview and Stillwater churches, in Guernsey Co., Ohio., 1849-53; (prior to this professor of Latin in Franklin College for a short time); pastor at Wrightsville, Pa., 1853-68; during that time pastor also of the Presbyterian Church of New Harmony, Pa., for four years, and of Donegal, Pa., for eleven years; returned to Ohio in 1868; pastor of the churches at Rock Hill, Ohio, and Coal Brook, Ohio, organized from the former, for ten years; returned to the place of his birth in 1879 and continued to supply the New Harmony Church until 1889; then retired from the active ministry; died December 26, 1893.

Married, 1853, Miss Lucy Grimes, sister of William M. Grimes, D.D., deceased, and Joseph S. Grimes, D.D., of Mahoningtown, Pa. She died more than twenty-five years ago. Two daughters and one son, Rev. A. G. Lane, pastor of Presbyterian Church, Fremont, O., survive.

MUNDY, WILLIAM M., M.D.—Born in Jefferson County, Tenn., 1845; graduated, Maryville College, 1875, Danville Theological Seminary, 1878; supplied churches in Tennessee; preached and did colporteur work, under the commission of the American Tract Society, in Dodge County, Ga.; health failed; graduated from Medical College, Atlanta, but had not physical strength for much professional work. He loved the ministry and did not wish to demit it. Died, September 20, 1893. A widow and two daughters survive him.

PINGRY, JOHN FRANCIS, PH.D.—Born at Newburyport, Mass., September 26, 1818; graduated from Dartmouth College, 1836; pastor of the Presbyterian Church, in Fishkill, N. Y., 1842-1847; teacher in Fishkill, 1847-1853; pastor of Presbyterian Church at Roseville, Newark, N. J., 1853-1860; during the same period also taught a private school. After his resignation as pastor in 1860, he continued his school until 1861, when he removed to Elizabeth, N. J., where he taught school until 1892. Married, 1842, Caroline G. Oakley. Married, 1853, Elizabeth Van Wagenen. Married, 1892, Susan H. Higgins, who with three sons by his first wife, survives him. Died at Elizabeth, N. J., on February 16, 1894.

WALDO, REV. E. F.—Born at Prattsburgh, N. Y., June 21, 1811; graduated from Amherst College, 1836, and from Union Seminary, 1839; preached at Huron, N. Y., four years; preached directly after that at Allegan, Wayland, Diwaglac, and Rochester, Mich; from Rochester went to Palmyra, Wisconsin, preaching there and at Jefferson and Pardeesville, of the same state; returning to Michigan, preached at Lynden and Byron, also at Tawas City and East Tawas; recalled to the church of his first labors at Huron, N. Y., where he labored the last four years of his ministry of more than forty years. Died at Harbor Springs, Michigan, January 16, 1893. His wife and three sons survive him.

YOUNG, ABRAHAM T.—Born in Carlisle, N. Y., 1806; Graduated from Union College, 1839, Princeton Theological Seminary, 1842; served as pastor in several churches in Western, Central and Northern New York, 1842-1876; afterwards preached as occasional supply. Died at Cleveland, Ohio, November 24, 1893.

Gleanings

At Home and Abroad.

Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—A man is good for nothing but to be used up, said Dr. Arthur Mitchell.

—"The last great man of Africa," is Dr. Field's designation of Augustine.

—Opportunities to the Christian mean solemn responsibilities.—*David Livingstone.*

—Christian Dakotas raised nearly \$2,000 last year to Christianize their pagan Sioux brethren.

—Know and you will feel; know and you will pray; know and you will help.—*Dean of Llandaff.*

—Max Muller believes the Hindus are riper for Christianity than any nation that ever accepted the Gospel.

—One of the Chinese medical students in the University of Michigan is said to be a direct descendant of Confucius.

—The Christian community in North India is increasing at the rate of 20,000 a year, writes Mr. R. Hoskins of Cawnpore.

—The only thing He left us to do is to tell of Him to all the people on the earth, said a missionary, of Christ's final commission.

—Mr. Hudson Taylor names as the ten best missionary books, the Four Gospels, the Acts of the Apostles and five of the Pauline Epistles.

—The size of your offering, says the *Ram's Horn*, does not depend upon what you take out of your pocket, but upon what you leave in it.

—I fear for my countrymen, said Keshub Chunder Sen, that they will sink from the hell of heathenism into the deeper hell of infidelity.

—The grave has become a different place since Jesus came to this village, said a converted Chinese woman whose little daughter had just died.

—National reverence for historic truth, national appreciation of order in things religious as well as secular, and a national patriotism willing to learn but too proud to resign itself permanently to foreign influence or authority, are the traits which Bishop Bickersteth finds in the Japanese.

—Mrs. Isabella Bird Bishop suggests that we should readjust, by our increased knowledge, personal needs and Christ's needs, at the foot of the cross.

—Several Nanking families determined last year to send their daughters to our mission school, because "the girls of that school can get husbands."

—From the schools supported by the American Board in Japan, during the seven years, 1884-1890, there were received to church membership 849 pupils.

—Men of the artisan class in Shansi, China, who receive about 7 pence per day, spend from a quarter to one-half of their earnings in moderate opium eating.

—The London Committee of the Cape General Mission transact business and correspondence at their homes, thus saving the expense of a general office.

—On the banks of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars.—*Dr. Laws.*

—All the incomes of all the missionary societies together, says the Archbishop of Canterbury, amount to about one-half the cost of the London School Board.

—An old man in Lakawn asked if the wonderful surgical instruments used by Dr. Peoples came from heaven; he never saw anything that could do what they did.

—Once at midnight a weeping woman knocked at Mr. Lapsley's door. Come, said she, my child is dying; take it in your arms, and tell your God about my child.

—Dr. Mackay of Formosa believes there is danger of pressing the principle of self-support too far, before native Christians and churches are sufficiently established.

—Mission schools are not places for mere intellectual development, says the *Missionary Herald*. Only as evangelical forces are they properly supported by mission funds.

—We would sing to Him if we only knew how, was the remark of a Bakete woman at Luebo, when Mr. Lapsley gave them their first knowledge of a God of love.

—Dr. Robert Cust believes that the great language of the Hausa, spoken by tens of millions, is destined to be a most important element in the civilization of the negro.

—Enamelled plates bearing the texts, John 3: 16, Matt. 11: 28 and Acts 16: 30, have recently been placed in advertising spaces in twelve cars of the Calcutta Tram Car Company.

—Since the Trinidad Mission was started 25 years ago, says the *Presbyterian Record*, almost as much has been contributed on the Island for its support as has been sent from Canada.

—A true missionary never knows defeat, said Rev. A. A. Fulton. He may be driven from place to place, have his property stolen and destroyed, yet he will find light and encouragement.

—There exists no word in any Indian language, says Sir Monier Williams, exactly equivalent to the Saxon monosyllable *home*, that little word which is the key to our national greatness and prosperity.

—Medical missions, said Dr. Pennell, are the picture language of the Church militant. The rudest and roughest, the simplest and most uneducated, can understand the language of Christian love, kindness and charity.

—Speaking of the broken-heartedness which Christ showed for the lost in his day, Mrs. Isabella Bird Bishop fears that we do not realize the destitution of the world with more than a thousand million Christless souls.

—Of Rev. D. C. Scott's Mang'anja Dictionary *Central Africa* says it reveals the sufficiency of the language to give expression to native thought and bring home to them new truths without the importation of words from foreign sources.

—It is said that the Chinese and Mexican Commercial Company, composed of wealthy Chinese has bought a tract of 320,000 acres in the State of Mexico. Five thousand Chinese are to be allotted 64 acres each, with time to pay for it.

—Parts of the Dark Continent that fifty years ago would have been looked upon as utterly unfit for permanent occupation by human beings, have been conquered to their uses by hardy and energetic settlers.—*Dr. Carl Peters in The Forum.*

—Many of the colonists in Natal look down with contempt on the Zulus and all the natives, much as many Southerners used to feel towards the slaves. The Government does not help as it ought to educate the natives.—*Rev. Chas. Ransome.*

—The people of India are exceedingly religious, writes a missionary in the *Baptist Missionary Magazine*. The Hindus always first build a temple, and around this their houses cluster; the Mohammedans have their beautiful mosques and their clean, inviting places of prayer, always facing Mecca. Ought not the Christians too to have clean, comfortable places of worship?

—The deepest impression made upon General Merrill, during three years as Consul-General in Calcutta, was the sight of those who had left homes on the other side of the world to enter the hovels of the outcast and point to the celestial mansions.

—Not until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of the individual be made a blessing to the world, and not an instrument of oppression.

—*Prof. Everett.*

—A missionary now in India reports that her going was largely the result of joining a prayer union to intercede for more laborers to be sent out. As she prayed it seemed "so mean to ask for others to go, and not face the question, Can I go myself?"

—While the practice of buying and selling women for wives in China is revolting, writes Rev. J. E. Walker in *The Advance*, yet in the present state of society it is a check on what might be worse. The wife's money value is a protection to her person.

—The late Miss Charlotte Tucker, whose nephew, of the Salvation Army, was accustomed to send her literature containing frequent mention of "Knee Drill," wrote urging the importance of "Sword Drill," i. e. practice in the use of the Sword of the Spirit.

—It is the worst possible economy, says Dr. James Johnston, to encourage or even permit the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

—So rapidly is the cultivation of the poppy increasing in China, writes Thomas Bramfit in *Wesleyan Missionary Notices*, that soon the import of Indian and Persian opium will be a thing of the past. If the import were to cease at once the consumption would still increase.

—A successful pastor reports that it has been the custom in his family for several years to read at tea-time the letters from missionaries as they appear in the magazines, and then at family worship remember the writers and the special needs brought out in the letters.

—There is sound philosophy, says Rev. John McDougall in the *Presbyterian Record*, in the Chinese custom which places the surname first and the personal name after it. Precedence is thus given to what has gone before, to the trunk of the tree—the individual is treated as an attachment to the family, the latest branch of the tree.

—Says Ahmed-Bey: The anarchy reigning in the collective life of the Persians has destroyed the moral and physical forces of the individual, and exhausted the resources of society; and the Persian, seeing no prospect of improvement in his country, either revolts or emigrates.

—"Christ is all my hope, Christ is my rest-stone," said a native Christian of India, where all burdens are carried on men's heads or backs, and resting-places, called rest-stones, are provided at intervals along the roads where a traveler may lay down his load when weary.

—A well-known missionary among the Jews believes many of them are as ignorant of Christ as the tribes in Central Africa. In different parts of the world Jews on receiving the New Testament have congratulated him, thinking he was the author of the volume.—*Golden Rule*.

—The passage, Matt. ix. 38, says *The Missionary*, is misinterpreted by sincere Christians at home who content themselves by saying they can pray the Lord of the harvest to send forth laborers, overlooking the fact that the injunction is to the missionaries, the disciples whom Christ was sending forth.

—There is not a spot in the world, says Professor Henry Drummond, where pure missionary work has had a fairer trial or has made more progress than in the New Hebrides. I never met with any one in the East or South who had a single adverse criticism on these missions, the result was so palpable.

—Moslems are growing afraid of Christ; their chiefs are learning the signs of the times. A leading literary Mohammedan likens Islam to an old, prostrated tree-trunk, and Christianity to a little fire against one side of it; he dreads the little fire, and says it will certainly destroy Islam.—*Star in the East*.

—To a missionary in Swatow, China, it seems strange that young men from our theological seminaries can be content to share a village of 3,000 people with half a dozen pastors of other denominations, when they might go to China and take the oversight of a field containing two or three hundred villages.

—The Chinese girl slaves believe that if they are freed in any way except by purchase they will be obliged to pay some kind of a redemption price in the next world: therefore they will not take their liberty even if it is offered to them by law. When they learn that there is no slavery in the next life, that all may be free in Christ Jesus, they will be ready to accept the freedom which the law offers them in this life.—*Baptist Missionary Magazine*.

—This was Bishop Patteson's ideal of a missionary: An earnest, bright, cheerful fellow, with plenty of enterprise and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work. That is the fellow we want.

—Japanese artists are beginning to preach Christ by means of the palette and brush. God is calling them to interpret Bible symbols in the art language of their own people. When the Japanese brush and pencil are consecrated to Christ, the world will enjoy a new morning of beauty.—*W. E. Griffis, D. D.*

—The habits of the people in Manchuria have helped in gospel work. Instead of living in their own villages all their lives there is a constant coming and going; so that, in a land where neither railways nor newspapers exist, tidings of the new doctrine are conveyed to remote districts.—*Rev. Duncan M'Laren*.

—The Pahouins, a tribe in the French Congo, fear death, thinking of it constantly; it is their great quarrel with God. They say: We wish to love God, but we have one thing against him; why does he make men die? They think of God merely as a powerful chief with whom it would be well to make a treaty of friendship.

—The feelings of the people in Cawnpore, India, concerning Christianity, have changed, writes Mr. R. Hoskins in the *Sunday-school Times*. Fifteen years ago it was difficult to collect 50 boys in a Sunday-school: to-day 3,000 children are enrolled, and there might be 10,000 more if there were funds to rent the rooms.

—The native in India surpasses the Eurasian in determination to educate his children and in willingness to make the necessary sacrifice. Eurasians have lost 30 years of valuable time in fitting themselves to meet their competitors. If in the first decade after the mutiny Eurasian parents had resolutely insisted on giving their children the best possible education, the average incomes of Eurasians would have been much better to-day.—*Indian Witness*.

—A little bird, now extinct, called the "Mamo," furnishes the feathers for the royal cloak in Hawaii; and as each bird had but two feathers of the yellow required, one beneath each wing, it took an immense number to supply enough material for a royal robe. Nine generations of men plucked countless little mamos to make the royal Mamo of Kamehameha I, and it is estimated at as great a value as that of many of the crown jewels of Europe.—*Lieutenant A. C. McMeachan*.

—The slave-raiding of the Arabs in Africa, and the rum trade of nominal Christians, are ghastly evils imported by foreign intruders, and they can be reduced or suppressed by Governments; but polygamy, domestic slavery and witchcraft are immeasurably more baneful, and will yield only to the power of true religion.—*Heli Chatelain.*

—An old man in North-west India learned by heart the first chapter of John, and every year after the harvest went from village to village repeating what he had learned and teaching the people. His knowledge of the Gospel now extends beyond the first chapter, and he has become in character like the beloved disciple. He has led 400 of his countrymen to accept Christ.

—China, incapable of military advance, and innocent of forcible annexation, is wreaking a sweet revenge for the suzerainty which she has lost, by a stealthy reconquest of industry and trade, filching, by means of her indefatigable colonists, from the kingdoms that have defied or shaken off her control, the proceeds of their natural riches and their commerce.—*Hon. George N. Curzon.*

—No matter where we glean among the faiths of man, these sheaves make obeisance to the sheaf of Christianity as it arises and stands upright. It makes little odds how glorious the light of Asia, how luminous the crescent of Islam and the other stars of the religious firmament, all bow to his star in the East, and are lost in the spiritual splendors of the Sun of Righteousness.—*The Interior.*

—The failure of an enterprise is no proof that the enterprise was wrong, no proof that it was even mistaken. Such a failure for the time may be an essential part of God's plan. The *Church Missionary Intelligencer*, speaking thus of the apparent failure of Krapf's Mission, organized in 1861, adds Krapf's own words: Our sanguine expectations may be laid in the grave like Lazarus, yet they shall have a resurrection, and our eyes shall see the glory of God.

—The Hindu belief that a departed soul passes into the body of some living creature is one reason why the houses in India are infested with vermin. They will not allow one of these creatures to be killed lest the soul of some dear friend should be in it. As a missionary was visiting a high-caste woman who mourned the recent loss of a dear child, a hideous cock-roach crawled towards her. As she brushed it away the mother cried: Oh don't, I beg you not to harm it. My little baby's soul is in that cock-roach.

—The panchayat, though not an authorized tribunal, is yet upheld by custom and the power of public opinion. It is a council of five elders, leaders of the people in a Hindu village, which investigates cases of misdemeanor and inflicts a penalty. The writer from Guntur who states these facts adds: We take the panchayat as we find it and convert it into a church council without even changing its name.

—Said a recent graduate of the mission school in Erzroom, who had served as teacher in a village school where the people were too poor to give him even his bread: I did not know for what I was being prepared while I was in school. This is hard and trying work, but the experience has given me a little idea of what a grand thing it is to assist others toward a higher and better life.—*Missionary Herald.*

—One of the pleasures of being a Christian, said a Japanese, is the freedom of Christian fellowship and the full confidence in the brethren. We Japanese are naturally suspicious, and cautious of how we speak out our real thoughts. But now when I meet a man with a Bible in his hand we are acquainted at once, and are soon talking like old friends and exchanging the most secret experiences of our hearts.

—If American society was as corrupt as Chinese society, American women would soon be "smoked" out of every desirable position they have secured, and cooped up in Zenanas; and very shame would compel their best friends to insist on it. The seclusion of women, bad enough in itself, is the less of two evils, like the preference of despotism to anarchy in civil affairs.—*Rev. J. E. Walker in The Advance.*

—China, entering the race of progress, finds that the introduction of railways and manufactures requires an immense amount of money. If the opium trade were abolished, the Government would have to look about for some other source of revenue, and would find it difficult to devise any new tax which would be patiently endured by its poverty-stricken subjects.—*Thomas Bramfit in Wesleyan Missionary Notices.*

—Every Japanese is enrolled at birth at the local temple, writes Rev. B. C. Haworth in *The Independent*. So long as he remains in the neighborhood of the family temple, it is almost impossible to get him to break the temple tie and join a Christian Church. The membership of Christian churches is made up almost entirely of people who have come from other localities. In Osaka, for instance, it is a very rare thing to find a native of Osaka in any one of the churches.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1894.

ATLANTIC.—Fairfield—Good Will, 2 11.
BALTIMORE.—Baltimore—Baltimore 1st sab sch, 5; — Boundary Avenue sab-sch Missionary Society, 2 25; Highland, 5. *Washington City*—Washington City Westminster, 20. 23 25
CALIFORNIA.—Benecia—Vallejo sab-sch, 2 50. Los Angeles—Riverside Calvary, 10. Oakland—Berkeley 1st, 8; Golden Gate, 4. Sacramento—Vacaville, 6. San Francisco—San Francisco Westminster (including sab-sch, 6 85), 24 80. San José—Watsonville, 5 15. Stockton—Grayson, 5; Stockton, 16 35. 61 80
CATAWBA.—Cape Fear—Wilmington Chestnut St., 1. 1 00
COLORADO.—Boulder—Timnath, 2. Denver—Denver Central, 73 26; Otis 2. Pueblo—Canon City (including sab-sch, 5), 33; Cucharas Mexican, 55 cts.; Huerfano Canon, 90 cts.; La Junta, 3; Pueblo 1st, 5 55. 119 27
ILLINOIS.—Bloomington—Chenue, 16 60; Gibson City, 16 37. Cairo—Golconda, 2; Nashville, 12. Chicago—Chicago 1st, 37; — 4th additional, 17; Evanston 1st, 39 54. Freeport—Freeport 1st, 25; Galena German, 6. Mattoon—Tower Hill, 5. Rock River—Coal Valley, 1 40; Kewanee, 2; Millersburg, 3 09. Schuyler—Good Hope, 50 cts.; Oquawka, 5; Quincy 1st, 7 50. Springfield—Pisgah, 1 12. 197 03
INDIANA.—Crawfordsville—Bethany, 5; Delphi, 14 08. Fort Wayne—Fort Wayne 3d, 8 31; Oaslan, 6 64. Indianapolis—Bloomington Walnut Street, 13 87. Logansport—Brookston, 3 25; Valparaiso, 6. New Albany—Madison 1st, 8 51. Vincennes—Brazil, 10; Mount Vernon, 3 70. White Water—Rushville, 6. 84 66
INDIAN TERRITORY.—Oklahoma—Guthrie, 12 57. 12 57
IOWA.—Cedar Rapids—Marion, 16 04. Corning—Brooks, 1; Nodaway, 3; Prairie Chapel, 3 25. Dubuque—Independence 1st, 20 07. Fort Dodge—Dedham, 1 97. Iowa—Keokuk Westminster, 13 73. Iowa City—Davenport 1st, 40 71; Tipton, 3. Waterloo—Toledo sab-sch, 3; Williams, 7. 110 76
KANSAS.—Emporia—Peabody, 14. Neosho—Elk City, 1 50; Girard, 5; Iola, 7. Osborne—Hoxie, 3; Russell, 5. Solomon—Beloit, 15. Topeka—Oak Hill, 5. 65 50
KENTUCKY.—Louisville—Hopkinsville 1st, 5; Louisville Central, 40 05; — College Street, 14 37. 59 42
MICHIGAN.—Detroit—Milford United Presbyterian and Congregational (sab-sch), 5. Flint—Cass City, 48 cts.; Elk, 3; Flynn, 2. Saginaw—Coleman, 1 35; West Bay City Covenant, 1. 12 83
MINNESOTA.—Duluth—Willow River, 5. Minneapolis—Minneapolis 1st, 19; — Stewart Memorial, 11 17. Red River—Hendrum, 4. 39 17
MISSOURI.—Kansas City—Drexel, 2. Osark—Waldensian, 3. Platte—Lincoln, 2. St. Louis—St. Louis 1st, 10 40; Zion German, 3. White River—Camden 2d, 50 cts.; Fordyce, 50 cts.; Westminster, 10. 31 40
MONTANA.—Butte—Missoula, 9. Great Falls—Lewis-ton, 5. 14 00
NEBRASKA.—Kearney—Clontibret, 2; Kearney 1st, 3 61; North Platte, 7 63. Nebraska City—Plattsmouth German and sab-sch, 8. Niobrara—Winnebago Indian, 1. 31 19
NEW JERSEY.—Elizabeth—Basking Ridge, 60; Clinton, 10 83; Elizabeth 1st, 73 65; Plainfield 1st, 33 75; Roselle, 6 98. Jersey City—Jersey City Claremont, 2; Paterson Redemer, 22 02. Morris and Orange—East Orange Bethel, 14 04; — Brick sab-sch, 41 30; Orange Hillside 130 95; Pleasant Valley German, 6. Newark—Newark 2d, 31 49; — 3d, 115 70; — Park, 13 82. New Brunswick—Dayton, 5 31; Trenton, 5th (including sab-sch, 3 69), 12. West Jersey—Atlantic City German (including sab-sch, 1 70), 3 10; Haddonfield, 13 47; May's Landing, 5. 640 24
NEW MEXICO.—Arizona—Sacaton Pima, 3. 3 00
NEW YORK.—Albany—Albany State Street, 47 72; Bethlehem, 2; Hamilton Union, 5; Northville, 2 10; Saratoga Springs 1st sab-sch, 4. Binghamton—Preble, 3; Smithville Flats, 2; Whitney's Point, 2. Brooklyn—Brooklyn Bethany, 3. Buffalo—Buffalo Lafayette St., 17 99; Westminster, 26 69. Cayuga—Auburn 2d, 14 12; Aurora, 20 28. Columbia—Catskill, 41 55; Hudson, 40; Hunter, 7. Geneva—Ovid, 33 11; Seneca Falls, 45 50; West Fayette, 2. Hudson—Hopewell, 8 50; Nyack, 18; West Town, 6. Lyons—Lyons, 21. Nassau—Far Rockaway, 17; Huntington 1st, 35 54. New York—New York 1st, 384 28; — Adams Memorial, 5; — Bohemian, 5; — Brick, 435 40; — Phillips, 123 51. Niagara—Holley, 68 cts. North River—Newburgh Calvary, 15 33. Otsego—Unadilla, 6 47. Rochester—Ogden, 3 47; Rochester Westminster, 15. St. Lawrence—Hope Chapel, 3; Watertown Stone Street, 18. Steuben—Arkport, 1 02; Canastota, 26. Syracuse—Marcellus, 7. Ulster—Alder Creek and Forestport, 6; Camden, 2. Westchester—Peekskill 2d, 15 39. 1,510 83
NORTH DAKOTA.—Fargo—Elm River, 4. Pembina—Gilby, 2. 6 00
OHIO.—Bellefontaine—Bellefontaine, 4 58. Cincinnati—Bond Hill, 8; Cincinnati 2d, 5; — 7th, 34 48; Williamsburgh, 2 75. Cleveland—Cleveland 1st, 59 24; — Bolton Avenue Chapel, 20; — North sab-sch, 10; Northfield, 4; North Springfield, 1. Columbus—Columbus 1st, 30. Dayton—Piqua, 30 05. Mahoning—Youngstown, 4 25. Marion—Delaware, 22. Maumee—Tontogany, 4 75. St. Clairsville—Coal Brook, 8 30. Steubenville—Amsterdam, 10; New Harrisburg, 4; Steubenville 2d, 13 08; Still Fork, 5. Zanesville—Mt. Vernon, 16 70; New Concord, 5; Norwich, 3. 371 85
OREGON.—East Oregon—Umatilla, 2. Portland—Mount Tabor, 5. Willamette—Brownsville, 3. 10 00
PENNSYLVANIA.—Allegheny—Millvale, 4 51. Blairsville—Johnstown, 19 92. Butler—Allegheny, 1; New Salem, 3; North Washington, 3; Portersville, 8; West Sunbury, 5 40. Carlisle—Chambersburg Falling Spring, 30; Robert Kennedy Memorial, 1 23. Chester—Chester 2d, 30 36; Clifton Heights, 1 08; Coatesville, 19 24; Forks of Brandywine, 18; Oxford 2d, 50 cts. Clarion—Du Bois, 19 50; Leatherwood, 5 68; New Bethlehem, 6 33. Erie—Belle Valley, 3; Sunville, 3; Waterford Park, 4; Wattsburgh, 2; Westminster, 4. Huntingdon—Shellsburg, 3; Spring Creek 7; West Kishacoquillas, 8. Kittanning—Saltsburgh, 27 30. Lehigh—Allen Township, 5; Bethlehem 1st, 6 11; Mauch Chunk, 28 31. Philadelphia—Philadelphia 3d, 23 38; — Kensington 1st, 26; — Northminster, 40; — Zion German, 3. Philadelphia North—Ashbourne, 12; Fox Chase Memorial, 9 30; Roxborough, 5. Pittsburgh—Bethany sab-sch, 3 11; Pittsburgh 1st sab-sch, 16 15; — East Liberty (including sab-sch, 23 52), 45 99; — Homewood Avenue, 6 29; — Shady Side (including sab-sch, 38), 106 50. Redstone—Rhody Hill, 5. Shenango—Hopewell, 3 50. Washington—Cross Roads, 5. Wellboro Wellboro, 8 30. Westminster—Leacock (including sab-sch, 73 cts), 17 72; Little Britain, 6; Slateville, 7 02. 627 22
SOUTH DAKOTA.—Central Dakota—Artesian, 45; Brookings, 7 25; Forestburgh, 2. Southern Dakota—Brule Co., 1st Bohemian, 1; Marion Emmanuel German, 5. 20 25
TENNESSEE.—Union—Eusebia, 2 18; Madisonville, 84 cts. 3 02
TEXAS.—North Texas—Jackboro, 2; Throckmorton, 3 50. Trinity—Dallas Exposition Park, 3; Terrell, 5. 15 50
UTAH.—Kendall—Idaho Falls, 2 35. Utah—American Fork, 2. 4 85
WASHINGTON.—Walla Walla—Kamiah 1st, 2. 2 00

WISCONSIN.—*La Crosse*—Greenwood (sab-sch, 1), 8.
Madison—Beloit German (sab-sch, 1), 3 25. *Milwaukee*
 —Ottawa, 69 cts. *Winnebago*—Florence, 13 19; Oxford,
 1 87.

Total from Churches and Sabbath-schools.....\$ 4,109 92

OTHER CONTRIBUTIONS.

'A Friend,' 5; "Cash," 500; "G. F. A.," 33 60;
 E. P. Goodrich, Ypsilanti, Mich., 8; M. B.
 Huey, Princeville, Ills., 26 cts.; Mrs. A. J.
 Newell Central City, Neb., 10; C. Penna., 4;
 C. E. Spilman, Flora, Ills., 1; Rev. W. L. Tar-
 bet and wife, 80 cts.; "W. R. J.," 175..... 742 66
 \$4,852 58

MISCELLANEOUS.

Interest on Investments, 2,561 61; Bills Re-
 ceivable, 25; Plans, 15; Premiums of Insur-
 ance, 363 87; Sales of Book of Designs No.
 5, 1 25..... 2,966 73

LEGACIES.

Estate of John G. Reading, 1,900; Estate of
 Jazel Turner, 475; Estate of Samuel Wilson,
 50; Estate of Mrs. Mary Woods, 652 14..... 3,077 14

SPECIAL DONATIONS.

IOWA.—*Des Moines*—Le Roy, 6 65. *Fort Dodge*
 Relfe 2d, 25; — Y. P. S. C. E., 10; Fonda, 10;
 Livermore Bethel sab-sch, 6 40. *Sioux City*—
 Sioux City 1st Y. P. S. C. E., 29 30; — Jr. Y.
 P. S. C. E., 3 50. *Waterloo*—Toledo sab-sch, 1.
 KANSAS.—*Larned*—Hutchinson Infant Class, 10.
 NEW YORK.—*New York*—New York West End,
 12 60. *Rochester*—Rochester Brick, 150.

RECEIPTS FOR EDUCATION, JANUARY, 1894.

ATLANTIC.—*South Florida*—Kissimmee, 5 30. 5 30
 BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5; —
 Boundary Avenue sab-sch Missionary Society, 3 28; Elli-
 cott City, 9 23. *New Castle*—Milford, 26 66; Red Clay
 Creek, 7. *Washington City*—Washington City 1st, 8 63;
 — Covenant, 10; — Westminster, 25. 94 68
 CALIFORNIA.—*Benicia*—Vallejo sab-sch, 8. *Los Angeles*
 —Riverside Calvary, 10. *San José*—San José 2d, 10;
 Watsonville, 3 38. *Stockton*—Woodbridge Bethel, 7. 83 38

CATAWBA.—*Cape Fear*—Wilmington Chestnut St., 1. 1 00

COLORADO.—*Boulder*—Timnath, 2. *Pueblo*—Cañon City
 (sab-sch, 8), 20; Uchucas Mexican, 29 cts.; La Luz, 2;
 Pueblo 1st, 3 47. 28 76

ILLINOIS.—*Bloomington*—Bloomington 2d, 75; Chenoa,
 5 29; Gibson City, 15 32; Piper City, 11. *Cairo*—Flora, 5;
 Golconda, 2; Nashville, 2. *Chicago*—Chicago 1st, 24 66;
 — 4th add'l, 7; Evanston 1st, 32 95; Hinsdale, 5 30; New
 Hope, 12 60; Wheeling Zion, 4 75. *Freeport*—Freeport
 1st, 25; Galena German, 5. *Peoria*—Onida, 3; Prince-
 villa, 24 cts. *Schuyler*—Augusta, 20; Oquawka, 2; Salem,
 German, 2; Warsaw, 1 28. *Springfield*—Bates, 5 51; New
 Berlin, 2 96; Pisgah, 65 cts. 269 24
 INDIANA.—*Crawfordsville*—Crawfordsville 1st, 12 90; —
 Centre, 48 87; Delphi, 8 80; Hazelrigg, 2; Montezuma, 4.
Fort Wayne—Fort Wayne 2d, 4 03. *Indianapolis*—
 Bloomington Walnut Street, 5 62. *Logansport*—Brook-
 ston, 6; South Bend 1st, 23. *Muncie*—Hartford City, 5.
New Albany—Bedford, 7 08; Madison 1st, 7. *Vincennes*
 —Brazil, 10; Mount Vernon, 3 75. *White Water*—College
 Corner, 3. 147 01

INDIAN TERRITORY.—*Oklahoma*—Beaver, 1. 1 00
 IOWA.—*Corning*—Brooks, 1; Clarinda, 15; Nodaway, 1;
 Prairie Chapel, 3. *Council Bluffs*—Griswold, 7 75. *Des*
Moines—Indianola, 4 17. *Dubuque*—Dubuque 1st, 14.
Iowa—Keokuk Westminster, 8 57; Lebanon, 1. *Iowa City*
 Unity, 6. 60 49

KANSAS.—*Emporia*—Big Creek, 1; Burlington, 5; Em-
 poria 1st, 38 56; Mount Vernon, 5; Oxford, 5; Peabody,
 17; Wichita Oak Street, 2. *Highland*—Axtel, 4 25;
 Baileyville, 4; Holton, 13 46; Horton 1st, 0. *Neosho*—
 Iola, 6; Ottawa, 9 78. *Osborne*—Hays City, 4 23. *Solo-*
mon—Beloit, 10. *Topeka*—Oak Hill, 2. 135 26

KENTUCKY.—*Louisville*—Louisville 4th, 4; — Central,
 38 30. 42 30

MICHIGAN.—*Flint*—Cass City, 68 cts.; Fenton, 6. *Mon-*
roe—Raisin, 2. 8 68

MINNESOTA.—*Duluth*—McNair Memorial, 2. *Mankato*

OHIO.—*Mahoning*—Youngstown sab-sch, 25.
 Miss Jane Elliott, Prairie City, Ia., 10; Mrs.
 Laura Mann, Marion, N. Y., 1..... 310 54
 \$11,206 99

Church collections and other contributions,
 April, 1893—January, 1894.....\$24,589 14
 Church collections and other contributions,
 April, 1892—January, 1893..... 37,960 80

LOAN FUND.

Installment on Loan.....195 00
 Interest.....537 50 642 50

MANSE FUND.

COLORADO.—*Pueblo*—Canon City 1st, 5.
 NEW YORK.—*North River*—Newburgh Calva-
 ry, 3..... 6 00

MISCELLANEOUS.

Installments on Loans.....1,320 17
 Interest.....29 20
 Premiums.....34 50 1,383 87
 \$1,391 87

If acknowledgement of any remittance is not found in
 these reports, or if they are inaccurate in any item,
 prompt advice should be sent to the Secretary of the
 Board giving the number of the receipt held, or, in the
 absence of a receipt, the date, amount and form of re-
 mittance.
 ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

Pipestone, 7; Redwood Falls add'l, 4. *Minneapolis*—
 Minneapolis 1st, 15 08. 25 08

MISSOURI.—*Kansas City*—Sharon, 4 22. *Platte*—Came-
 ron, 12; Chillicothe, 3; Mound City sab-sch, 2 40. *St.*
Louis—Emmanuel, 10; St. Louis 1st (sab-sch, 12 80),
 60 24; — Memorial Tabernacle, 3; Zoar, 10. *White River*
 —Westminster, 8. 113 01

NEBRASKA.—*Hastings*—Hastings German, 2. *Kearney*
 —Kearney 1st, 1; Shelton, 6. *Nebraska City*—Hickman
 German, 11 50. *Niobrara*—Winnebago Indian, 8. 29 50

NEW JERSEY.—*Elizabeth*—Clinton, 7 60; Perth Amboy,
 16 30; Rahway 1st German, 2; Roselle, 4 28. *Jersey City*
 —Jersey City Claremont, 2. *Monmouth*—Burlington, 16;
 Freehold, 20 15. *Morris and Orange*—East Orange
 Bethel, 14 05; Rockaway, 13 03. *Newark*—Newark 2d,
 18 70; — Park, 5 37; — Roseville, 112 41. *New Brunswick*—
 Dayton, 3 25; Trenton 6th (sab-sch, 7 13), 17 11. *Newton*—
 Newton, 60; Phillipsburgh Westminster, 6; Stanhope, 4.
West Jersey—Cape Island, 9 04; May's Landing, 5. 231 37

NEW YORK.—*Albany*—Albany 2d, 7 91; — State Street,
 29 83; Bethlehem, 2; Broadbalm, 1 05; Hamilton Union,
 3; Mayfield Central, 4 50; Northampton, 9 29; Saratoga
 Springs 1st sab-sch, 2 50; Tribe's Hill, 4. *Binghamton*—
 McGrawville, 5 37; Preble, 2; Smithville Flats, 2; Whit-
 ney's Point, 2. *Boston*—Newburyport 2d Ladies' Miss.
 Soc'y, 5. *Brooklyn*—Brooklyn Bethany, 8; — Duryea
 additional, 4. *Buffalo*—Buffalo Lafayette Street, 17 99;
 — Westminster, 18 80. *Cayuga*—Auburn 1st sab-sch, 50;
 Genoa 2d, 2; Medina, 4. *Champlain*—Malone, 20 83.

Columbia—Catekill, 16 55; Hudson, 20. *Geneva*—Canan-
 daigua, 9 38; Geneva 1st, 23. *Hudson*—Haverstraw Cen-
 tral, 31; Middletown 2d, 23 08; Ridgebury, 50 cts.; West
 Town, 3. *Long Island*—Bridgehampton, 24 24; Sag
 Harbor, 3 25. *Lynn*—Junius, 2. *Nassau*—Islip, 12.

New York—New York 5th Avenue additional, 5; — Har-
 lem, 37 27. *Niagara*—Albion, 10; Holley, 2 19. *North*
River—Highland Falls 3 12; Pine Plains, 10. *Otego*—
 Cooperstown, 22 83; Richfield Springs, 6 63; Unadilla,
 4 04. *Rochester*—Lima, 9; Ogden, 3 17; Parma Centre,
 3; Rochester Brick, 50. *St. Lawrence*—Watertown Stone
 Street, 10. *Steuben*—Arkport, 64 cts. *Syracuse*—Bald-
 winville, 8 86; Marcellus, 8. *Troy*—Caldwell, 5; Troy 2d
 (sab-sch, 6 18), 43 15; — Memorial, 9 31. *Utica*—Cam-
 den, 2; Vernon Centre, 1 42. *Westchester*—Peekskill 2d,
 9 20. 611 39

NORTH DAKOTA.—*Fargo*—Galesburg, 3. 3 00

OHIO.—*Athens*—Deerfield, 4; McConnellsville, 2. *Belle-*
fontaine—Bellefontaine, 2 68; Urban sab sch, 3 45. *Cin-*
cinnati—Cincinnati Walnut Hills, 68. *Cleveland*—Cleve-

land 1st, 33 65; — North sab-sch, 10; Northfield, 5; North Springfield, 1. *Columbus*—Columbus 1st, 50; Scioto, 4. *Dayton*—Clifton, 12 83; Springfield 1st, 52. *Huron*—Sandusky, 50 cts. *Lima*—Findlay 1st, 25; Mount Jefferson, 5. *Mahoning*—Youngstown, 42 23. *Marion*—Delaware, 21; Iberia, 3; Kingston, 2 55. *Portsmouth*—Eckmansville, 6 05. *St. Clairsville*—Coal Brook, 4 30; New Athens, 7; Nottingham, 11 50; Wheeling Valley, 3 17. *Steubenville*—Amsterdam, 30; Hopedale, 4; Island Creek, 5 20; New Philadelphia, 10; Steubenville 2d, 13 56; Still Fork, 5. *Zanesville*—Brownsville, 8 24; Granville sab sch, 4 85; Mt. Vernon, 10 45; New Concord, 2; Norwich, 2. 464 88

OREGON.—*East Oregon*—Umatilla, 3. *Portland*—Portland St. John's, 1 10. *Willamette*—Salem, 13. 17 10

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue sab-sch, 7 25; Glasgow, 1 25; Millvale, 4 63; Sharpsburgh, 2. *Blairsville*—Parnassus, 15 81. *Butler*—Portersville, 6. *Carlisle*—Chambersburgh Falling Spring, 30. *Chester*—Christiana, 3 25; Clifton Heights, 2 40; Forks of Brandywine, 14. *Clarion*—Beech Woods, 37 43; Greenville, 10 17; Penfield, 5; Scotch Hill, 1; Tylersburgh, 1. *Erie*—Cambridge, 8; North East, 8 60; Sunville, 3. *Huntingdon*—West Kishacoquillas, 6. *Kittanning*—Saltsburgh, 10 63. *Lackawanna*—Camptown, 3. *Lehigh*—Bethlehem 1st, 6 11; Easton 1st, 22; Mauch Chunk, 11 42. *Northumberland*—Bald Eagle and Nittany, 3 67. *Philadelphia*—Philadelphia 1st, 50; — Bethesda, 32 20; — Gaston, 16 70. *Philadelphia North*—Chestnut Hill, 65; Fox Chase Memorial, 6 20; Manayunk, 25; Overbrook, 41 56. *Pittsburgh*—Bethel, 20; Mount Olive, 4; Pittsburgh 1st sab-sch, 23 56; — East Liberty (sab-sch, 23 52), 45 99; — Homewood Avenue, 4 70; — Knoxville, 5; — Shady Side (sab-sch, 47 50), 135 62; Riverdale, 10. *Washington*—Cross Roads, 6; Hookstown, 3 67; West Liberty, 5; Wheeling 2d, 5. *Wellsboro*—Elkland and Osceola, 1; Knoxville, 2; Wellsboro, 5 19. *Westminster*—Mount Joy (sab-sch, 1), 28 53. 758 84

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1894.

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5; — Boundary Avenue sab-sch Miss. Soc'y, 3 90; — Broadway, 7; — Brown Memorial (sab-sch, 12 23), 144 88; — Bethel, 6; — Piney Creek, 6 43. *Washington City*—Washington City 1st, 7 13; — 6th, 21; — Westminster, 10. 211 34

CALIFORNIA.—*San Francisco*—Lebanon, 2 50. 3 80

COLORADO.—*Boulder*—Timnath, 2; *Pueblo*—Pueblo 1st, 4 17. 6 17

ILLINOIS.—*Bloomington*—Bloomington 2d, 125; — Chenoa, 7 10; Gibson City 1st, 14 37; Minonk, 5. *Cairo*—Golconda, 2; Murphysboro, 5; Naashville, 2 80. *Chicago*—Chicago 1st, 37; — 4th, 16; — Jefferson Park, 35 96; Evanston 1st, 32 95. *Freeport*—Freeport 1st, 75. *Ottawa*—Grand Ridge 1st, 7 30; Oswego, 4 82. *Peoria*—Princeville, 17 19; Prospect, 23; Yates City 1st, 5. *Rock River*—Kewanee, 2. *Schuyler*—Oquawka, 1; Warsaw, 1 96. *Springfield*—Pisgah, 1 14. 422 53

INDIANA.—*Crawfordsville*—Delphi, 10 76. *Fort Wayne*—Ossian, 4 98; Salem Centre, 1. *Indianapolis*—Hopewell, 12 29. *Logansport*—Bethlehem, 3; Concord, 2 70; Lucerne, 3 40. *Vincennes*—Brazil, 10; Mt. Vernon 1st, 3 40; Petersburg, 4 20. 54 73

INDIAN TERRITORY.—*Choctaw*—Wheelock, 1. 1 00

IOWA.—*Des Moines*—Chariton, 3 50; Indianola 1st, 4 20. 7 70

KANSAS.—*Emporia*—El Paso, 3. *Neosho*—Iola, 5. *Solomon*—Beloit, 10. 18 00

KENTUCKY.—*Louisville*—Hopkinsville 1st, 2. 2 00

MICHIGAN.—*Petoskey*—Petoskey, 13 58. *Saginaw*—West Bay City Covenant, 1. 14 58

MISSOURI.—*Ozark*—Mt. Vernon, 1. *St. Louis*—St. Louis 1st, 23 75. *White River*—Westminster, 6. 30 75

NEBRASKA.—*Hastings*—Hastings German, 1. *Nebraska City*—Blue Springs, 5. 6 00

NEW JERSEY.—*Elizabeth*—Roselle, 5 23. *Jersey City*—Jersey City Claremont, 2; Passaic 1st sab-sch, 4 77; Paterson Redeemer, 63 89. *Monmouth*—Forked River, 1. *Newark*—Newark 2d, 10 07; Park, 5 10. *New Brunswick*—Alexandria 1st, 7; Dayton, 3 91; Holland, 6 65; Milford, 17 36. *Newton*—Blairtown (sab-sch, 9 51), 54 55; Oxford 1st, 6 10; Stanhope, 3. 189 63

NEW MEXICO.—*Sante Fe*—Las Vegas 1st, 5 54. 5 54

NEW YORK.—*Albany*—Albany State St., 35 79; Hamilton Union, 3; Menands Bethany, 19 55; New Bethlehem, 2; Saratoga Springs 1st sab-sch, 3. *Binghamton*—Whitney's Point, 3. *Boston*—Newburyport 1st, 10. *Buffalo*—Buffalo Lafayette St., 13 50; — Westminster, 13 43; Silver Creek, 4 40. *Cayuga*—Auburn 2d, 5 11; Aurora, 10 14. *Champlain*—Malone 1st, 20 83. *Columbia*—Catskill, 16 56; Hudson, 20. *Geneva*—Ovid, 11 63. *Hudson*—Monroe, 15 90; West Town, 3. *Long Island*—Sag Harbor, 3 25. *Lions*—Lyons, 25. *Nassau*—Glen Cove, 2; Whitestone, 4. *New York*—New York Adams Memorial,

SOUTH DAKOTA.—*Black Hills*—Whitewood, 2. *Central Dakota*—Flandreau 2d, 3 65. 5 65

TENNESSEE.—*Union*—Eusebia, 2; Hebron, 5; Madisonville, 52 cts. 7 52

TEXAS.—*North Texas*—St. Jo, 9 30. *Trinity*—Albany, 6 95. *Dallas Exposition Park*, 2. 18 25

UTAH.—*Utah*—Hyrum Emmanuel, 2; Nephi Huntington, 3. 5 30

WASHINGTON.—*Puget Sound*—Seattle 1st, 23. 23 00

WISCONSIN.—*La Crosse*—Greenwood (sab sch, 1), 4. *Madison*—Reedsburgh, 2. *Milwaukee*—Ottawa, 43 cts. *Winnebago*—Oxford, 1 17. 7 60

Receipts from Churches in January.....\$ 3,030 63
Receipts from Sabbath-schools..... 220 37

LEGACY.

Estate of Mrs. Mary Woods dec'd (Net.), 652 14. 652 14

REFUNDED.

Rev. W. H. Hannum, 53..... 53 00

MISCELLANEOUS.

Jane B. Worth, Tallula, Ill, 1; Merrill, Wis., 5; Cash, 500; Mrs. A. J. Newell, 10; Rev. W. L. Tarbet and wife, 60 cts.; C. Penna., 2; E. P. Goodrich, Mich., 5..... 523 60

INCOME ACCOUNT.

From Estate of Chas. Wright, dec'd, 19; 75; 360; 18 52; 129 10..... 601 63

Total receipts in January..... 5,051 35
Total receipts from April 20, 1893..... 93,203 45

JACOB WILSON, Treasurer,
1334 Chestnut Street, Philadelphia.

5; Harlem, 33 76; West End, 50 81; West Farms, 2. *Niagara*—Albion, 10; Holley, 3 62. *Otsego*—Unadilla, 4 85. *Rochester*—Ogden Centre, 2 61. *Steuben*—Arkport, 77 cts. *Troy*—Glen Falls, 43 09. 396 19

OHIO.—*Cincinnati*—Cincinnati 3d, 6. *Cleveland*—Cleveland 1st, 39 18; — Bolton Avenue Chapel, 10; — North sab-sch, 10; North Springfield, 1. *Columbus*—London, 5 43. *Dayton*—Dayton Memorial, 10. *Lima*—Blanchard, 10; McComb, 10. *Mahoning*—Youngstown 1st, 32 62. *Marion*—Mt. Gilead, 6. *St. Clairsville*—Pleasant Valley, 1 13. *Steubenville*—Amsterdam, 10; Still Fork, 5. *Zanesville*—Bladensburg, 2; Martinsburgh, 2 55; Mt. Pleasant, 2 58. 163 49

PENNSYLVANIA.—*Blairsville*—Johnstown, 10 61; Parnassus, 16 30. *Butler*—Allegheny, 2; Prospect, 2. *Chester*—Bethany, 2; Chester 3d, 30 84; Forks of Brandywine, 10; Honey Brook, 5. *Clarion*—Leatherwood, 4 24; New Bethlehem, 7 40; Shiloh, 1. *Erie*—Waterford Park, 2; Westminster, 6. *Kittanning*—Middle Creek, 3; Saltsburgh, 23 24. *Lackawanna*—Rushville, 4; Stevensville, 4; Tunkhannock, 12 10. *Lehigh*—Bangor, 3 15; Bethlehem 1st, 6 11; Mauch Chunk 1st, 18 88. *Philadelphia*—Philadelphia Calvary, 125 80. *Philadelphia North*—Fox Chase Mem'l, 6 30; Germantown Market Square, 36 30. *Pittsburgh*—Duquesne, 6; Edgewood, 14 11; Pittsburgh 1st sab-sch, 15 31; East Liberty (sab-sch, 23 52), 45 99; Shady Side (sab-sch, 19), 54 25; Raccoon (sab-sch, 4 47), 35 47. *Shenango*—Little Beaver, 1 67. *Washington*—Cross Roads, 4; Mill Creek, 3; Mount Prospect, 11 50. *Wellsboro*—Elkland and Osceola, 1; Wellsboro, 6 23. *Westminster*—Slateville, 5 74. 535 92

SOUTH DAKOTA.—*Black Hills*—Whitewood, 2. 2 00

TENNESSEE.—*Union*—Madisonville, 63 cts.; New Salem, 1; Spring Place, 3. 4 63

TEXAS.—*North Texas*—Gainesville 1st, 10. 10 00

WISCONSIN.—*Madison*—Reedsburgh, 2. *Milwaukee*—Ottawa, 52 cts. *Winnebago*—Oxford, 1 40. 3 93

Total received from Churches and Sabbath-schools.....\$ 2,068 63

PERSONAL.

W. R. J., 118 75; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts.; Rev. H. T. Scholl, Big Flats, N. Y., 5; E. P. Goodrich Ypallanti, Mich., 6; C. Penna., 3; Cash, 500; A. G. Pettibone, Chicago, 50..... 688 55

Total receipts for January, 1894.....\$ 2,773 17
Previously reported..... 22,689 75

Total receipts from April 1st, 1893 to February 1st, 1894.....\$25,461 92

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1894.

ATLANTIC.—*Atlantic*—Beaufort, 698. *Fairfield*—Shiloh 1st sab-sch,* 23 cts. *South Florida*—Upsala Swedish sab-sch,* 8 85. 16 06

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab-sch Miss. Soc'y, 5 94; — Broadway sab-sch,* 12 54; — Brown Memorial, 235 48, sab-sch, 50; — Central, 52 63; — Fulton Avenue, 16; — Park, 15 65; Emmittsburgh sab-sch, 40 56; Fallston, 2; Franklinville, 5; Frederick City, 12 25. *New Castle*—Buckingham, 6; Dover, 106; Elkton sab-sch,* 31 34; Lower Brandywine, 26 79; Newark, 28; New Castle, 97 68, sab-sch, 6; West Nottingham sab-sch, 15 30; Wilmington Rodney Street, 49 04. *Washington City*—Falls Church, 12 32; Georgetown West Street sab-sch Jun. Miss. Soc'y, 50; Lewinsville sab-sch, 8; Vienna sab-sch,* 10 35; Washington City 1st, 40 82; — 4th, 50 30; — Assembly Y. P. S. C. E., 10 80; — Assembly Ch., 88; — Covenant, 50; — Eastern Y. P. S. C. E., 5; — Metropolitan, 50; — Westminster, 100. 1,289 79

CALIFORNIA.—*Benicia*—Two Rocks sab-sch, 11; Valjejo, 30, sab-sch, 5. *Los Angeles*—Alhambra, 9, sab-sch, 3; Anaheim Y. P. S. C. E., 7 96; Cucamongo sab-sch, 3; Los Angeles Boyle Heights, 4, sab-sch, 6; Pomona Y. P. S. C. E., 25; Rivera, 4 30; Riverside Calvary, 5; San Diego, 40 35; Santa Paula sab-sch,* 4 50. *Oakland*—Alameda Y. P. S. C. E., 10; Berkeley 1st, 38 25; Danville Y. P. S. C. E., 3 52; Elmhurst, 5; Livermore, 10; Oakland 1st, 50. *San José*—Cambria Y. P. S. C. E., 7; Templeton, 5, Y. P. S. C. E., 3. *Stockton*—Bethel, 12. 301 88

* *CATAWBA*.—*Cape Fear*—Wilmington Chestnut Street, 1. *Catawba*—Lloyd sab-sch,* 2. *Southern Virginia*—Christ sab-sch,* 9 75. *Yadkin*—Mocksville 2d, 1; Mt. Airy 2d sab-sch,* 75 cts.; Salisbury sab-sch,* 2 50. 17 00

COLORADO.—*Boulder*—Brush sab-sch,* 5; Fort Morgan, 10, Y. P. S. C. E., 7; Timnath, 2. *Denver*—Central City, 6; Denver Central, 17 26; — Westminster sab-sch,* 5 71; Idaho Springs sab-sch,* 3 50; Littleton Y. P. S. C. E., 1 25. *Gunnison*—Glenwood Springs, 1 50; Grand Junction, 8 10, sab-sch,* 6 90. *Pueblo*—Alamosa, 10 60, sab-sch, 2 92; Canon City, 32, sab-sch, 4; El Moro, 3 90; Engle, 5 80; Huerfano Cañon 74 cts.; La Luz, 4; Las Animas, 5; Monte Vista Union Y. P. S. C. E., 2 50; Pueblo 1st, 22 92; Rocky Ford sab-sch, 2 50; Silver Cliff sab-sch,* 7. 383 10

ILLINOIS.—*Alton*—East St. Louis, 13 50; Jerseyville Y. P. S. C. E., 8; Moro, 6. *Bloomington*—Bloomington 1st, 25; Chenoa, 35 52; Clinton sab-sch,* 20; Cooksville, 10 38; Danville Junction sab-sch,* 17 14; El Paso, 25 02; Fairbury, 5; Gibson City, 75 01; Normal, 11; Paxton, 9; Philo sab-sch, 10; Piper City, 6; Pontiac Y. P. S. C. E., 15; Rossville sab-sch,* 7 50; Waynesville, 13; Wenona Y. P. S. C. E., 6. *Cairo*—Carmi, 40, Y. P. S. C. E., 4; Du Quoin Y. P. S. C. E., 6 60; Flora, 10; Nashville, 10. *Chicago*—Bradwood Y. P. S. C. E., 15; Chicago 1st, 91 57; — 4th, 138; — 41st Street, 131 70; — Avondale Junior Missionaries, 3 44; — R. R. Chapel sab-sch,* 50; — Scotch sab-sch,* 13; Elwood, 4; Evanston 1st, 169 75; Harvey, 3 60; La Grange, 14 50; Lake Forest, 90; River Forest, 31 84; Wilmington, 11 50, sab-sch, 13. *Freeport*—Freeport 1st, 81 73; Galena German, 16, sab-sch, 13 16; Willow Creek, 96 97; Winnebago, 48; Woodstock, 16 31. *Mattoon*—Ashmore, 10; Toledo sab-sch, 2; West Okaw Y. P. S. C. E., 10. *Ottawa*—Aurora, 30 82; Au Sable Grove, 23 45, sab-sch,* 11; Sandwich Y. P. S. C. E., 8. *Peoria*—Peoria 2d, 123 71; Yates City, 5. *Rock River*—Buffalo Prairie, 5; Dixon Y. P. S. C. E., 13; Franklin Groves sab-sch Infant Class, 3; Millersburg, 13 16, sab-sch, 14 20; Morrison sab-sch, 4 61, Y. P. S. C. E., 11 89; Junior Y. P. S. C. E., 1 93; Newton sab-sch, 2 75,* 5 90; Norwood, 133 35; Peniel, 7; Princeton sab-sch,* 12 36, Y. P. S. C. E., 7 50; Rock Island Central, 27 61, sab-sch,* 24 12; Sterling, 190 18. *Schuyler*—Camp Creek, 15, sab-sch, 11, Y. P. S. C. E., 76; Chili, 4 65; Fountain Green, 1; Good Hope, 1; Rushville Y. P. S. C. E., 50; Salem German, 14. *Springfield*—Greenview, 13 60; Irish Grove, 5; Petersburg sab-sch, 39 50; Pisgah, 3 95; Springfield 1st Y. M. M. Society, 25; Sweet Water, 2. 2,409 08

INDIANA.—*Crawfordsville*—Colfax, 2; Darlington, 6; Dayton Y. P. S. C. E., 15 15; Delphi, 58 23; Eugene Cayuga, 7; Frankfort sab-sch, 50; Rockfield, 4; Waveland, 11 70. *Fort Wayne*—Bluffton, 11; Decatur sab-sch,* 3 39; Elkhart, 12; Fort Wayne 1st sab-sch,* 44; — West Side sab-sch,* 4 65; — 3d sab-sch,* 10; Huntington sab-sch,* 17; Kingsland,* 2 25; La Grange,* 8, sab-sch,* 4; Ossian, 11 60,* 3 25. *Indianapolis*—Bainbridge, 4; Carpentersville, 8; Indianapolis 12th, 18. *Logansport*—Brookston, 5 25; Centre, 3 15; La Porte sab-sch,* 15 10; Logansport 1st Y. P. S. C. E., 20; South Bend 1st, 121; Union, 3 90. *Muncie*—Union City, 7; Winchester Y. P. S. C. E., 10 45. *New Albany*—Corydon, 7 05; Hanover, 56; New Philadelphia, 2; — Beech Grove sab-sch,* 11 cts.; Pleasant Township, 3 50; Rehoboth, 3; Seymour, 42 60. *Vincennes*—

Brazil, 20; Mount Moriah, 1; Olive Hill, 2; Petersburg Y. P. S. C. E., 3 81; Vincennes sab-sch, 3 22. *White Water*—Richmond, 201; Shelbyville German, 7. 881 16

INDIAN TERRITORY.—*Cherokee Nation*—Elm Springs, 20; Park Hill, 15; Tahlequah sab-sch,* 2. *Choctaw*—Bethel Mission, 2 50; Oak Hill, 21; Pine Ridge, 2; San Bois, 275; Wheelock Freedmen sab-sch, 1 35; Presbytery 75th Anniversary, 7. *Oklahoma*—Still Water sab-sch,* 2 50. 76 10

IOWA.—*Cedar Rapids*—Blairstown sab-sch,* 13 57; Cedar Rapids 2d, 100; — 3d sab-sch, 13 19; Clinton sab-sch, 11 10; Wyoming 1st, Mr. Robert Inglis, 5. *Corning*—Afton 8; Anderson, 2; Brooks, 2; Lenox, 11 39,* 15, sab-sch,* 6 36, Y. P. S. C. E., 5; Nodaway, 3; Shenandoah sab-sch, 5 22; Sidney, 15; Villisca, 17 75, Y. P. S. C. E., 16. *Council Bluffs*—Woodbine, 11 26. *Des Moines*—Derby, 2; Humeston, 6 50; Osceola, 7 40; Russell, 9 9; — Winterset sab-sch, 2 70. *Dubuque*—Pine Creek, 6 10; Sherrill's Mound German, 10 50; Zion, 5. *Fort Dodge*—Fonda, 9, sab-sch, 1; Grand Junction, 8 04; Ramsey German, 5 30, sab-sch,* 5. *Iowa*—Bonaparte, 9; Burlington 1st sab-sch, 84; — Hope, 13 14; Fairfield sab-sch,* 40; Keokuk Westminster, 71 18; Libertyville, 4; Martinsburg, 50; Mediapolis sab-sch,* 2 04, Y. P. S. C. E., 20 45; Spring Creek, 2; West Point, 6. *Iowa City*—Bethel,* 3 58; Brooklyn, 12 47; Marengo, 5 25; Muscatine Y. P. S. C. E., 5; Summit, 7 60; Infant Class, 1 40. *Sioux City*—Sac City sab-sch,* 6. *Waterloo*—Grundy Centre, 24 50, sab-sch, 3 50; Janesville, 5; Tledo, 11 50, sab-sch, 3 50. 733 36

KANSAS.—*Emporia*—Arkansas City, 20; Belle Plaine, 4 10; Burlingame, 12; Conway Springs, 6; El Paso, 4 10; Salem Welsh, 5; Wichita West Side, 4 08. *Larned*—Great Bend, 4 60, sab-sch, 3 48. *Neosho*—Erie, 5 56; Geneva, 2; Parsons, 43 75 sab-sch, 3 86; Walnut sab-sch,* 1. *Osborne*—Downs,* 2; Norton, 2 15; Osborne sab-sch,* 2 75. *Solomon*—Bennington, 3, L. M. S., 8 50; Clyde, 80; Concordia, 54 80; Manchester, 4 10; Minneapolis sab-sch, 6 82. *Topeka*—Auburn sab-sch, 20; Clay Centre sab-sch, 1. *Birthday Box*,* 9 14; Gardner sab-sch Infant Class, 1; Kansas City Central Y. P. S. C. E., 3 65; Manhattan, 19; Oak Hill, 5; Olathe sab-sch, 3 40; Perry, 10. 305 84

KENTUCKY.—*Ebenezer*—Lexington 3d, 548 67; Paris 1st, 16; Sharpshooter, 5 30. *Louisville*—Hopkinsville 1st Y. P. S. C. E., 15; Louisville Central Y. P. S. C. E., 12 50; — College Street, 96 92; — Warren Memorial, 133 74; Princeton 1st, 13 76. *Transylvania*—Richland Y. P. S. C. E., 2. 843 89

MICHIGAN.—*Detroit*—Detroit 2d Avenue sab-sch, 30; Ypsilanti, 5. *Flint*—Bad Axe sab-sch,* 34 63; — Cass City, 5 58. *Grand Rapids*—Grand Rapids 1st, 43 26. *Kalamazoo*—Benton Harbor, 9 58; Edwardsburgh Y. P. S. C. E., 6 37; Richland, 22 54. *Lake Superior*—Iron Mountain, 9 62, sab-sch, 3 80; Manistiquie Redeemer sab-sch,* 9; Menominee, 41 25; Stambaugh Christ sab-sch,* 3 75; Lansing—Battle Creek K. D. Soc., 15; Brooklyn, 9 75; Homer sab-sch, 3. *Monroe*—Blissfield, 1. *Petoskey*—Harbor Springs Jun. Y. P. S. C. E., 25; Mackinaw City, 3. *Saginaw*—Bay City 1st, 35 84; West Bay City Covenant, 1. 317 97

MINNESOTA.—*Duluth*—Duluth 1st, 33 20; — 2d, 5 74, sab-sch, 60 cts.; — Bethany sab-sch, 3 76; — Hazlewood Park sab-sch,* 1 50. *Mankato*—Beaver Creek,* 3 50, sab-sch,* 3 50; Fulda,* 2 67; Lake Crystal sab-sch,* 4 58; Redwood Falls, 13; Windom, 20; Worthington Westminster, 20, sab-sch,* 4 26. *Minneapolis*—Minneapolis 1st, 71 51; — Franklin Avenue,* 4 28, sab-sch,* 4 29; — Westminster support of Mr. Irwin, 100; Oak Grove, 7 50. *Red River*—Angus sab-sch,* 1 86. *St. Paul*—Dundas sab-sch, 2; Stillwater, 8 38; St. Paul Goodrich Avenue Y. P. S. C. E., 10; — House of Hope sab-sch African Bible Reader, 15, sab-sch Kanazawa School, 15; White Bear sab-sch,* 2 14; — Y. P. S. C. E.,* 1 93. *Winona*—Chatfield, 34 77; Chester Y. P. S. C. E., 4; Fremont, 4 16; La Crescent sab-sch,* 1 65; Rushford, 9 30. 314 08

MISSOURI.—*Kansas City*—Holden, 12 35, Y. P. S. C. E., 9 26; Kansas City Hill Memorial, 2; Sedalia Central, 84, sab-sch, 19 05. *Osark*—Boliver sab-sch,* 4 34; Joplin, 31 82, sab-sch, 15 70; Neosho, 18, sab-sch, 4; Springfield 2d, 5; — Calvary, 8; Webb City,* 8 80, sab-sch,* 8 80. *Palmyra*—Hannibal Day Spring Missionary Band, 28 76; Milan, 2 50, sab-sch, 2 50. *Platte*—Albany, 8; Hope Chapel,* 7 65; King City, 10 50; Lincoln, 2 40; Mound City sab-sch, 7 50; Stanberry, 6. *St. Louis*—Bethel, 5, sab-sch,* 11, Union sab-sch,* 3 50; Elk Prairie, 5; Emmanuel sab-sch, 10; Nazareth German, 3; sab-sch, 7, L. M. S., 18; St. Louis 1st, 91 83, sab-sch, 12 30; — North Y. P. S. C. E., 32; Webster Grove, 114, sab-sch, 41; Zion German L. M. S., 8, sab-sch, 1 50; Zoar sab-sch, 10. *White River*—Westminster, 5. 687 06

MONTANA.—*Butte*—Deer Lodge, 44 05; Granite, 2 40.

Great Falls—Kallspell, 5, sab-sch, 8 60; Phillipsburg, 5 55; Helena Central sab-sch, * 9. 74 50

NEBRASKA.—*Hastings*—Aurora, R. J. Hall and wife, 5; Axtel, 7 00; Hastings 1st sab-sch Truth Hall Peking, 10; —German, 5. *Kearney*—Big Springs sab-sch, * 15 26; Broken Bow sab-sch, * 6 41; Clontibret, 3; Mrs. A. J. Newell, 10. *Nebraska City*—Blue Springs, 67 86; Goshen sab-sch, * 8; Hickman German, 20; Lincoln 1st Dr. Links Class native teacher in China, 9; Little Salt, 3; Palmyra sab-sch, * 4; Plattsmouth German, 5, sab-sch, 5; Utica, 4 40. *Niobrara*—Niobrara, 1; Winnebago Indian, 7. *Omaha*—Bellevue, 20, sab-sch, * 5 60; Tekamah Y. P. S. C. E., 10. 231 43

NEW JERSEY.—*Elizabeth*—Connecticut Farms sab-sch, 16. Dime Offering, 15; Cranford, 40 07; sab-sch, 11 90; Elizabeth Marshall Street Good Will sab-sch, * 11 75; Metuchen, 50; Plainfield 1st Y. P. S. C. E. salary of J. G. Woods, 11; Roselle, 23 78 sab-sch, * 15 16; Springfield, 18, sab-sch, * 22 82. *Jersey City*—Arlington, 113 67, sab-sch, 10, Y. P. S. C. E., 20; Englewood, 460; Jersey City 2d, 44 18; —Claremont, 5, sab-sch, * 19 38; Westminster, 11 10; Passaic 1st sab-sch, 4 75; Paterson East Side Y. P. S. C. E., 25; —Redeemer, 153 70; Rutherford, 83 93; West Hoboken, 15 33. *Monmouth*—Allentown, 50; Burlington East sab-sch salary G. Y. Taylor, 60; Columbus sab-sch, 10; sab-sch, * 8; Farmingdale, 9 15, sab-sch, * 5 87; Freehold Y. P. S. C. E., 5 36; Jacksonville, 4 50; Long Branch, 13 57, Y. P. S. C. E., 14 56; Manalapan sab-sch, * 4 29; Manasquan, 7 75; Moorestown sab-sch, 5 51; Plumstead, 8 76; Providence, 2; Tuckerton sab-sch, * 4 63. *Morris and Orange*—Madison sab-sch Miss, Socy's salary of native helper, 50; Morristown 1st Children's Miss. Socy, * 26 12; Mt. Freedom, 8 08; Myersville German sab-sch, * 2; New Providence, 4; Orange 1st, 2 100, sab-sch, 100; —Central Y. P. Association, 25; —Hillside, 108 82, Dr. Laffin's Work, 550; Parsippany, 15; South Orange 1st, 50; Succasunna sab-sch for Teheran school, 50; Wyoming, 4, Y. P. S. C. E. for temple at Nain Tsun, 10; Vailsburgh sab-sch, * 20. *Newark*—Caldwell support of Mr. Lane, 150; Lyon's Farms, 60 32; Montclair 1st "aid," 150; —Trinity, 100, salary of A. C. Good, 100; Newark 2d, 114 39; —5th Avenue sab-sch, * 14 50; —2d German, 10; —High Street 485 13, Y. P. S. C. E., 43 14; —Park, 50 32, sab-sch, Benev. Association, 46 59; —Roseville sab-sch, 50. *New Brunswick*—Amwell 1st Sunday Eggs at the Manse, 3; —2d, 13 50; Dayton, 21 48; Kirkpatrick Memorial, 26; New Brunswick 1st, 204 42; Princeton 1st, 249 30; Trenton 1st, 277 99; —3d sab-sch, * 20 07; —Prospect Street sab-sch, * 12 19; "A Friend" for Hainan, 500, Y. P. S. C. E. of New Brunswick Presbytery, 16 15. *Newton*—Asbury Y. P. S. C. E., 25; Hackensacktown sab-sch, 29; Harmony sab-sch, 10; Phillipsburg Westminster, 20. *West Jersey*—Bridgeton 2d, 47 09, sab-sch, 28 29; —2d Irving Avenue sab-sch, 6, Y. P. S. C. E., 16 25; Camden 1st Y. P. S. C. E. salary G. Smith, 25; —2d sab-sch, * 10; Cedarville Osborn Memorial, 7 61; May's Landing 8, sab-sch, 5 00; Salem sab-sch, 88 08, sab-sch, * 8 38; Vineland Y. P. S. C. E., 10. 7,597 68

NEW MEXICO.—*Arizona*—Sacaton Pima, 10. *Rio Grande*—Socorro Spanish sab-sch, * 6 05. 16 05
NEW YORK.—*Albany*—Albany 6th, 13, sab-sch Truth Hall Peking, 15; —State Street, 196 54, sab-sch, 213 57; Ballston Spa, 36 35; Broadalbin, 2 25; Jefferson, 11 72; Mariaville, 11; Mayfield Central, 9 84; Menands Bethany, 52 67; Rockwell Falls, 25; Saratoga Springs 1st sab-sch, 16 50; Stephentown, 4 50; Tribe's Hill, 8; Voorheesville sab-sch, * 2 16. *Binghamton*—Binghamton 1st Mr. and Mrs. F. Edgerton, 18; —1st Immanuel sab-sch, * 10; Conklin, 10; Nichols, 30 71; Preble, 2; Waverly, 61 01; Whitney's Point, 6. *Boston*—Boston St. Andrews, 11. *Brooklyn*—Brooklyn 1st, 1,122; —Arlington Avenue sab-sch, * 25 37; —Bethany, 8 87; —Classon Avenue Y. P. S. C. E., 8 60; —Friedenskirche, 19 29; —Lafayette Avenue, 515; —South 8d Street, 28 25; —Throop Avenue, 168. *Buffalo*—Buffalo Lafayette Street, 134 24; —Westminster, 118 13; Clarence, 5 10; Sherman, 18; Springville, * 7 54. *Cayuga*—Auburn 1st, 348 07; Aurora, 40 56; Meridian, 23; Fort Byron, 13; Scipioville sab-sch, * 1 50. *Champlain*—Malone 1st Congregation, 80 34; Port Henry, 41 33. *Chemung*—Big Flats sab-sch, * 15; Elmira 1st, 5; —Lake Street, 50; Monterey, 10; Sugar Hill, 16 35. *Columbia*—Ashland, 5 18; Catskill, 8 90, sab-sch, * 24 80; Durham 1st sab-sch, * 14 50; Hillsdale, 14; Hudson, 180; Jewett Mr. and Mrs. North, 50, sab-sch, * 1 50. *Genesee*—North Bergen sab-sch, 4 17; Warsaw 53 78. *Geneva*—Pellona sab-sch, * 13; Branchport sab-sch, * 1 85; Canandaigua, 14 39, sab-sch, 25 65; Geneva 1st, 32 81; Ovid Y. P. S. C. E., 23; Penn Yan, 67 61, sab-sch, 14 89, sab-sch, * 22 50; Romulus, 4 26. *Hudson*—Chester, 45 35; Circleville, 8, sab-sch, 7; Goshen, 198 23; Haverstraw Central, 65, sab-sch, 50; Hopewell Rev. J. S. E. Erskine, 10; Livingston Manor, 5; Middletown 2d, 69 39; Mount Hope, 7 16, sab-

sch, * 5 65; Nyack 1st sab-sch, * 25; Palisades sab-sch, 34 27; West Town, 23. *Long Island*—Bridgehampton, 28 54; Northampton Quogue, 25; Shelter Island Y. P. S. C. E., 25; Southampton sab-sch for Chinese, 30. *Lyons*—Fairville sab-sch, * 3 20; Lyons sab-sch, * 18; Newark sab-sch, 25 76; Palmyra, 9 36; Rose, 10; Victory, 9 70; Wolcott 1st, 6, sab-sch, * 9 04; Walcott 2d, 16 10. *Nassau*—Babylon sab-sch salary Rullia Ram, 24; Hempstead Christ Church, 21, Mineola sab-sch, 25, Y. P. S. C. E., 6 34; Islip sab-sch, 8; Oyster Bay, 20, Y. P. S. C. E., 15; Ravenswood, 2; Springfield Y. P. S. C. E., 7. *New York*—New York 5th Avenue, 9,460 81; —13th Street, 25; —14th Street 42 51, Y. P. S. C. E., 19; —Adams Memorial, 10; —Allen Street, 5; —Bethlehem Chapel Y. P. S. C. E. for Africa, 1 25; —Bohemian, 5; —Brick Branch sab-sch, 49 73; —Central, 346 50; —Covenant, 20; —East Harlem Y. P. S. C. E., 10; —Emmanuel Chapel, 25 33; —Harlem for Papal Lands, 28 31; —Hope Chapel Y. P. S. C. E., 2 50; —Mount Washington, 300; sab-sch, 7 89; —Phillips, 7; —Riverdale, 5; —Rutgers Riverside, 401 25; —Scotch, 534 18, sab-sch, 45. *Niagara*—Albion, 40; Lewiston, 5; Lockport 1st, 92 94; North Tonawanda North, * 17. *North River*—Amenia salary of W. E. Finley, 11; Hughsonville, 17 15; Lloyd sab-sch, 10; Marlborough, 2 25, Y. P. S. C. E., 5 75; Matteawan, 30 08, sab-sch, 5, Y. P. S. C. E., 5, Jr. Y. P. S. C. E., 2; Wappinger's Creek, 30. *Otsego*—Gilbertsville sab-sch, 27; Hobart, * 13 65; Middlefield, 4; Milford, * 5; Unadilla, 26 70. *Rochester*—Brighton sab-sch, * 16 45; Brockport, 102 46; Genesee 1st, 20; Honeyoe Falls sab-sch, 11 52, * 4 13; Lima, 31; Mount Morris, 50 39, sab-sch, 16 65, * 6 61; Y. P. S. C. E., 10; Ogden Centre, 19 33; Rochester 3d Y. P. S. C. E., 19 58; —Brick, 195 49; —Westminster sab-sch, * 20; Sparta 1st, 74 87; sab-sch, * 20 cts. *St. Lawrence*—Adams, 7 36; Hammond Chippewa Bay Y. P. S. C. E., 3; Heuvelton, 2; Oswegatchie 2d, 1, sab-sch, 8; Plessis, 1 72; Sackett's Harbor sab-sch, 3 31, Y. P. S. C. E., 7 82. *Steuben*—Arkport, 4 21; Jasper, 7 67. *Syracuse*—Camillus, 10; Canastota, 62 50; Onondaga Valley, 9 27; Syracuse Memorial, 32. *Troy*—Caldwell Y. P. S. C. E., 8; Hoosick Falls sab-sch, 12; Salem 8, * 9 65; Troy 2d Street, 847 47; —Woodside, 132 54, sab-sch, * 14 70. *Utica*—Boonville, 10 57; Holland Patent, 73; North Gage, 5; Oneida, 10; Rome, 26 60; Turin sab-sch, 2 54; Waterville, 65 70; Whitesboro sab-sch Miss Gray's Class, 5. *Westchester*—Huguenot Memorial, 306; Peekskill 1st, 34 09; Rye, 86 02; White Plains, 93 25; Yonkers 1st, 161 95; —Westminster, 41 13, sab-sch, 50, Y. M. Bible Class, 25, Y. P. S. C. E., 5; Yorktown sab-sch, * 8. 19,667 53

NORTH DAKOTA.—*Fargo*—Fargo sab-sch, * 16 97; Lisbon sab-sch, * 11 25. *Pembina*—Bathgate, 5; St. Thomas, 8; Tyner, 7. 48 22

OHIO.—*Bellefontaine*—Belle Centre, 14 50, Y. P. S. C. E., 5 67; Bellefontaine, 18 91, sab-sch, 157 17; Buck Creek, 13; Bucyrus, 23 20; Tiro sab-sch, * 3 12; Zanesfield sab-sch, * 3 50. *Chillicothe*—Bloomington, 20 50, sab-sch, 5 04; Salem for chapel at Salmas, 1; Washington, 10 79; Wilmington, 13 72. *Cincinnati*—Cincinnati North sab-sch, 30; College Hill, 76 11; Delhi, 14 58; Glendale sab-sch, 25; Norwood, 20; Wyoming sab-sch, 50; Interest on Baxter Bequest, 365. *Cleveland*—Ashtabula, 23 06; Cleveland 1st, 220 49, * 50, student Volunteer Society salary of Mr. Jackson, 187 50; —2d 40; —Bolton Avenue Chapel, 13; —Woodland Avenue King's Daughters and Sons, 12; East Cleveland, 12 04; Northfield, 12; North Springfield, 5, sab-sch, * 2 75; Rome sab-sch, * 5. *Columbus*—Central College, 9; Columbus 2d, 8 04, sab-sch, * 23 97; —Broad Street for South American Missions, 10; —Westminster, 26; Lower Liberty, 3; Mount Sterling sab-sch, * 2 17; Westerville, 10 60, sab-sch, 7 40. *Dayton*—Dayton Park, 15 25, Y. P. S. C. E., 25 04; Franklin, 5; Greenville, 43; Middletown, 68 75; Monroe sab-sch, * 2 14; Oxford a friend, 22 50; South Charleston, 45 70; Springfield 1st, 92; —2d sab-sch, 30 50, * 10. *Huron*—Chicago sab-sch, * 6; Monroeville, 3 06. *Lima*—Convoy, * 2 20; Lima 1st, 34; McComb sab-sch, * 6 15; Sidney sab-sch, * 8 21; St. Mary's sab-sch, 15. *Mahoning*—Clarkson sab-sch, * 2 63; New Lisbon sab-sch, 28; Warren Y. P. S. C. E., 5 50; Youngstown, 517 39. *Marion*—Delaware sab-sch, 65; Liberty, 8, sab-sch, * 5; Richmond, 8; Trenton, 7, Y. P. S. C. E., * 3; York, 8. *Maumee*—Antwerp, 2, sab-sch, 2; Hull's Prairie, 5; North Baltimore, 37; Toledo 1st, 41 31; —5th, 18; Tontogony, 4 65; West Bethesda, 50. *Portsmouth*—Decatur, 7; Red Oak, 23; Sardinia, 9 48. *St. Clairsville*—Beallsville, 3; Coal Brook, 21 43; Farmington, 3 14; Pleasant Valley, 1 40; Scotch Ridge, 2 68; Short Creek, 17; St. Clairsville Y. P. S. C. E., 15. *Steuben*—Amsterdam, 25; Bakersville sab-sch, * 2 33; Beech Spring, 30; Bethel sab-sch, 9 33; Corinth sab-sch, 62 50; Deersfield, 10; Feed Spring, 5; Harlem, 45; Hope-dale, 3; Irondale sab-sch, * 3 08; Madison, 7 20, sab-sch, 11 80; Minerva, 12; New Cumberland, 5; New Hagers-

town, 9; New Philadelphia sab-sch.* 5; Oak Ridge, 19; Steubenville 1st, 55 97; — 3d sab-sch.* 10; Still Fork, 7 50, sab-sch. 19 50; Toronto sab-sch, 5 67; 2d 12; Urchville, 21; Wooster—Ashland, 10 88; Belleville, 4 61; Fredericksburg, 59; Hopewell, 26; Loudonville, 12 50; Mansfield sab-sch for Chefoo Boys School, 100; Orrville, 2; Zanesville—Brownsville, 18, sab-sch, 28; Clark, 16; Hanover, 9 65; Keene sab-sch, 10; Mt. Vernon, 69 07; Mt. Zion sab-sch.* 4 76; New Concord, 14; Norwich, 13; Unity sab-sch.* 2 66; West Carlisle, 4; Zanesville 1st, 114 72.

OREGON.—East Oregon—Umatilla Indian, 5. Portland—Portland Chinese work in China, 2 35; — sab-sch.* 2; Smith Memorial, 4 25. Southern Oregon—Phoenix sab-sch.* 3 30. Willamette—Dallas sab-sch.* 8.

PENNSYLVANIA.—Allegheny—Allegheny 2d, 15 50; Aspinwall, 5 10; Bakerstown sab-sch, 20; Beaver M. G. M., 10; Bridgewater, 34; Bull Creek, 10; Fairmount, 8 50; Leetsdale sab-sch, 28 30; Natrona Y. P. S. C. E., 5; Tarentum, 36 11. Blairsville—Greensburg, 104 42; Johnstown Y. P. S. C. E., 15; Latrobe, 100; Livermore, 6; Murrysville, 8; Parnassus, 65; Union, 9 32; Unity, 42; Wilmerding sab-sch.* 4. Butler—Butler sab-sch, 91 34; Plain Grove sab-sch, 41 33; Pleasant Valley, 8 16; Scrub Grass, 34. Carlisle—Big Spring sab-sch scholarship, 60; — sab-sch.* 8 15; Chambersburg Central, 45 54; Lower Path Valley sab-sch, 31 51; Y. P. S. C. E., 8; Mechanicsburg sab-sch for Tunchow School, 44 46; Mercersburg, 56 28; Y. P. S. C. E., 2 09; Middle Spring sab-sch for Tunchow School, 100; Middletown, 15. Chester—Bryn Mawr, work of Dr. Wanless, 495; Missionary Association, 557 50, sab-sch, 75; East Whiteland sab-sch.* 8 50; Kennett Square, 5; Media, 50; Oxford 2d, 50 cts. Clarion—Academia, 9 46; Brookville sab-sch, 59 50; Clarion, 34 67; Du Bois sab-sch.* 22 56; Leatherwood, 20 68; Licking sab-sch, 12 25; New Bethlehem, 29 41; Penfield sab-sch, 9; Shiloh,* 2; Tionesta, 16 50. Erie—Cambridge, 10; Cochranton, 6; Concord, 8; Cool Spring Infant Class, 2; Erie 1st, 73 29; — Chestnut St., 17; Evansburg, 2; Fairview, 8; Garland, 19; Mill Village sab-sch,* 2 22; Oil City 1st, 59 67; Pittsfield, 14 17; Pleasantville, 58 50; Springfield,* 1; Tideoute, 58. Huntingdon—Bedford, 42 50; Hollidaysburg, 48 96, sab-sch, 4 38; Lost Creek sab-sch.* 3 88; Lower Spruce Creek, 10 52; Mount Union sab-sch.* 25; Newton Hamilton Y. P. S. C. E., 4; Orbisonia,* sab-sch, 2 40; Osceola, 12; Shellsburg, 13, sab-sch,* 4 51; Spruce Creek, 187 95; West Kishacoquillas Allenville sab-sch, 22, Shiloh, 7 34; Belleville sab-sch, 43 30; Williamsburg, 49 16; Y. P. S. C. E., 6 35. Kittanning—Indiana, 72; Middle Creek, 5; Saltsburg, 86. Lackawanna—Ashley sab-sch Birthday, 7 05,* 53; Bennett, 5; Bethany, 3 04; Carbondale, 96 25; Hawley, 12; Kingston, 46 12; Montrose sab-sch,* 20 92; Scranton 1st sab-sch,* 52 28, in memory of Clarence Hannah, 5; Troy, 61 40; West Pittston Y. P. M. Band for Huie Kin's School, 20; Wilkes Barre Memorial sab-sch.* 122 24. Lehigh—Allen Township, 10; Audenreid support of Luk-sing, 42 52, sab-sch for Tabriz Boys' School, 50; Bangor sab-sch for Ningpo, 25; Bethlehem 1st, 35 10, sab-sch for Ningpo, 10; Y. P. S. C. E., 22 50; Easton 1st, 135; — Brainerd, 653 03; Hazleton sab-sch for Ningpo, 25; Mauch Chunk, 51, sab-sch for Ningpo, 40; Middle Smithfield sab-sch,* 4 10; Pottsville 1st sab-sch for Ningpo, 16 77; Reading Olivet, 25, sab-sch for Ningpo, 10; Shawnee,* 8; South Bethlehem, 40, sab-sch,* 7 50; Stroudsburg sab-sch for Ningpo, 12 62. Northumberland—Berwick sab-sch.* 14; Bloomsburg, 168 62; Mahoning, 98 34, sab-sch, 18 39; Muncy, 20, sab-sch, 5; New Berlin, 24, sab-sch,* 7; Renovo 1st sab-sch, 21; Sunbury, 40. Parkersburg—French Creek, 10; Hughes River, 5 30; Mannington sab-sch,* 5 50. Philadelphia—Philadelphia 1st, 1,904 91; — 2d, 215 78; — 9th, 91; — Calvary, 1,000; — Kensington 1st, 179; — McDowell Memorial, 24 76; — Tabernacle, 647 04; — West Hope, 15 53; West Spruce Street Y. P. S. C. E., 25; — Woodland, 1,179 53; — Zion, 5. Philadelphia North—Carversville, 1 18; Conshohocken, 1 91, sab-sch, 3 46; Y. P. S. C. E., 4 98; Doylestown, 47 42; Fox Chase Memorial, 24 46; Frankford Y. P. S. C. E., 3 80; Germantown 1st, 1,369 06; Jenkintown Grace, 17; Lower Providence, 41; Manayunk sab-sch,* 73 53; Neshaminy of Warwick sab-sch, 6; New Hope, 16 91; Norristown 1st sab-sch, 215 23; Pottstown, 24 40, sab-sch, 9 04; Roxborough, 5. Pittsburg—Bethany, 20; Cannonsburg 1st, 52 50, salary of native worker, 50; — Central, 12 34; Charleroi, 7; Fairview, 10; Finleyville, 16 35; Hebron sab-sch,* 5; Miller's Run, 18 50; Mingo, 8; Mount Carmel, 5; Mount Pisgah sab-sch,* 9; Oakmont 1st, 55; Pittsburgh 1st, 1,000; — 3d, 811 40; — East Liberty, 112 35, sab-sch, 117 58, Class No. 10, 10; — Shady Side, 211 50, sab-sch, 114. Redstone—Dunbar, 29, sab-sch, 11 50; Dunlap's Creek, M. Jeremiah Baird, 25; Little Redstone, 6 18; McKeesport 1st sab-sch, 63 79,* 6 01; Stuart Plan sab-sch, 20 19; Mount Pleasant Reunion, 19 15; Scottsdale sab-sch,* 20; Smithfield, 2. Shenango—Hermon sab-sch, 9 30; Leesburgh, 5; Mahon-

ing, 15; Mount Pleasant, 32, sab-sch,* 16 51; New Castle 2d, 18 51; Petersburg, 5; Sharon, 15 40; Sharpsville, 4 50; Westfield, 278; Y. P. S. C. E., 50. Washington—Cove sab-sch, 28 30; Cross Roads, 25, sab-sch, 23; Fairview, 12; McMechen, 1; Moundsville, 17, sab-sch, 11; Y. P. S. C. E., 10; Washington 3d, 51 65; West Alexander, 154, sab-sch,* 10 22; Wheeling 1st, 166 40, A. Friend, 25, sab-sch, 25; — 3d, 18 93. Wellsboro—Knorrville, 1, sab-sch, 1. Academy Corner sab-sch, 1; Mount Jewett, 5; Y. P. S. C. E., 15 23. Westminster—Cedar Grove, 17; Chestnut Level sab-sch, 10 27; Hope-well sab-sch,* 6; Leacock, 5; Little Britain, 15; Slateville, 20 33; Strasburg, 4 50, sab-sch, 15; York 1st Y. P. S. C. E., 5.

SOUTH DAKOTA.—Central Dakota—Brookings sab-sch,* 4 73; Hitchcock, 5; Huron, 49 44; Woonsocket, 4 61. Dakota—Poplar Creek sab-sch, 1 77. Southern Dakota—Brule Co. 1st Bohemian, 2; Marion Emmanuel German, 3; Parkston, 18.

TENNESSEE.—Holston—College Hill,* 15; Mount Bethel sab-sch,* 11 40; Y. P. S. C. E., 6 47; Mount Olivet, 1 80; Tabernacle sab-sch,* 5. Kingston—Rockwood, 3 35. Union—Bethel sab-sch,* 1 64; Eusebia, 2 50; Hebron, 12; Madisonville, 3 46; Union, 2.

TEXAS.—Austin—San Antonio Madison Square Y. P. S. C. E., 10 15. North Texas—Seymour, 1 50; St. Jo., 5 60. Trinity—Dallas 2d, 3 65, sab-sch, 5 73; Mary Allen Seminary sab-sch,* 20.

UTAH.—Utah—American Fork,* 4, sab-sch,* 3; Ephraim sab-sch, 3; Hyrum Emmanuel sab-sch, 3; Nephi, 5; Smithfield Central 8 30.

WASHINGTON.—Alaska—Fort Wrangell, 6 25. Olympia—Woodland 3. Puget Sound—Mount Pisgah, 3 10; Seattle 1st, 10. Spokane—Cortland sab-sch,* 4; Rathdrum, 5. Walla Walla—Kamiah 1st, 4.

WISCONSIN.—Chippewa—Ashland 1st, 20 50; Bayfield sab-sch,* 5; Hudson, 20 50. La Crosse—Greenwood, 5; La Crosse 1st, 15 39, sab-sch, 1 54; Mauston German sab-sch,* 1 85; New Amsterdam, 12; North Bend, 13. Madison—Beloit German, 4 07, sab-sch, 1; Janesville, 26 88; Kilbourne City, 16; Lodi, 2 75, sab-sch,* 8 90; Madison Christ, 127 42; Oregon, 3 16; Reedsburg sab-sch, 4 50. Milwaukee—Beaver Dam 1st Y. P. S. C. E., 3 50; Milwaukee German sab-sch, 7 58; — Holland, 15, sab-sch, 5; — Immanuel, 196 93, for a student in Tokyo, 26; — Westminster sab-sch, 9 06; Birthday, 1 35; Ottawa, 2 87; Waukegan sab-sch, 22 20,* 20. Winnebago—Amberg, 4; Badger, 75 cts; Merrill, 7 87; Oconto 25, sab-sch, 36 58; Oxford, 7 71; Rural 27; Sheridan, 1; Stevens Point sab-sch,* 15 15. Y. P. S. C. E., 5 18; Wausau Y. P. S. C. E., 7 50.

WOMAN'S BOARD.

Woman's Board of North West, 8,900; Woman's Board of North York, 6,000; Woman's Board of North Pacific, 817 22; Woman's Board of Northern New York, 2,000; Woman's Board of Philadelphia, 5,490 48; Woman's Occidental Board, 1,125 58 \$22,833

LEGACIES.

Bequest of J. W. Smiley, deceased, 950; Bequest of Mrs. Christian Phillips, deceased, 100; Bequest of S. D. Dean, deceased, 233 97; Bequest of Eliza J. Bradley, deceased, 24 73; Interest on bequest of Charles Wright, deceased, 76; Bequest of Mary Woods, deceased, 290; Bequest of Daniel Chapman, deceased, 456 88; Bequest of Virgil W. Dunning, deceased, 100; Bequest of Mary Woods, deceased, 362 14; Bequest of Patience V. Newcomb, deceased, 999; Bequest of Robert Dickey, deceased, 9 50; Estate of Mitchell Annuity, 500; \$5,062 71

MISCELLANEOUS.

G. G. Williams, N. Y., 100; "A believer in Missions," Pittsburgh, salary, G. A. Goddahn, 200; M. W. Laird for temple at Nain Tsun, 3; Robert Walker, 10; Ellie T. Morris, salary native preacher, 40; A. G. Agnew for temple at Nain Tsun, 25; Cash, N. Y., 5; From "a friend," Maryland, 400; Tithe offering from three children, 1; J. J. Janeway, New Brunswick, salary, H. M. Lane, 1,500; George A. Strong, N. Y., 50; Andrew Byers, 40 cts.; James Ratray, Reading Centre, N. Y., 5; "Bell" for temple at Nain Tsun, 20; Rev. J. W. Boal and wife, Centre Hall, Pa., 5; K. Penna., 100; East Bloomfield Congregational Church and Society, 32 94; "One who wants to help" for temple at Nain Tsun, 100; A. M. Ashcraft, Hot Springs, Ark., support

of Budhewa Lingh., 10; Miss Catharine M. Fraser, Fowlerville, N. Y., 2; Cash, 500; W. H. J., 900; Sam'l W. Brown, Manayunk, Pa., 800; John H. Converse for hospital at Miraj, 900; *Cash, 5; Missionary Society, Wooster University, salary, Henry Forman, 50; Missions, 1; Rev. and Mrs. T. N. Palmer, native preacher in China, 25; Mrs. Caroline L. S. Dickson, dec'd, 8 58; Mrs. J. Livingston Taylor, Cleveland, O., 1,000; R. T. Smith, Cleveland, O., 100; J. L. Rhea, Knoxville, Tenn., for Persia, 10; W. J. McKnight, Washington, D. C., 10; Mrs. Caleb S. Green, Trenton, N. J., 800; James Frazer, Baldwinsville, N. Y., 10; Friends of Dr. and Mrs. J. N. Wright, for chapel at Salmas, 155 85; Lucy Oughton, Hawley, Pa., temple at Nain Tsun, 5; Mrs. Mary E. Schively, Phila., thank offering, 25; Miss Ella McIlvay, 1; Miss M. S. Rice for Persia, 1 50; F. H. Andrews, N. Y., salary of Missionary, 20; Miss Addie L. Foote, Boulder, Col., 15; A. B. Weaver, Clearfield, Pa., 750; Ray Cornell for temple at Nain Tsun, 1; Family Missionary Jug for 1893, itinerating work in Siam, 15; Wm. Adrians, Poughkeepsie, N. Y., 10; W. F. Matthews, Kansas City, Kans., 10; Two friends in Iowa for work in China, 2 25; Christmas offering to Missions from a friend, 50; Rev. Meade C. Williams, St. Louis, Mo., 50; J. Lee Garrett, Hanover, Ind., *5; An offering for Laos, 38 50; "R. H.", 25; "A friend," 250; "W." of Iowa, 25; "Endeavorer," 25; Miss E. G. Long, *5; Cash, 200; Mary E. Sill, Geneva, N. Y., 5; G. S. Simonton, Washington, Pa., 20; Mrs. Simonton, Washington, Pa., 10; Mrs. L. B. Atwater, temple at Nain Tsun, 5; "Miss E. M. C.", 10; "M. L. R.", for Ranga Ram, 12; "M. L. R." for Miss Givens' work, 7; Mrs. M. I. Blackford, 30; For scholarship in Hule Kin's school, 121; "B. D.", 1,000; "Edwin," 25; Y. M. and Y. W. C. A. of Parson's College, 86; Miss Carrie

Pierson, for R. M. Mateer's work, 12; Rev. J. V. Shurts,* 10; Sarah C. Shurts,* 15; Geo. S. Will, Jr., 1 50; Jno. R. Jones, Terra Alta, W. Va., 60; Cornelia U. Halsey, Newark, N. J., 100; Mrs. H. J. Biddle, 100; Isabella and D. H. Wallace, Pittsburgh, 500; "From Home Friends," 100; C. C. Tideout, Pa., 20; "A friend," 50; Mary B. Cratty, Bellaire, O., 10; "S. D. H.", 20; S. M. Carson, Washington, D. C., 5; J. Scott Davis and family, 5; Rev. Jno. Branch, 1; Church at Ratnagiri, India, 6 16; "State of California," 1,000; Rev. Wendell Prime, 50; "Cincinnati, O.," 20; Ira G. Lane, N. Y., 50; M. B. Huey, Princeville, Ills., 26 cts.; Mrs. J. R. Mann, 5; Second Congregational Church of Coventry, N. Y., 40 51; A. D. Barber, 2; Rev. W. L. Tarbet and wife, 2 80; Rev. Walter Mitchell, Wilmington, O., 10; Rev. H. T. Scholl, Big Flats, N. Y., 2; "C. Penna.," 22; Thos. Nesbitt, Utica, Pa., 10; C. E. Spillman, Florida, Ills., 1; "A steward," 2 50; Mrs. Oliver White, 2 50; Geo. F. Sprague, Chicago, 10; W. M. Donaldson and wife, 2 50; "In His name," 50; "A friend," 15; L. M. Jones and wife, Hanover, Mich., 2 50; E. P. Goodrich, Ypsilanti, Mich., 33; "X. Y. Z.", 20; Mrs. Luke Dorland, Hot Springs, N. C., 10; Pupils in Beirut Seminary,* 8 75; Mrs. W. E. Dodge and D. Stuart Dodge, *27 25; Rev. George S. Hays, Chafee, China, 24 25..... \$12,353 47

Total amount received during January 1894.... 92,303 34
Total amount received from May, 1892, to January 31, 1893..... 458,609 63
Total amount received from May 1893 to January 31, 1894..... 340,468 13

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York, City.

* The Mitchell Memorial Laos Fund.

RECEIPTS FOR FREEDMEN, JANUARY, 1894.

ATLANTIC.—Fairfield—Ebenezer, 2 25; Ladson Chapel, 2; Sumpter 2d, 1. Knox—Christ, 2. McClelland—Immanuel, 2. South Florida—Eustis, 15 57; Kissimmee, 3 50. 28 33
BALTIMORE.—Baltimore—Baltimore 1st sab-sch, 5; Boundary Avenue sab-sch, 2 83; Fallston, 2. Highland, 1 50; Taneytown, 16 94. New Castle—Manokin, 5; New Castle 1st sab-sch, 6 33. Washington City—Washington City 1st, 7 13; —6th, 21; —Assembly, 18; —Westminster, 10. 95 72
CALIFORNIA.—Bentonia—San Rafael (sab-sch, 2 75), 14 05; Two Rocks, 9. Los Angeles—Glendale, 4 25; Pasadena 1st, 25 40; San Bernardino 1st, 8 50. Oakland—Berkeley 1st, 5; Livermore, 3. San Francisco—San Francisco Lebanon, 2 50. San José—Los Gatos, Y. P. S. C. E., 5. 79 70
CATAWBA.—Cape Fear—Lillington, 1; Simpson Mission, 2; St. Matthew, 2; Wilmington Chestnut Street, 2 25; Williams Chapel, 1. Southern Virginia—Grace Chapel, 2. Yadkin—Mocksville 2d, 1. 11 25
COLORADO.—Boulder—Timnath, 2. Denver—Littleton, 10. Pueblo—Cañon City 1st (sab-sch, 5), 17; Del Norte, 10 10; Pueblo 1st, 3 47. 42 57
ILLINOIS.—Bloomington—Bloomington 2d, 100; Chenoa, 5 93; Clinton, 11; Fairbury, 3; Piper City 1st, 13; Waynesville, 4. Cairo—Nashville, 2; Shawneetown, 6 57. Chicago—Chicago 1st, 61 65; —4th, 35; —6th, 104 97; Wheeling Zion, 2. Freeport—Freeport 1st, 25; Galena German, 3. Mattoon—Christman, 2; Edgar, 4; Oakland, 2; Tower Hill, 5; Tuscola, 11 78; Vandalia, 4. Ottawa—Au Sable Grove, 10; Grand Ridge, 5 40; Troy Grove, 3 60. Peoria—Altona, 2 50; French Grove, 1; John Knox, 3 20; Lewistown sab-sch, 30 87; Oneida, 8; Princeton, 32 13; Washington, 5. Rock River—Ashton, 10; Coal Valley, 1 25; Franklin Grove, 5; Kewanee, 2; Pleasant Ridge, 40 cts. Schuyler—Carthage, 13 50; Elvaston, 10; Mount Sterling 1st, 21 45; Rushville, 9 21; Salem German, 1. Springfield—Lincoln, 5 50; Pisgah, 1 69. 588 39
INDIANA.—Crawfordsville—Crawfordsville 1st, 5 85; Delphi, 8 80; Frankfort 1st, 30; Glen Hall, 1; Romney, 8 17. Fort Wayne—Elkhart, 10; Fort Wayne 1st, 53 71; Ossian, 4 15. Indianapolis—Southport, 7 33. Logansport—Michigan City, 12 30; South Bend 1st, 20; Valparaiso, 4. Muncie—Anderson 1st, 10. New Albany—Bedford, 4 32; Hanover, 12 53; Madison 1st, 6 90; Sharon Hill, 2. Vincennes—Brasil, 10; Mount Vernon 1st, 3 25; Vincennes,

11 (sab-sch, 2 33), 13 33; Worthington, 5. White Water—College Corner, 2; New Castle, 9; Shelbyville 1st, 18 56. 261 29
INDIAN TERRITORY.—Choctaw—Beaver Dam, 1; Wheelock Freedmen sab-sch, 1 40; Choctaw Presbytery per Pittsburgh Mission, 191 43. Sequoyah—Nuyaka, 6. Oklahoma—Chickasha, 2. 201 83
IOWA.—Cedar Rapids—Cedar Rapids 1st, 33 25. Corning—Clarinda, 25. Council Bluffs—Atlantic, 5; Council Bluffs 1st, 14. Des Moines—Albia 1st, 7; Chariton, 7 39; Derby, 3 40; Humeston, 1 50; Lucas, 3; Panora, 3; Promise City, 2; Seymour, 3. Dubuque—Dubuque 1st, 7. Fort Dodge—Carroll, 6 50. Iowa—Keokuk Westminster, 11 57; Kossuth 1st, 4 56; Wapella, 5 75. Iowa City—Columbus Central, 2 22; West Branch, 4 37. Sioux City—Ida Grove, 20. Waterloo—Ackley, 35; Greene, 6 20; Salem, 7; Tranquillity, 9; Waterloo 1st, 22. 246 51
KANSAS.—Emporia—Eldorado 1st, 7; Mulvane, 2; Winfield, 10. Highland—Axtel, 4 25; Baileyville, 4; Frankfort, 4. Neosho—Lone Elm, 1; Milken Memorial, 3; Ottawa, 4 67; Yates Centre, 1st, 6 10. Osborne—Hays City, 4 57; Long Island, 3 51; Rose Valley, 2 40. Solomon—Beloit, 10; Union 1st, 2. Topeka—Oak Hill, 2; Perry, 3 69. 74 19
KENTUCKY.—Ebenezer—Paris 1st, 6. Louisville—Hopkinsville 1st, 1 70; Louisville 4th, 4; Central, 21 50. 33 20
MICHIGAN.—Detroit—Detroit 2d Avenue sab-sch, 30. Flint—Brookfield, 1 43; Cass City, 61 cts.; Fraser, 1 63; Linden 1st, 3 50; Mundy, 2 50; Popple, 1 88. Lake Superior—Marquette 1st, 17 66. Lansing—Marshall, 5 24. Saginaw—Ithaca 1st, 8 23; West Bay City Covenant, 2. 74 68
MINNESOTA.—Mankato—Redwood Falls, 9; Wells, 23. Minneapolis—Minneapolis 1st, 4 84; —Bethlehem (sab-sch, 4 83), 12; —Highland Park, 12 34. St. Paul—Oneka, 50 cts.; St. Paul Dayton Avenue, 25; —Westminster, 6 10; White Bear, 1 50. Winona—Chatfield, 13 05; LaCrescent, 2 60; Richland Prairie, 1 40. 118 33
MISSOURI.—Kansas City—Sedalia Central, 8 55. Osark—Ebenezer, 3; Mount Vernon, 5; Ozark Prairie, 4 00. Palmyra—Moberly 1st, 3 48. Platte—Avalon, 8 23; Marysville 1st, 12; Savannah, 3 55. St. Louis—Emmanuel, 10; St. Charles, 21; St. Louis 1st (sab-sch, 12 30), 46 56; Webster Grove (sab-sch, 5), 25. White River—Hot Springs, 6; Westminster, 16. 166 39
NEBRASKA.—Hastings—Hastings German, 3 00; Hol-

drege 1st, 7 28. *Kearney*—Kearney 1st, 3 70; North Platte, 4. *Nebraska City*—Alexandria, 4; Beatrice 1st, 17 43; Hickman German, 9 50; Lincoln 2d, 10 53; Pawnee 1st, 12 87. *Niobrara*—Wayne 6 45; Winnebago Indian, 4. *Omaha*—Bellevue, 10; Craig 1st, 11; Omaha 1st, 41 37; —Knox, 6; —Low Avenue, 12 85. 164 03

NEW JERSEY.—*Elizabeth*—Elizabeth Siloam sab-sch, 5 65; Rahway 1st German, 1; Roselle, 4 36. *Jersey City*—Jersey City Claremont, 3; Passaic 1st sab-sch, 4 53. *Monmouth*—Delanco, 2 35; Englishtown, 4; Forked River, 2; Freehold, 10 57; Jacksonville, 2 75; Moorestown (sab-sch, 5 50), 15 50; New Gretna, 6; Providence, 1 75. *Morris and Orange*—East Orange Bethel, 20 12; Mendham 2d, 10 00; New Vernon, 39 37. *Newark*—Bloomfield 1st, 97 32; Caldwell, 15 60; Montclair 1st, 18 25; Newark Park, 5 49. *New Brunswick*—Alexandria 1st, 8; Bound Brook, 15; Dayton, 3 25; Pennington, 16 66; Stockton, 4; Trenton 5th (sab-sch, 3 64), (Jr. C. E., 2 50), 18 26; —Prospect Street, 38. *Newton*—Belvidere 2d, 10; Bloomsbury, 7 27; Newton, 75; Stanhope, 2 00. *West Jersey*—Cape Island, 9 66; Haddonfield, 12. 488 71

NEW YORK.—*Albany*—Albany 3d, 11 13; —State Street, 29 82; Corinth, 1 00; Hamilton Union, 2 00; Menands Bethany, 14 43; Northampton, 5; North Bethlehem, 1; Saratoga Springs 1st sab-sch, 2 50; Tribe's Hill, 4. *Binghamton*—Binghamton West, 15; Cortland, 16 34; Whitney's Point, 2; *Boston*—Boston Scotch, 5. *Brooklyn*—Brooklyn Bethany, 3; —Cumberland St., 7; —Throop Avenue (Miss. Soc., 25), 170. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 22 49; —Westminster, 218 80; Portville, 67. *Cayuga*—Auburn Central (sab-sch 3 59), 19; Aurora, 10 14; Port Byron, 1. *Champlain*—Malone 1st, 34 71. *Chemung*—Watkins (sab-sch, 8 13), 21 23. *Columbia*—Durham 1st, 8 28; Hudson, 30; Windham Centre, 33. *Genesee*—Wyoming sab-sch, 9 46. *Geneva*—Canandaigua, 12 83; Ovid, 12 25; Seneca Castle, 2 62; Waterloo sab-sch, 10; West Fayette, 2. *Hudson*—Cocheont, 3; Middletown 2d, 18 55; Monroe, 50; Ridgebury, 1; West Town, 4. *Long Island*—Bellport, 4; Sag Harbor, 7 45; South Haven, 2. *Lyons*—Lyons, 18; Palmyra 3 12. *Nassau*—Glen Cove, 2. *New York*—New York 5th Avenue, 20; —Adams Memorial, 5; —Harlem, 64 75. *Niagara*—Albion, 10; Holley 1st, 2 19. *North River*—Newburgh Calvary sab-sch, 30; Wappinger's Creek, 9 00. *Otsego*—New Berlin, 2; Richfield Springs, 7 87; Stamford, 15. *Rochester*—Ogden Centre, 2 17; Piffard, 1; Rochester Brick (sab-sch, 59 52), 159 52; Sweden, 10; Victor 1st, 2 36. *St. Lawrence*—Adams sab-sch, 7 36; Hammond, 12; Hope Chapel, 3 44; Oxbow, 3 73. *Steuben*—Arkport, 63 cts. *Syracuse*—Baldwinsville, 13 25; Marcellus, 7; Mexico 1st, 40; Syracuse Park Central, 23 29. *Troy*—Brunswick, 3 96; Troy Memorial, 4 50; —Woodside, 2. *Utica*—Camden 1st, 4; Utica Memorial, 20; Walcott Memorial, 17. *Westchester*—Gilead, 13; Katonah, 31; Mahopac Falls, 5 60; New Rochelle 2d, 8 86; Patterson, 13; Peekskill 1st, 48 79; Yorktown, 7, 1 559 32

NORTH DAKOTA.—*Pembina*—Knox, 10. 10 00
OHIO.—*Athens*—Deerfield, 4; McConnellsville, 5. *Bellefontaine*—Bellefontaine, 1 33; —1st, 1 53; Urbana 1st sab-sch, 3 03. *Chillicothe*—Greenfield 1st, 19 60; South Salem, 14. *Cincinnati*—Glendale 1st, 39 61; Wyoming sab-sch, 25. *Cleveland*—Akron 1st, 2; Cleveland 1st, 32 65; —Bolton Avenue Chapel, 10; —North sab-sch, 10; North Springfield, 1 31. *Columbus*—Columbus 1st, 30; —2d, 6; —Westminster, 13 25; London, 6 84. *Dayton*—Clifton, 14 27; Dayton 1st, 74 97; Springfield 1st, 33; Troy 1st, 10 85; Xenia, 15 23. *Huron*—Sandusky 1st, 10 45. *Maioning*—Clarkson, 1 50; Ellsworth, 18; Youngstown 1st, 170 74. *Marion*—Liberty, 2. *Maumee*—Bowling Green 1st, 18 07; Maumee, 5; Toledo 1st, 25 23; —Westminster, 18 17. *Portsmouth*—Ironton, 13. *St. Clairsville*—Belair 2d, 13; Crab Apple, 7 21; Mount Pleasant, 8 12; Nottingham, 17 05. *Steubenville*—Amsterdam, 20; Bakersville sab-sch, 2; Carrollton, 18; East Liverpool 1st, (sab-sch, 13), 69; Hopedale, 4; Long's Run, 6 78; Minerva, 4, Oak Ridge, 6; Still Fork, 7; Toronto sab-sch, 5 67; Two Ridges, 4; Unionport, 1. *Wooster*—Fredericksburgh, 33; Hopewell, 15; Perrysville, 2 28; Savannah, 16 55. *Zanesville*—Granville, 2 60; Mt. Vernon, 10 45; New Concord, 2; Norwich, 2; Zanesville Putnam, 9 13. 941 47

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (sab-sch, 53 12), 150 21; —McClure Avenue sab-sch, 19 30; —North sab-sch, 14 06; Beaver, 17; Bridgewater, 6; Bull Creek, 10; Concord, 2; Freedom, 6; Glenshaw, 9; Hiland, 13 43; Leetsdale, 63 94; Millvale, 5 35. *Blairsville*—Braddock 1st, 10 36; New Alexandria (sab-sch, 4 90), 33 96; New Salem, 14 65; Plum Creek, 12 26; Poke Run, 22. *Butler*—Bruin, 5; New Hope, 3; Prospect, 6; Summit, 6 50. *Carlisle*—Carlisle 1st, 16; —2d, 32 22; Chambersburgh Central, 7 62; Duncannon, 11; Gettysburgh, 38 85; Monaghan, 11 75; St. Thomas, 3. *Chester*—Christiana, 3 50; Forks of Brandywine, 12; Oxford 2d, 50 cts; Wayne, 65 90. *Clarion*—Academia, 3; Beech Woods, 26 06; Em-

lenton, 6 81; Leatherwood, 8; New Bethlehem, 7 63; Punxsutawney 1st, 6 48; Rockland, 2 25; Scotch Hill, 1; Shiloh, 1; Tyersburgh, 1. *Erie*—Bradford 1st, 16 43; Erie Park, 3; Fairfield, 2; Fairview, 4; Jamestown, 1st, 3 14; Mercer 2d, 25 78; Tideouta, 16; Titusville 1st, 51 55. *Huntingdon*—Logan's Valley (sab-sch, 4), 13; Pine Grove, 8 10; West Kishacoquillas, 5. *Kittanning*—Middle Creek, 3; Saltburgh, 16 90; Strader's Grove, 1; West Glade Run, 9 24. *Lackawanna*—Canton, 16; Honesdale 1st, 39 56; Monroeton, 6; Wilkes Barre 1st, 190 94; —Westminster, 14. *Lelah*—Bangor, 8; Easton 1st, 64; Mauch Chunk, 15 70; South Bethlehem 1st, 2. *Northumberland*—Bald Eagle and Nittany, 4 27; Hartleton, 7; Muncy, 8; New Berlin, 11. *Philadelphia*—Philadelphia 1st, 88 58; —Cockhockink sab-sch, 8 20; —Hebron Memorial, 5 10; —Kensington 1st, 35; —Patterson Memorial, 13; —Tabor, 50 69; —Tioga, 30 50; —Zion German, 2; —West Green Street, 41 64. *Philadelphia North*—Fox Chase Memorial, 6 20; Germantown 2d, 139 46; Jenkintown Grace, 2; Mount Airy, 4 46; Newtown, 47; Pottstown (sab-sch, 2 43), 14 60; Roxborough, 5; Torresdale Macalester Memorial, 3. *Pittsburgh*—Cannonsburgh 1st, 5; Edgewood, 16 75; McDonald 1st, 23 35; McKee's Rocks, 10; Mansfield, 14 67; Pittsburgh 3d, 250; —East Liberty (sab-sch, 68 79), 114 96; —Shady Side (sab-sch, 47 50), 135 63; Sharon, 20; Swissvale, 48 02; Valley, 3 58; West Elizabeth, 4 23. *Redstone*—Brownsville, 6; Union Mission Band of Wheeler, 15; Laurel Hill, 35 35; Pleasant Unity, 3. *Shenango*—Enon, 6; Moravia, 3 75; New Castle 2d, 3; Unity, 16; Wampum, 3 45; Westfield (sab-sch, 22), 144. *Washington*—Burgettstown (sab-sch, 13 70), 28 70; Cross Roads, 5; Wheeling 3d, 5. *Wellsboro*—Wellsboro, 5 19. *Westminster*—Centre (sab-sch, 3 50), 16 50. 2,596 73

TENNESSEE.—*Holston*—Mount Bethel, 3 10. *Union*—Hebron, 1; Madisonville, 53 cts. New Market 1st, 6; New Providence, 1 50; Shiloh, 5. 17 12
TEXAS.—*North Texas*—Seymour, 3 50. 3 50
UTAH.—*Utah*—American Fork, 1 50; Richfield, 5. 6 50
WASHINGTON.—*Olympia*—Tacoma Calvary, 3. *Puget Sound*—Seattle 1st, 10. 13 00
WISCONSIN.—*Chippewa*—Baldwin, 5; West Superior, 5. *La Crosse*—La Crosse 1st, 8 63 (sab-sch, 1 50), 5 13. *Madison*—Lodi 1st, 9 90; Reedsburgh, 2; Verona, 4. *Milwaukee*—Beaver Dam Assembly, 5; Ottawa 1st, 43 cts. *Winnebago*—Florence, 10 78; Oxford, 1 17. 51 41

Receipts from Churches January, 1894.....\$ 7,563 46

MISCELLANEOUS.

Woman's Executive Committee, 4,423 74; Wilson Legacy, Streator, Ill., 50; Cash, Portland, Oregon, 2; T. and M., Chicago, Ill., 9; Rev. John L. Godfrey, Pulaaki, Pa., 10; Anna S. Cratty, Bellaire, O., 5; "Friends in Milwaukee," Wis., 13; "From a friend," Bethlehem, Pa., 20; Elizabeth A. Cummins, Bellaire, O., 20; "Cash," Brooklyn, N. Y., 500; "Pisgah," 8; Rev. C. W. Wycoff, Upper St. Clair, Pa., 10; Miss Caroline Van Voorhis, Catskill, N. Y., 8 90; Mrs. C. C. Cook, Buffalo, N. Y., 5; "M. C. O.," Frazesburg, O., 20; Elam Mead Legacy, McComb, O., 100; S. P. Harbison, Allegheny, Pa., 200; M. B. Huey, Princeville, Ill., 36 cts.; Individual at Flat Rock, Ill., 4 16; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; "C. Penna.," 8; Rev. H. T. Scholl, Big Flats, N. Y., 4; A Friend, 5; B. F. Felt, Galena, Ill., 100; E. P. Goodrich, Ypsilanti, Mich., 5; A friend of Galway Church, N. Y., 20; Miss M. Campbell, Mansfield, O., 4; Prof. R. E. Wilder, Greenfield, Ill., 5; Mrs. Isabella Brown, Cincinnati, O., 100.....\$ 5,656 20

DIRECTS, DECEMBER, 1893.

Brainerd—
Golden Link Band, Charleroi, Pa., 10; Mr. and Mrs. J. S. Marquis, Jr., 15 25 00
Albion—
Dr. Burrell's Church, Brooklyn, 25; Rev. Prichard's, Brooklyn, 25; Rev. R. J. Cresswell, 3. 53 00
Oak Hill—
Eldorado, 8 50..... 8 50
Scotia Seminary—
Lagrange, Ind., 10; J. T. Turner, Iowa City, 25; Second Church sab-sch, Lafayette, Ind., 40; Miss Anna Anthony, Philadelphia, Pa., 5; Miss Lizzie Parr, 25; Mrs. M. Mieser, Cedar Rapids, 10..... 115 0

DIRECTS, JANUARY, 1894.

Scotia Seminary—

Miss Anna R. Spottswood, Newcastle, Del., 24;
Mrs. Julia Waller, Bloomsburg, Pa., 100;
Epsilon Sigma Missionary Band Bethlehem,
Phila., Pa., 20; Miss Daisy Weaver, Mayes-
ville, S. C., 15; Miss Ella C. Herron, Mayes-
ville, S. C., 15; Y. P. S. C. E. Potter Chapel,
Mingo Junction, O., 25; Geo. S. White, Utica,
N. Y., 13 30; A. W. Parker, Esq., Brooklyn,
N. Y., 50; First Church, Elizabeth, N. J., 15;
a friend, Santa Monica, Cal., 15; Y. P. S. C. E.,
Santa Monica, Cal., 5.....

297 30

Cotton Plant—

Lockport, N. Y., 1; Sabbath-school, Chester,
Pa., 30; Miscellaneous, 12..... 43 00

\$ 541 80

Total receipts for January, 1894.....\$ 14,061 46
Previously reported..... 130,806 65

Total receipts to date.....\$184,868 11

JOHN J. BRACOM, Treasurer,
616 Market Street, Pittsburg, Pa.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1894.

ATLANTIC.—*East Florida*—Waldo, 10. *South Florida*—
Bartow, 10; Lakeland and sab-sch, 7. 27 00

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 50; —
Bohemian, 4; — Boundary Avenue sab-sch Missionary
Society, 5 63; — Broadway (Pastors' sab-sch class, 3), 4;
Cumberland 1st, 60; Emmittsburg sab-sch, 20 28; High-
land, 2; Lonaconing, 13. *New Castle*—Blackwater
(Ocean View, 1), (Frankford, 1 15), 3 63; Cool Spring,
4 56; Felton (Y. P. Society, 5), 11 50; Georgetown, 1 50;
Harrington, 5 50; Milford, 50; West Nottingham sab-
sch, 15 30. *Washington City*—Clifton, 10; Georgetown
West Street sab-sch Junior Missionary Society, 50; Her-
mon, 2; Washington City 1st, 50 95; — Assembly Y. P. S.
C. E., 8 10; — Metropolitan, 50; — Westminster, 100.

521 95

CALIFORNIA.—*Benicia*—Kelseyville, 5 20; Lakeport, 5 20;
Vallejo (sab-sch, 10), 40; Rev. G. W. Hays, 5. *Los*
Angeles—Carpenteria, 17 25; Cucamonga, 5; Los Angeles
2d, 25; — Grand View, 8; — Welsh, 16; Newhall, 5; North
Ontario, 15; San Diego, 29 05; San Fernando, 10; San
Geronimo, 9. *Oakland*—Berkley 1st, 17 50; Danville Y. P.
S. C. E., 5 52; Golden Gate, 5; Oakland 1st add'l, 50; —
2d, 10. *San Francisco*—San Francisco Franklin Street,
5. *Stockton*—Bethel, 8; Grayson, 5; Tracy, 5. 305 42

CATAWBA.—*Catawba*—Wadesboro, 50 cts. 0 50
COLORADO.—*Boulder*—Berthoud, 25; Brush, 10; Collins,
1; Ft. Steele, 4; Holyoke, 30; Rawlins, 36 01; Saratoga,
5 05; Timmath, 2. *Denver*—Akron sab-sch, 3; Black
Hawk, 8; Golden, 25. *Gunnison*—Grand Junction (sab-
sch, 4 25), 15. *Pueblo*—Antonito, 3 40; Bowen, 6; Canon
City (sab sch, 4), 85; Colorado Springs 1st, 131 88; Cucha-
ras Mexican, 1 11; El Moro, 4; Engle, 6; Huertano Canon,
1 80; La Luz, 6; Pueblo 1st, 20 84; Rocky Ford sab-sch,
2 50; Trinidad 1st, 21 32. 451 91

ILLINOIS.—*Alton*—Carlyle, 5; East St. Louis, 13 50;
Whitehall Y. P. S. C. E., 8. *Bloomington*—Cheneca,
33 15; Wenona, 17. *Cairo*—Cairo, 7 75; Metropolis, 3 65;
Nashville, 6; Rev. B. C. Swan, 6; Mrs. Clara S. Swan, 5;
Miss Augusta D. Swan, 5. *Chicago*—Braidwood Y. P. S.
C. E., 15; Chicago 1st, 91 27; — 4th additional, 481 63; —
8th, 131 48; — Campbell Park Y. P. S. C. E., 20; — Jef-
ferson Park, 100; Evanston 1st, 164 75; Herscher, 10;
Lake Forest, 30; Morgan Park, 13 80; Wheeling Zion, 3.
Freeport—Belvidere (sab-sch, 18), 73; Freeport 1st, 475;
— 2d, 12; Galena German (sab-sch, 10), 20; Galena South,
27 27; Hanover, 7 60; Rockford Westminster, 15 26.
Mattoon—Effingham (Y. P. S. C. E., 2), 5; Kansas, 15;
Marvin, 1 50; Oakland Mission Band, 6; Pana, 20; Pleas-
ant Prairie, 12 50; Taylorville, 10 86; Tower Hill, 30;
Walnut Prairie, 1 50. *Ottawa*—Earlville, 15; Mendota
and sab-sch, 76; Ottawa 1st, 60; Paw Paw (Jr. Y. P. S. C. E.,
2), 19; Waltham sab-sch, 4. *Peoria*—Canton Y. P. S. C. E.,
5, 5 27; Crow Meadow, 8 50; Eureka additional, 7; John
Knox, 8 60; Low Point, 16; Peoria 1st, 63 38; Princeville,
77 63. *Rock River*—Buffalo Prairie, 3; Edgington, 67;
Morrison (Y. P. S. C. E., 11 25), 239 65; Newton sab-sch,
2 75; Princeton Y. P. S. C. E., 7 50; Rock Island Broad-
way, 77 80. *Schuyler*—Augusta, 29; Camp Creek sab-
sch, 12; Good Hope, 1; Salem German, 13. *Springfield*—
Petersburg sab-sch, 39 50; Pisgah, 3 39; Rev. W. L.
Tarbet and wife, 2 40. 3,727 14

INDIANA.—*Crawfordsville*—Frankfort 1st sab-sch, 40.
New Albany—Corydon, 5 05. *Vincennes*—Evansville
Walnut Street Y. P. S. C. E., 15. 60 05

INDIAN TERRITORY.—*Choctaw*—Apell, 6; Beaver Dam,
1; Lenox, 4; Wheelock, 2. *Oklahoma*—Ardmore, 7 50;
Furcell, 5. *Sequoyah*—Elm Spring, 20; Nuyaka, 10;
Park Hill, 80; Rabbit Trap, 5; Red Fork, 11 77; Tulsa
8 55; Wewoka, 1; Rev. A. D. Jack "tithe," 10. 121 82

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch, 15 07;
Marion, 15 85; Mount Vernon Y. P. S. C. E., 5. *Corning*—
Anderson, 2; Corning Y. P. S. C. E., 6; Lenox (Young
People, 2), 35 97; Platte Centre, 8; Prairie Star, 7; She-
nandoah sab-sch, 5 23. *Council Bluffs*—Adair (sab-sch,
2), 4 55; Council Bluffs 2d (sab-sch, 5), 19; Griswold, 9 65.

Des Moines—Albia, 22 27; Allerton, 23 50; Dallas Centre
sab-sch, 5; Derby, 12; Grand River, 10; Hopeville, 6;
Humeston, 23; Jacksonville, 18; Leon, 11; Lineville, 14;
Lucas, 10; Milo (Y. P. S. C. E., 5), 23; Minburn, 4; Osceola, 5 51;
Pella Holland, 5 50; Promise City, 14; Seymour, 13. *Dubuque*—
Dubuque 3d, 10; Frankline, 9; Hazleton, 7; Lime Spring,
6 75; Mount Hope, 11; Otterville, 4; Zion, 16. *Fort Dodge*—
Boone (L. M. S., 5), 81; Pomeroy, 5. *Iowa*—Fairfield
1st sab-sch, 20 50; Hope, 14; Keokuk Westminster, 55 67;
Lebanon, 3; Mediapolis, 35 25; Montrose, 15; Morning
Sun 1st, 37 95; West Point, (Y. P. S. C. E., 5 50), 25 25.
Iowa City—Davenport 1st (sab-sch, 17 16), 323 03; Iowa
City, 46; Muscatine Y. P. S. C. E., 5; Williamsburgh, 21.
Sioux City—Hosper's 1st Holland, 5; Larrabee, 21 30;
Sioux City 1st, 109; — 2d, 20; — 3d (sab-sch, 5), 17; — 4th,
5; Storm Lake (a member, 5), 35; Union Township, 35 72.
Waterloo—Grundy Centre, 9; Janesville, 4; Toledo, 10 58;
Union German, 6. 1,380 43

KANSAS.—*Emporia*—Brainerd, 2 50; Conway Springs,
13 18; Council Grove 1st, 30; Emporia 1st (sab-sch, 23 11),
73 20; — Arundel Avenue sab-sch, 1 20; Lyndon, 14 50;
Melvern, 8; Osage City 1st, 11 65; Peabody, 19; Salem
Welsh, 5; White City, 11; Wichita Lincoln Street, 6.
Highland—Horton, 18. *Larned*—Arlington (sab-sch,
1 65), (Jr. Y. P. S. C. E., 5), 6 65; Nineschaw, 10; Spearville,
13 50. *Neosho*—McCune (Y. P. S. C. E., 2), 26 25; Osage
1st, 38; Parsons sab-sch, 3 86. *Osborne*—Hays City, 15 11;
Wakeeny, 16. *Solomon*—Bennington 1st (L. M. S., 8 50),
11 50; Dillon, 30 50; Hope, 1 30; Lincoln (sab-sch, 3 30),
23 30; Manchester, 4; Solomon City, 10; Union, 3 10; Rev.
N. A. Rankin, 5; Rev. R. Arthur, Tithe, 2 70. *Topeka*—
Auburn (sab-sch, 3 36), (Y. P. S. C. E., 4 13), (Jr. Y. P. S.
C. E., 1), 20 35; Bethel, 9; Kansas City Grand View Park
(sab-sch, 6 87), 30; — Western Highlands, 33 09; Law-
rence 1st, 27; Oakland, 5 25; Topeka 1st, 49 06; — West-
minster (sab-sch, 2 67), (Y. P. S. C. E., 2 20), 42 98; Waka-
rusa, 7 25. 630 88

KENTUCKY.—*Ebenezer*—Frankfort, 55. *Louisville*—
Hodgensville, 3; Hopkinsville 1st, 1 25; Kuttawa, 9; Louis-
ville Warren Memorial, 248 95. 317 20

MICHIGAN.—*Detroit*—Detroit 1st, 925; — 2d Avenue sab-
sch, 30; — Jefferson Avenue, 525; — Trumbull Avenue
sab-sch, 50; Pontiac (sab-sch, 9 15), 88 08; Ypsilanti (sab-
sch, 5), 10. *Flint*—Cass City, 3 05; Crosswell add'l, 50
cts.; Fenton, 12; Flint, 30; Ft. Gratiot, 10; Linden sab-sch,
2 64; Port Huron, 6. *Kalamazoo*—Benton Harbor, 3;
Decatur (Y. P. S. C. E., 7 25), 35. *Lake Superior*—
Escanaba 1st (sab-sch, 3), 28; Ford River, 12 50; New-
berry, 8 35; Red Jacket, 20. *Lansing*—Battle Creek
King's Daughters, 15; Eckford, 6 50; Lansing 1st sab-sch,
11; — Franklin Street, 21 24; Tekonsha, 11. *Petoskey*—
Alanson, 1; Conway, 2. *Saginaw*—Alpena (sab-sch, 1 25),
12 25; Coleman, 2; Ithaca, 9 24; Saginaw East Side 1st
(Y. P. S. C. E., 10), 81. 1,974 35

MINNESOTA.—*Duluth*—Duluth Lakeside, 23 60; Ely Y. P.
S. C. E., 7 29; Virginia, 10. *Mankato*—Beaver Creek, 10;
Fulda sab-sch, 1 68; Lakefield, 11; Pipestone, 9; Rush-
more, 1 50; Windom, 11; Worthington Westminster, 17;
M. Westminster, 780 67. *Minneapolis*—Minneapolis 1st,
54 77; — Andrew, 73 37; — Bethlehem, 24 06. *Red River*—
Western, 9 38. *St. Cloud*—Harrison, 2 15; Royalton,
2 10. *St. Paul*—St. Paul Arlington Hills, 34; — East,
18; — Merriam Park, 15; — Westminster, 14. *Winona*—
Chatfield, 19 13; Houston, 18; Rochester, 2. 1,186 70
MISSOURI.—*Kansas City*—Kansas City 2d, 417 31; — Lin-
wood add'l, 1; Sedalia Central, 21. *Ozark*—Lockwood, 5;
Springfield 2d, 5; — Calvary, 6; West Plains 1st, 4 97. *Pal-
myra*—Centre, 2; Laclede, 5. *Platte*—Barnard, 17 20; Beth-
el, 3; Cameron, 12; Craig, 20 32; Gallatin, 14; Graham, 2;
Jameson, 3; Lincoln, 3; Mound City sab-sch, 7 50; New
Point, 6; Parkville (Lakeside sab-sch, 3 38), 33 03; Savanna
(sab-sch, 2 20), 14 30; Stanberry, 7 67; St. Joseph 3d St.,
8; — Hope Chapel (Y. P. S. C. E., 7 50), 12 25; Rev. J. H.
Byers, 5. *St. Louis*—Elk Prairie, 2 45; Ironton, 10; Naza-
reth German, 5; Pacific, 3; St. Louis 1st (sab-sch, 12 30),

148 93; — Italian, 20; Windsor Harbor, 7; Zion German L. M. S., 8; Zoar, 10. *White River*—Westminster, 5. 867 92
MONTANA.—*Butte*—Dillon, 8 75. *Helena*—Helena 1st, 40 66. 44 41
NEBRASKA.—*Hastings*—Champion, 1 28; Hastings German, 5; Lebanon, 6; Wilson, 4. *Kearney*—Ashton, 4; Burr Oak, 4; Clontibret, 3; Cozad, 8; Kearney 1st, 11 28; Mt. Olivet, 1; Wood River, 11 29; Mrs. A. J. Newell, 10. *Nebraska City*—Beatrice 1st, 7 15; Burchard, 5; Fairbury, 5 87; Fairmont (sab-sch) birthday offering, 5 36; Hickman German, 30; Lincoln 2d M. C. E. Schulse, 1; 8d (sab-sch, 3 27), 25; Plattsmouth German and sab-sch, 5; Sawyer (sab-sch, 2), 5; Sterling, 25; Tecumseh, 51. *Niobrara*—Coleridge, 6; Hartington, 10 50; Niobrara, 9; Ponca, 10 26; St. James, 2. *Omaha*—Bellevue, 20; Fremont 1st, (sab-sch, 9 87), 26 47; Omaha Southwest, 18; — Westminster, 15; Papillion, 8 30. 848 50

NEW JERSEY.—*Elizabeth*—Clinton, 69 88; Connecticut Farms sab-sch, 16; Metuchen, 23; Plainfield 1st Y. P. S. C. E., 11; Roselle, 27 03. *Jersey City*—Arlington sab-sch, 10; Jersey City Claremont, 5; Rutherford, 66 53. *Monmouth*—Allentown, 50; Beverly, 70 19; Burlington, 71 73; Columbus sab-sch, 10; Forked River, 2; Long Branch Y. P. S. C. E., 15 34; Moorestown sab-sch, 5 51. *Morris and Orange*—Dover Y. P. S. C. E., 25; East Orange 1st, 6 35; — Arlington Avenue, 39 21; — Bethel, 37 19; Morris Plains, 14 08; Morristown South Street (sab-sch) Miss. Soc'y 87 50, 92 50; New Vernon additional, 1 25; Orange 1st a member, 250; Parsippany, 15; South Orange 1st, 50; Summit Central sab-sch, 98; Wyoming, 4. *Newark*—Newark 2d, 121 21; — Park, 82 79; — Woodside (sab-sch, 5), 30 37. *New Brunswick*—Amwell 2d Mt. Airy sab-sch, 3 29; — United 1st, 7 01; Dayton, 20 17; Lambertville, 130; Lawrence, 67 33; Pennington a member, 1 50; Princeton 2d, 25; Trenton 5th (sab-sch 8 80), 24 86. *Newton*—Andover sab-sch, 5 40; Asbury sab-sch, 10; Hackettstown sab-sch B. D. Miss. Soc'y 29; Harmony (sab-sch, 10), 32 57; Oxford 1st, 37; Stanhope 1st, 12 54. *West Jersey*—Atlantic City 1st, 5; Blackwoodtown, 40; Bridgeton 2d sab-sch, 23 23; Cape Island, 23 83; May's Landing (sab-sch, 5), 13; Pleasantville, 3; Salem sab-sch, 74 44. 1919 00

NEW MEXICO.—*Arizona*—Florence (sab-sch, 2), 8; Sacaton Pima, 20; Winslow, 7; Rev. I. T. Whittemore, 2. *Rio Grande*—Lordsburg, 8 50; Pajarito, 6. *Santa Fe*—Raton 1st, 8; Santa Fe 1st, 16 48. 75 96

NEW YORK.—*Albany*—Albany 1st, 84 53, — 2d, 52 98; — 6th, 23; — State Street, 178 95; — West End (sab-sch, 10), 45; Esperance sab-sch., 4; Johnstown Y. P. S. C. E., 3 30; Pine Grove, 6 40; Saratoga Springs 1st sab-sch, 15; Tribe's Hill, 8; Two Friends, 50. *Binghamton*—Binghamton 1st, Mr. and Mrs. Franklin Edgerton, 18; — Reem Memorial, 15; Conklin, 10; Cortland, 115 23; Nicholas, 41; Waverly, 63; Whitney's Point, 6. *Boston*—Boston 1st, 78 69; Fall River Westminster, 10; Windham and Y. P. S. C. E., 10 35. *Brooklyn*—Brooklyn Bethany, 4 50; — Classon Avenue Y. P. S. C. E., 8 60; — Lafayette Avenue additional, 43 26; — Throop Avenue (sab-sch) missionary Society, 50; (Special, 100), 250; — Westminster add'l, 1075. *Buffalo*—Buffalo Lafayette Street, 129 37; — Westminster, 112 78; Ellicottville, 10; Sherman, 30. *Cayuga*—Auburn 1st (sab-sch, 150), 223 91; — 2d, 37 45; — Calvary Y. P. S. C. E., 10; — Central, 60 50; — Westminster Y. P. S. C. E., 85 cts.; Aurora sab-sch, 40 70; Genoa 2d, 7; Port Byron Y. P. S. C. E., 5; Scipio, 4; Scipioville, 5. *Champlain*—Brandon, 6 11; Port Henry 1st, 40 22. *Chemung*—Elmira 1st, 10; — Lake Street, 50; Pine Grove, 4; Rock Stream (sab-sch, 1 25), 18; Southport 1st, 5; Rev. J. E. Tinker, 8. *Columbia*—Ancram Lead Mines sab-sch, 10; Cairo, 8; Hillsdale (Y. P. S. C. E., 3), 14; Hudson, 255. *Genesee*—Corfu Sr. Y. P. S. C. E., 2; Leroy 1st, 75; North Bergen (sab-sch, 4 17), 19 17. *Geneva*—Canandaigua (sab-sch, 25 88), 55 29; Gorham sab-sch, 8 57; Naples 1st (sab-sch, 5), 31 63; Penn Yan 1st (sab-sch, 15 09), 50; Seneca (sab-sch, 10 95), 51 63; Seneca Falls 1st, 11 75. *Hudson*—Circleville sab-sch, 7; Cochection, 11; Congers 1st, 23 70; Greenbush, 9 51; Haverstraw Central (sab-sch, 25), 55; Hopewell, 10; Middletown 1st, 82 77; Monroe, 100; West Town, 35. *Long Island*—Bridgehampton, 41 22; Sag Harbor, 12 90. *Lyons*—Lyons, 60; Newark sab-sch, 37 80; Palmyra, 42 48; Rose, 11; Wolcott 1st, 10 90. *Nassau*—Islip sab-sch, 8; Northport Y. P. S. C. E., 8 99; Springfield Y. P. S. C. E., 7; Whitestone, 7; A Pastor, 2. *New York*—New York 1st, 2 616 66; — 5th Avenue additional, 130; — 14th Street, 42 51; — Adams Memorial, 10; — Allen Street Youth's Missionary Society, 5; — Brick Branch sab-sch, 49 73; 99 73; — Hope Chapel (Y. P. S. C. E., 2 50), (Jr. C. E., 2 50), 5; — Harlem, 88 24; — Madison Square, 1,083 30; — Mount Washington, 600; — Washington Heights, 98 51; — West End sab-sch, 24 77; — Woodstock (sab-sch, 10), (Y. P. S. C. E., 5), 20. *Niagara*—Albion, 140; Lewiston (sab-sch, 2 40), 7 40; Mapleton Y.

P. S. C. E., 5. *North River*—Amenia South, 28 41; Lloyd sab-sch, 10; Marlborough (Y. P. S. C. E., 5 75), 35 31; Pleasant Valley, 8. *Osego*—Buel, 5; Gilbertsville 1st sab-sch, 27; Richfield Springs (sab-sch, 5 40), 63 64. *Rochester*—Avon Central, 18 46; Fowlerville additional, 8; Honey Falls sab-sch, 11 53; Mount Morris (sab-sch, 15), 19; Nunda, 49 50; Ogden, 18 03; Piffard, 1 50; Rochester Brick, 198 50; — Central, 260 66; Webster, 7. *St. Lawrence*—De Kalb Junction, 5; Morristown, 11; Sackett's Harbor sab-sch, 8 31; Waddington, 14; Watertown Stone Street, 24. *Steuben*—Addison sab-sch, 9 77; Angelica, 13 43; Arkport, 8 33; Canisteo 1st, 100. *Syracuse*—Canastota, 80; Cazenovia, 1st, 43; Collamer Y. P. S. C. E., 25; Constantia, 62 50; East Syracuse Y. P. S. C. E., 25; Jordan, 20 35; Liverpool 1st, 4; Marcellus, 30; Pompey, 3; Syracuse 4th sab-sch, 50. *Troy*—Bay Road, 3; Caldwell, 5; Hoosick Falls (sab-sch, 4 20), (Y. P. S. C. E., 8 35), 12 55; Mechanicsville 1st, 18 48; Melrose, 14; Pittsford, 10; Troy 2d, 110 17; — Memorial, 24 34; — Park, 12 26; — Westminster, 38 57. *Utica*—Camden 1st, 5; Clinton, 26 77; Kirkland, 20; New Hartford, 44 43; North Gage, 5; Oneida 1st sab-sch, 47 66; South Trenton, 4; Utica 1st, 53 57; Rev. J. Burkhardt and wife, 5. *Westchester*—Croton Falls, 26 75; Mahopac Falls, 36 21; Mt. Kisco 1st Y. P. S. C. E., 10; New Rochelle 2d, 45 24; Peekskill 2d, 37 98; South East Centre sab-sch, 12; South Salem sab-sch, 34 15; Thompsonville, 12; Yonkers Westminster, 45 60. 10,197 83

NORTH DAKOTA.—*Bismarck*—Mandan sab-sch, 8 25. *Fargo*—Elm River, 3 25; Kelso, 2; Rev. T. E. Douglas, 5. *Pembina*—Cavalier, 3 60; Hamilton, 7 70; St. Thomas, 33 15. 3 35.

OHIO.—*Athens*—Nelsonville 1st Y. P. S. C. E., 1 85; New Matamoras, 10. *Bellevue*—Bellevue Fontaine, 17 19; Gallon 1st, 21; Urbana (sab-sch, 4 18), 33 52; West Liberty, 6 92. *Chillicothe*—Hillsboro, 27; Marshall, 4 11; Pisgah, 50. *Cincinnati*—Cincinnati Walnut Hills 1st, 731 03; Norwood, 16 45; Wyoming (sab-sch, 50), 410. *Cleveland*—Ashtabula, 17 07; Cleveland 1st (Bolton Avenue Chapel, 52), 360 43; — Madison Avenue (sab-sch, 17 75), 27 42; North Springfield, 10. *Columbus*—Columbus 2d, 22 88; Greenfield, 2; Lancaster, 27; London, 47 60. *Dayton*—Clifton, 37 45; Springfield 1st, 100; — 2d sab-sch, 40. *Huron*—Sandusky 1st, 66 55. *Lima*—Convoy, 3 25; Harrison, 1 82; Middleport, 2. *Mahoning*—New Lisbon 1st sab-sch, 22 16; Poland, 32 50; Warren Y. P. S. C. E., 5 50; Youngstown, 470 99. *Marion*—Cardington, 10; Delaware, 156; Liberty sab-sch, 5 71; Richwood, 8; York, 9. *Maumee*—Antwerp and sab-sch, 7; Bryan, 15; Perrysburgh Walnut Street, 9; Toledo 1st, 48 65; — Westminster, 33 48. *Portsmouth*—Portsmouth 2d, 135 04. *St. Clairsville*—Bellaire 2d, 25; Buchanan, 5; Coal Brook, 15 55; Mount Pleasant, 15 09; New Castle, 3 50; Pleasant Valley, 2; St. Clairsville, 45; Woodsfield, 4. *Steubenville*—Amsterdam, 25; Bethel, 21; Corinth sab-sch, 62 50; East Liverpool 1st, 57 50; Harlem, 40; Hopedale sab-sch Thanksgiving Collection, 2; Steubenville 2d, 62 23; Still Fork (sab-sch, 12 50), 25; Toronto sab-sch, 5 69; Urichsville, 15. *Wooster*—Fredericksburgh, 50; Hopewell (East Hopewell sab-sch, 12 50), 27 50. *Zanesville*—Brownsville sab-sch, 19; Granville, 6 40; Homer, 5 25; Keene sab-sch 10; Mt. Vernon, 64 80; New Concord, 10; New Lexington 4; Norwich 12; Roseville, 7 25; Uniontown, 3 60; Unity (Y. P. S. C. E., 4 23), 13 58; Zanesville 1st, 10. 3,986 01

OREGON.—*East Oregon*—Monkland, 4 70; Moro, 7; Umatilla Indian, 10. *Portland*—Portland 3d, 20; Sellwood (sab-sch, 2), 6. *Southern Oregon*—Medford, 10; Roseburg 1st sab-sch, 3 45. *Willamette*—Independence Calvary, 25; Yaquina Bay, 11 35. 97 50

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 749 21; Beaver M. G. M., 10; Freedom, 7; Leetadale (sab-sch, 10), 108 11; Millvale, 6 47; Pine Creek 1st, 7; Sewickly Sp., 25; Springdale, 9. *Blairsville*—Greensburg 1st additional, 20; Johnstown, 45 71; Livermore, 4 41. *Butler*—Butler sab-sch, 91 33; North Butler, 6; Plain Grove, 18; Scrub Grass sab-sch, 13 65. *Carlisle*—Carlisle 2d, 31; Harrisburgh Pine Street sab-sch Senior Department, 250. *Chester*—Chester 3d, 70 56; Coatesville, 35 98; Fagg's Manor in part, 50; Fairview, 9; Forks of Brandywine, 25. *Media*, 50. *Clarion*—Brookville, 23 98; Clarion additional 1; Punxsutawney, 35 10. *Erie*—Greenville, 27; Pleasantville, 5; Sunville, 3; Westminster, 6. *Huntingdon*—Alexandria, 54; Bellefonte, 133 03; Huntingdon, 144 10; Juniata sab-sch, 5 77; Lost Creek, 16 78; West Kishacoquillas, 33 25. *Kittanning*—Kittanning 1st, 146; Strader's Grove, 8 28. *Lackawanna*—Mountain Top, 5; Pittston 1st (sab-sch, 16 13), 39 45; Scranton Washburn Street, 45; Sugar Notch, 6; Towanda 1st sab-sch, 160. *Lehigh*—Allen Township, 10; Bethlehem 1st, 36 34; Easton 1st, 70; Mauch Chunk 1st, 77 11. *Northumberland*—Bloomsburgh 1st, 41 32; Mahoning, 36 23; Williamsport 2d additional, 30. *Parkersburg*—Bethel Y. P. S. C. E., 2; Parkersburg sab-sch, 3 05. *Philadelphia*—Philadelphia 1st, 1,370 75; — Central Y. P. S. C. E., 25; — Cobocokink 2d St.

Mission, 3 05;—Kensington 1st, 140;—Mariner's, 7;—North-minister, 308 98; Patterson Memorial, 4;—Scots sab-sch, 10 26;—West Green St., 145 06;—West Hope, 20 18. *Philadelphia North*—Chestnut Hill, 186; Falls of Schuyl-kill, 58; Fox Chase Memorial, 27 73; Germantown 2d, 895 91; Jenkintown Grace, 1; Norristown 1st sab-sch, 215; Pottstown (sab-sch, 3 32), 41 32; Roxborough, 5. *Pittsburgh*—Bethany, 43 70; Duquesne, 9 86; Forest Grove Y. P. S. C. E., 15; McKee's Rocks sab-sch, 3; Mid-dletown, 43; Pittsburgh 1st a member, 30;—6th, 20;—East Liberty (sab-sch, 78 39), 153 29;—Homewood Ave-nue, 4 93;—Shady Side (sab-sch, 76), (Y. P. S. C. E., 25), 242. *Redstone*—Dunlap's Creek (Jeremiah Baird, 15), 30; McKeesport 1st sab sch (Stewart Plan Mission school, 1 73), 23 34; New Providence, 11; Uniontown, 253 75; Wheeler Union Mission Band, 16. *Shenango*—Hermon sab-sch, 9 40; Hopewell, 23 50; Leesburgh, 5; Moravia, 3 90; Rich Hill sab-sch, 1 75; Wampum, 4 35. *Washington*—Burgettstown (sab-sch, 24 79), 62 35; Cove sab-sch, 21 73; Cross Roads, 16; Moundsville, 30; Mount Prospect (sab-sch, 12), (Y. P. S. C. E., 6), 18; Wheeling 2d, 16 49. *Wellsboro*—Knoxville (sab-sch, 2), (Academy Cor. sab-sch, 1), 3; Wellsboro, 55 99. *Westminster*—Cedar Grove, 17; Slateville, 12; York 1st 330. 7,363 72

SOUTH DAKOTA.—*Aberdeen*—Leola, 6 10; Pembroke, 5 70; Station, 2 20. *Central Dakota*—Madison, 26 65; Pierre, 10; St. Lawrence, 12; Rev. F. D. Haner "tithe," 12 50. *Dakota*—Ascension, 5; Long Hollow, 4. *South-ern Dakota*—Bridgewater, 20; Canistota, 5; Ebenezer, 10; Marion Emmanuel German, 5. 124 15

TENNESSEE.—*Birmingham*—Anniston Noble St., 3; Ensley, 5; New Decatur Westminster, 2 50; Sheffield, 12 65. *Kingston*—Bethel, 3 80. *Union*—Eusebia, 5; Madisonville, 3 14; New Market, 16; St. Paul's, 1 68; Westminster, 17 60; Rev. J. M. Hunter "tithe," 5. 75 37

TEXAS.—*Austin*—Austin 1st, 92; El Paso, 5. *North Texas*—Jacksonboro, 10; Wichita Falls 1st, 18 35. *Trinity*—Albany, 13 81; Dallas Exposition Park, 5; Terrell addi-tional, 50. 189 16

UTAH.—*Boise*—Nampa, 5 45. *Kendall*—Montpelier, 5; Paris, 10. *Utah*—Ephraim sab-sch, 3; Hyrum Emman-uel, 3; Richfield, 10; Richmond, 1 50; Smithfield Central, 8 35. 46 30

WASHINGTON.—*Olympia*—Ilwaco, 5; Stella, 10; Tacoma Edison, 10. *Puget Sound*—Ellensburg, 7 36; Seattle 1st, 10; Snohomish, 5; Sumner, 7; White River Y. P. S. C. E., 4. *Spokane*—Cully Memorial, 1 75; Kettle Falls, 5 75; Spokane Westminster, 10. *Walla Walla*—Kamiah 1st, 4. 70 85

WISCONSIN.—*Chippewa*—Bayfield 10; Chippewa Falls 1st, 16 90; Rice Lake, 10. *La Crosse*—Greenwood, 5; La Crosse 1st (sab-sch, 3 37), 23 63; Maunston German (sab-sch, 9 50), 7 50. *Madison*—Beloit 1st, 20 93; Mon-roe, 11; Reedsburg, 3. *Milwaukee*—Alto Calvary, 10 93; Beaver Dam Assembly, 6; Milwaukee Holland, 17 13;—Westminster sab-sch, 2 00; Ottawa 1st, 3 61; Waukesha sab-sch, 23 30. *Winnebago*—Omro, 7 15; Oxford, 7; Shawano (sab-sch, 5), 13; Stevens Point 1st sab-sch, 5 30. 201 39

Women's Executive Committee of Home Mis-sions..... 35,008 53

Total rec'd from Churches..... 70,348 65

LEGACIES.

Legacy of Mrs. Christian Phillips, dec'd, late of Salina, Kans., 100; Eliza J. Bradley, dec'd, late of Syracuse, N. Y., 24 73; Sam'l B. Dean, dec'd, late of Ostrander, O., 253 97; Mrs. Mary J. Woods, dec'd, late of Wheeling, W. Va., 390; Caroline L. S. Dickson, dec'd, late of Scranton, Pa., 8 53; Daniel W. Chap-man, dec'd, late of Lansingburg, N. Y., 456 88; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., additional, 13 54; Dr. D. C. Dewey, dec'd, late of Turin, N. J., 200; Vir-gil W. Dunning, dec'd, late of Wawayanda, N. Y., 100; An Unknown Friend, New York City, ¼ each, Alaska Indians and poor Whites, 69; Mrs. Mary J. Woods, dec'd, late of Wheeling, W. Va., 363 14; Jarsel Turner, dec'd, late of Morris Co., N. J., 950; Miss Rachel Buck, dec'd, late of Ohio, 25; Robert Dickey, dec'd, late of Pittsburgh, Pa., 950; John C. Tucker, dec'd, late of New York, 3000; Melancthon Abbott, dec'd, late of Buf-falo, N. Y., 393 09; John G. Reading, dec'd, late of Philadelphia, Pa., 1,000; Chas. Wright, dec'd, interest, 19..... 9,114 87

MISCELLANEOUS.

Geo. D. Dayton, Worthington, Minn., 25; "E. O.

R.," Allegheny, Pa., 25; Misses Willard, Au-burn, N. Y., 5,000; D. C. McPherson, Garbutt, N. Y., 5; "A Friend," 100; O. A. Cramer, Monte Vista, Colo., 100; Mrs. Robt. W. de Forest, N. Y., 10; A New Year's Offering, 40; Geo. A. Strong, N. Y., 50; A. A. Morse, Essex, N. Y., 1; "W. E. J.," 1,142 50; "Cash," 500; Misses Clark, N. Y. City, 25; A. A. Hutchison, N. Y., 21; Friends, Markleton Sanitarium, Pa., 5; Mary V. Jackson, Washington, D. C., 75; Mrs. Mary Schively, Phila., Pa., 25; Rev. W. J. McKnight, 10; E. L. Keys, Keys, Ind. Ter., 10; "From a friend," 500; Mrs. Sarah Slade, Kelloggsville, N. Y., 10; "In memory of Edgar Stirling Auchincloss," 1,000; "Iowa," 200; Rev. James T. Ford, Merrill, Wis., 5; Rev. Alva and Mrs. Covert, Eastonville, Colo., 10; M. L. Roberts, 60; Rev. W. C. Broady, Lexington, Ind., 5; Wm. Adriance, Poughkeepsie, N. Y., 10; Sam'l L. Smith, 39 27; Richard Young, Morton, Pa., 75; "A Friend," 250; Mrs. F. C. Cook, Buffalo, N. Y., 5; Rev. B. T. Sheeley, Milwaukee, Wis., 2; Mrs. B. E. Thompson, Stockbridge, Mich., 2; Mrs. R. C. Fleming, Ayr, Neb., 5; "L., 5; "J. T. W., 3 50; Rev. Sheldon Jackson, D.D., Alaska, 300; Miss "E. M. E., 20; "B. D., 1,000; Rev. R. Taylor, D.D., Beverly, N. J., 50; "Edwin," 25; Mrs. Lizzie Irion, Final Rancho, Ariz., 35; Rev. W. W. Atterbury, D.D., 100; John P. Jones, Terra Alta, W. Va., 40; Rev. T. L. Sexton, 10; "A Friend," 10; Rev. Walter Mitchell, Wilmington, O., 10; Rev. Henry T. Scholl, Big Flats, N. Y., 6; "C. Penna," 14; Thos. Nesbit, Utica, Pa., 25; C. E. Spilman, Flora, Ill., 1; "A Steward," 2 50; Mrs. Oliver White, N. Y., 2 50; Geo. F. Sprague, Chicago, Ill., 10; Wm. Dundance and wife, Minneapolis, 2 50; "In His Name," 50; "A Friend," 20; L. M. Jones and wife, Hanover, Mich., 2 50; E. P. Goodrich, Ypsi-lanti, Mich., 30; Francis Goodrich, Ypsi-lanti, Mich., 5; In Memory of a Christian Mother, 25; "X. Y. Z.," 20; Rev. J. H. Ed-wards, Cal., 10; Juliana M. W. Hunter, N. Y., 10; E. Duncan Sniffen, Chicago, Ill., 100; Miss Cornelia U. Halsey, Newark, N. J., 100; Mrs. Henry J. Biddle, Phila., Pa., 100; D. B. Gam-ble, Cincinnati, O., 300; "The Heirs in Memo-ry of "D. O. C.," 200; "From Home Friends," 50; Sale of old paper, 7 09; "S. D. H., 20; "A Friend," 25; "Cash," 20; John D. Thomp-son, Cal., 2,000; Isaac Edwardson, 10; M. B. Huey, Princeville, Ill., 26 cts.; Vincennes, Ia. Y. P. S. C. E., 10; Margaret J. Cratty, Bel-naire, O., 10; Jane B. Worth, Tallula, Ill., 1; Field, 200; Miss C. M. Fraser, Fowlerville, N. Y., 2; J. M. Whiting, Mt. Pleasant, Iowa, 25; Interest on Permanent Fund (Special, 125), 1,200; Interest on Chas. R. Otis Missionary Fund, 37 50; Interest on Carson W. Adams Fund, 4 25..... \$ 15,595 87

Total received for Home Missions, January, 1894..... \$ 95,008 69

Total received for Home Missions from April

1st, 1893..... 453,983 23

Amount received during same period last year. 590,421 88

O. D. Eaton, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND, JANUARY, 1894.

Albany—Albany 6th, 10; West Galway, 5; Albany State Street, 5 97; Saratoga Springs 1st sab-sch, 50 cts.; Tribes Hill, 4. *Binghamton*—Cannonville, 7. *Brooklyn*—Brooklyn Bethany, 4 50. *Cayuga*—Genoa 2d, 4 85;—3d, 3 65. *Champlain*—Plattsburgh sab-sch, 20; Peru 1st Congregational, 4. *Chemung*—Southport, 5; Burdett, 1 30. *Columbia*—Hudson, 75; Hillsdale, 10. *Genesee*—Corfu, 10. *Hudson*—Westtown, 3; Middletown, 24 90. *Lyons*—East Palmyra, 5; Lyons, 15; Palmyra, 63 cts.; Junius, 7 62. *Nassau*—Ravenswood, 2; Freeport 1st, 100. *New York*—Adams Memorial, 5; Harlem, 18 60. *North River*—Smithfield, 15; Pine Plains, 8; Milton, 5. *Osego*—Shavertown, 3. *Rochester*—Rochester Brick, 20; Dans-ville, 5; Ogden Center, 43 cts.; Tuscarora, 8. *St. Law-rence*—Watertown 1st 86 40; Cswegatchie 2d, 6; Adams 1st, 11 48; Carthage 1st, 9 25; Plessis, 5. *Steuben*—Cuba, 17 24; Arkport, 13 cts. *Syracuse*—Mexico 1st, 19 30,

Troy—Hoosick Falls, 18 07; Troy Oakland Avenue, 10.
 Utica—South Trenton, 8; Redfield, 8; Rev. J. Burkhardt
 and wife, 5.

Total received from churches.....\$ 655 88

MISCELLANEOUS.

Rev. Geo. Alexander, D.D., Special..... 100 00

Total received for New York Synodical Aid

Fund, January, 1894..... 755 88

Total received for New York Synodical Aid

Fund, from April 1, 1893..... 5,471 60

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JANUARY, 1894

CALIFORNIA.—Stockton—Woodbridge Bethel, 8. \$ 00

COLORADO.—Pueblo—Pueblo 1st, 69

ILLINOIS.—Springfield—Pisgah, 57 cts.; Rev. W. L.

Tarbet and wife, 40 cts. 97

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1894.

BALTIMORE.—Baltimore—Baltimore 1st sab-sch, 25; —
 Boundary Avenue S. S. Missionary Society, 8 83;
 Faith, 11 29; Bel Air, 11 26. New Castle—Red Clay
 Creek, 9; Wilmington Central, 74 54. Washington City
 —Washington City 1st, 9 53; — Gunton Temple Mem'l,
 10; — Westminster, 26. 178 43

CALIFORNIA.—Benicia—St. Helena, 30; Vallejo sab-sch,
 2 95. Los Angeles—Coronado Graham Memorial, 12 90;
 Rivers, 5 60; Riverside Calvary, 11; San Diego, 31 20.
 Oakland—Berkeley 1st, 11 70; North Temescal King's
 Daughters, 5. San Jose—Watsonville, 7 58. 107 88

CATAWA.—Cape Fear—Wilmington Chestnut St., 1. 1 00

COLORADO.—Boulder—Timnath, 2. Pueblo—Canon City
 (sab-sch. 3), 27; Hastings, 4; Pueblo 1st, 6 25; Trinidad
 1st, 10 91. 50 16

ILLINOIS.—Alton—Greenville, 10. Bloomington—Che-
 noa, 10 65. Piper City, 6. Cairo—Golconda, 2; Nashville,
 4. Shawneetown, 25 30. Chicago—Chicago 1st, 61 65; —
 4th, 17; Evanston 1st, 39 64; Highland Park, 23 62; Wheel-
 ing Zion, 3. Freeport—Freeport 1st, 25; Galena German
 4. Mattoon—Kansas, 5; Tower Hill, 5. Ottawa—Grand
 Ridge, 5 40. Peoria—Onelda, 2 50; Princeville, 26 cts.
 Rock River—Kewanee, 2. Schuyler—Oquawka (sab-sch,
 4), 24. Quincy 1st, 7 25; Salem German, 5. Springfield—
 Pisgah, 57 cts. 285 74

INDIANA.—Crawfordsville—Delphi, 16 14. Fort Wayne
 —Ossian, 4 37; Salem Centre, 1. Logansport—Lucerne,
 2 30. New Albany—Bedford, 6 85; Mount Vernon, 2 60.

Vincennes—Brazil, 10. 47 36

INDIAN TERRITORY.—Choctaw—Wheelock, 2. Oklahoma

—Beaver, 1. 3 00

IOWA.—Cedar Rapids—Cedar Rapids 2d, 28 54; Rich-
 land Centre, 10; Springfield, 4. Corning—Prairie Chapel,
 2. Des Moines—Chariton, 5 60. Dubuque—Dubuque 1st,
 10. Iowa—Keokuk Westminster, 15 44; Lebanon, 2; Mount
 Pleasant German, 9. Iowa City—Davenport 1st, 51 10;
 Union, 3 60. Sioux City—Sac City, 5. 146 23

KANSAS.—Emporia—Big Creek, 1; Burlington, 5.
 Larned—Spearsville, 3 70. Neosho—Ottawa, 6 83. Osborne
 —Downs, 2. Solomon—Beloit, 10. 26 68

KENTUCKY.—Louisville—Louisville Central, 129 88;

Owensboro 1st, 87 50. 217 38

MICHIGAN.—Detroit—Detroit Jefferson Avenue, 215;
 Milford sab-sch, 5. Flint—Cass City, 94 cts.; Lapeer,
 19 73. Grand Rapids—Grand Rapids 1st, 17 30. Saginaw
 —West Bay City Covenant, 2. 260 03

MINNESOTA.—Mankato—Worthington Westminster, 9.
 Minneapolis—Minneapolis 1st, 36 64. St. Paul—St. Paul
 Arlington Hills, 2; — Central, 13 79. Winona—Chat-
 field, 4 46. 65 89

MISSOURI.—Platte—Bethel, 2; Chillicothe, 3; Marye-
 ville 1st, 15. St. Louis—Nazareth German, 5; St. Louis
 1st, 105 63; Webster Grove, 5; Zion German, 3. White
 River—Westminster, 8. 146 63

NEBRASKA.—Hastings—Hastings German, 3. Kearney
 —Kearney 1st, 8 40; Wood River, 8 10. Nebraska City—
 Hickman German, 19. Niobrara—Niobrara, 39 50

NEW JERSEY.—Elizabeth—Elizabeth 1st, 174 90; Rah-
 way 1st, Gwynn, 2; Roselle, 7 85. Jersey City—Jersey
 City Claremont, 3; Passaic, 4 78; Rutherford 1st, 33 13.

Morris and Orange—East Orange B-theil, 28 62; Orange
 1st additional, 100; — German, 10. Newark—Newark 2d,
 60 24; — Park, 8 96. New Brunswick—Dayton, 5 86;

Trenton 5th (sab-sch, 3 06), 14; — Prospect Street, 36.

INDIANA.—New Albany—Mt. Vernon, 3 65

IOWA.—Corning—Prairie Chapel, 1 00

KANSAS.—Highland—Horton 1st, 2 00

MICHIGAN.—Saginaw—West Bay City Covenant, 2 00

MISSOURI.—St. Louis—Zoar, 1 00

TENNESSEE.—Union—Madisonville, 11

TEXAS.—Austin—Austin 1st, 10 00

WISCONSIN.—Milwaukee—Ottawa 1st, 9 cts.; Winne-
 bago—Oxford, 23 cts. 83

Total from churches..... 24 74

MISCELLANEOUS.

E. P. Goodrich, Ypsilanti, Mich., 1; Interest on

Permanent Fund, 88 75..... 29 75

Total for Sustentation, January, 1894..... 64 49

Total for Sustentation from April, 1893..... 10,748 29

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

Newton—Stanhope, 4. West Jersey—Cape Island, 23 40;
 May's Landing, 10. 535 79

NEW MEXICO.—Santa Fe—Las Vegas 1st, 8 33. 8 33

NEW YORK.—Albany—Albany 3d, 10 51; — State Street,
 53 68; Bethlehem, 4; Corinth, 1; Hamilton Union, 7;

Mariaville, 7; Saratoga Springs 1st (sab sch, 4 50), (B.
 Day Box, 7 45), 11 95; Tribes Hill, 4. Binghamton—

Ninevah, 14 54; Smithville Flats, 3; Whitney's Point, 2.

Brooklyn—Brooklyn Bethany, 3; — Durvea additional,
 8; — South 3d Street, 4. Buffalo—Buffalo Lafayette

Street, 23 49; — Westminster, 34 91. Columbia—Hud-
 son, 70. Geneva—Canandaigua, 6 74; Ovid, 24 03. Hud-
 son—Haverstraw Central, 30; Ridgebury, 1; West Town,
 6. Long Island—Sag Harbor, 18 40. Lyons—Lyons, 23;

Palmyra, 3 12. Nassau—Far Rockaway, 18. New York
 —New York 6th Avenue, 50; — Adams Memorial, 5; —

Harlem, 67 84; — Mount Washington, 100. Niagara—
 Albion, 10; Holley, 73 cts.; Lewiston, 5. North River—

Pleasant Valley, 8 53. Otsego—Oneonta, 27; Richfield
 Springs, 25 80. Rochester—Ogden 8 91; Sparta 2d,
 12 77. St. Lawrence—Watertown Stone Street, 18. Steu-
 ben—Arkport, 1 15; Pultney, 3. Troy—Troy Memorial,
 3. Utica—Camden, 2. Westchester—Yonkers 1st sab-
 sch, 30 95. 740 09

NORTH DAKOTA.— Fargo—Galesburg, 2 25. 2 25

OHIO.—Bellefontaine—Bellefontaine, 5 17. Chillicothe

—Chillicothe 3d, 6 90. Cincinnati—Cincinnati 2d, 10; —
 Central, 31 21; — Walnut Hills, 41; Milford, 3; Wyoming

sab-sch, 25. Cleveland—Cleveland 1st (Bolton Avenue
 Chapel, 30), 89 77; — North sab-sch, 10; Northfield, 4;

North Springfield, 2. Columbus—Columbus 1st, 50; —
 2d, 10 50; Scioto, 3 60. Dayton—Clifton, 18 57; Eaton,
 10 50; Springfield 1st, 60. Huron—Sandusky 1st, 26 cts.

Lima—Findlay 2d, 2 50. Mahoning—Youngstown,
 119 87. Marion—Delaware, 25. Maumee—Tontogony,
 2 76. St. Clairsville—Coal Brook, 4 74; St. Clairsville,
 15. Steubenville—Amsterdam, 10; Hopedale, 3; New

Harrisburgh, 5; Steubenville 2d, 15 33; Still Fork, 5.

Wooster—Hopewell, 15. Zanesville—Brownsville, 11 58;

Mt. Vernon, 18 80; New Concord, 6; Norwich, 4. 641 68

OREGON.—East Oregon—Umatilla, 5. 5 00

PENNSYLVANIA.—Allegheny—Allegheny Central, 23 79;

Fairmount, 2 30; Millvale, 8 08. Blairsville—Blairsville,
 43; Johnstown, 61 65. Butler—Allegheny, 2 12; New

Salem, 8; North Washington, 3. Carlisle—Harrisburgh
 Market Square (Macedonian Band), 60; Upper Path Val-
 ley, 4. Chester—Chester 2d, 35 10; Clifton Heights, 3 45;

Cratesville, 34 43; Doe Run, 9; Fagg's Manor, 55; Forks
 of Brandywine, 14. Clarion—Leatherwood, 10; New

Bethlehem, 9 46. Erie—Belle Valley, 3; Kerr's Hill (sab-
 sch, 1), 5 97; Sunville, 3; Waterford Park, 3. Huntingdon

—Bellefont, 95; West Kishacoquillas, 8. Kittanning

—Saltsburgh, 15 97. Lackawanna—Camptown, 1; Har-
 mony, 16; Mount Pleasant, 2; Pittston 1st (sab-sch, 14 63),
 29 90. Lehigh—Easton 1st, 69; Hazleton, 31 74; Reading
 Olivet, 20. Northumberland—Northumberland, 7. Port-

ersburgh—Terra Alta, 17. Philadelphia—Philadelphia 1st,
 374 39; — 9th, 55; — Kensington 1st, 50; — Northern

Liberties 1st, 15 50; — Paterson Memorial, 4; — Tabor, 27.

Philadelphia North—Chestnut Hill 1st, 95; Fox Chase
 Memorial, 9 30; Germantown 2d, 901 23; Manayunk, 25.

Pittsburgh—Mount Olive, 3; Pittsburgh East Liberty
 (sab sch, 47 04), 84 49; Homewood Avenue, 4 60; —
 Shady Side (sab-sch, 38), 108 50. Redstone—Brownsville,

13; Dunlap's Creek, 7; Rehoboth, 7 50. *Shenango*—Volant, 2. *Washington*—Cross Roads, 6. *Wellsboro*—Wellsboro, 9 24. *Westminster*—Little Britain, 7; Mount Joy (sab-sch, 1 50), 23 20; Slateville, 15. 1,969 24
 TENNESSEE—*Union*—Madisonville, 94 cts. 94
 TEXAS—*North Texas*—St. Jo, 6. 6 00
 UTAH—*Utah*—Hyrum Emmanuel, 2. 2 00
 WISCONSIN—*La Crosse*—La Crosse 1st (sab-sch, 1 50), 9 31. *Madison*—Beloit German (sab-sch 1), 3 34; Reedsburg, 2. *Milwaukee*—Beaver Dam Assembly, 7; Ottawa, 73 cts. *Winnebago*—Oxford, 2 10. 94 68

From the churches and Sabbath-schools.....\$ 5,493 69

FROM INDIVIDUALS.

Rev. J. L. Hawkins, Fort Scott, Kas., 15; Mrs. Jane B. Worth, Tallula, Ill., 1; Anonymous, Merrill, Wis., 5; Charles E. Spilman, Flora, Ill., 1; "J. T. H.," Indianapolis, Ind., 20; "W. E. J.," 113 50; "Cash," Brooklyn, N. Y., 500; "Our dear tired workers," Washington, D. C., 1; "T. & M.," Chicago, 13 50; Mrs. Mary D. Biddle, Phila., 100; Rev. and Mrs. L. F. Bricksels, Auburndale, Wis., 2; Per Walter M. Altkman, New York City, 200; Mrs. A. J. Newell, Central City, Neb., 10; Rev. W. C. Cattell, D.D., 50; Mrs. M. L. Roberts, Brooklyn, N. Y., 50; Miss Marion L. Roberts,

Brooklyn, N. Y., 1; "A Friend," Brooklyn, N. Y., 5; "Tithes," Centralia, Ill., 15; Mary F. Post, Newburgh, N. Y., 10; "M. P. W.," Phila., 2; John D. Thompson, Los Angeles, Cal., 2,000; Mrs. Sallie B. Welch, Savannah, O., 1; Prof. R. E. Wilder, Greenfield, Ill., 5; "Cash," Chicago, 150; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "C. Penna.," 6; "A Friend," 10; E. F. Goodrich, Ypsilanti, Mich., 9..... 3,295 40
 Interest from the Permanent Fund, including \$300 from the Roger Sherman Fund..... 9,544 44
 Interest from the Latta Fund (Synod of Ohio), 41 67

For the Current Fund.....\$ 18,375 30

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Sarah Pratt, Elmira, N. Y..... 200 00

Total for January, 1894.....\$ 18,575 30

Total for the Current Fund since April 1, 1893..\$118,673 27

Total for the Current Fund during the same period last year..... 131,210 44

W. W. HEBERTON, Treasurer,
 1334 Chestnut St., Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1894.

ATLANTIC—*McClelland*—Immanuel sab-sch, 1. 1 00
 BALTIMORE—*Baltimore*—Baltimore 1st, 1 50; — Boundary Avenue sab-sch, 29 22; — Brown Memorial sab-sch, 25. *Washington City*—Washington City 1st, 5 70; — 4th sab-sch, 6 95; — Westminster, 10. 79 08
 CALIFORNIA—*Los Angeles*—Pasadena Calvary sab-sch, 2. *Oakland*—Livermore, 2. *San Francisco*—San Francisco Westminster, 20 45. *Stockton*—Grayson, 2. 28 45
 CATAWA—*Cape Fear*—Wilmington Chestnut Street sab sch, 3. 3 00
 COLORADO—*Boulder*—Timnath, 2. *Pueblo*—Cafion City, 8; *Cucharas Mexican*, 29 cts.; El Moro, 3; Engle, 17 23; La Luz, 2 14; Monte Vista, 7 75; Pueblo 1st, 2 05. 43 48
 ILLINOIS—*Bloomington*—Chronos, 4 55; Gibson City, 11 35. *Cairo*—Friendsville sab sch, 1 55; Nashville, 1 20; *Wabash* sab-sch, 8 50. *Chicago*—Chicago 1st, 24 55; — 4th, 9; Evanston 1st, 13 18; Hinsdale, 3 41; Lake Forest, 103 31; Libertyville sab-sch, 2 50; Maywood, 16. *Freeport*—Galena German, 4 34. *Mattoon*—Toledo sab-sch, 3; Tower Hill, 7. *Ottawa*—Oswego, 4. *Rock River*—Spring Valley, 3 73; Sterling, 4 66. *Schuyler*—Oquawka, 3. *Springfield*—Pisgah, 25 cts. 272 23
 INDIANA—*Crawfordsville*—Dayton, 7 40; Delphi, 6 53. *Fort Wayne*—Fort Wayne 3d, 3 36; Ossian, 4 49. *Logansport*—Lake Prairie sab-sch, 7 81; Michigan City, 10. *Muncie*—Liberty sab-sch, 12. *New Albany*—Bethlehem sab-sch, 8; Madison 1st sab-sch, 21. *Vincennes*—Brazil sab-sch, 10; Mount Vernon, 3 30. 86 79
 INDIAN TERRITORY—*Choctaw*—Bethel Mission, 2 50; Pine Ridge, 2; San Bois, 3 50; Wheelock, 1. 8 00
 IOWA—*Cornwall*—Brooks, 1; Nodaway, 1; Villisca Jr. C. E., 5. *Council Bluffs*—Sharon sab-sch, 90 cts.; Woodbine sab sch, 4 63. *Des Moines*—Chariton sab sch, 4 63. *Fort Dodge*—Coon Rapids, 3 50; Dedham, 2; Rippey sab-sch, 3. *Iowa*—Keokuk Westminster, 5 14. 31 00
 KANSAS—*Neosho*—Paoia, 30 01. *Solomon*—Beloit, 13. *Topeka*—Oak Hill, 1; Riley Centre German, 3 70. 46 71
 KENTUCKY—*Ebenezer*—Ashland sab sch, 21 70. *Louisville*—Hopkinsville 1st, 1 25. 23 95
 MICHIGAN—*Detroit*—Brighton, 2; Stony Creek, 7. *Flint*—Cass City, 40 cts.; Otter Lake sab-sch, 55 cts. *Lake Superior*—Newberry sab-sch, 3 40. *Langsford*—Jackson Y. P. S. C. E., 10. 23 35
 MINNESOTA—*Duluth*—Brainard C. E. S., 6. *Mankato*—Redwood Falls, 8; Worthington Westminster sab-sch, 6 05. *Minneapolis*—Minneapolis 1st, 8 04. *Winona*—Chatfield, 6 71; Washington, 7; Winona 1st sab-sch, 10 57. 52 37
 MISSOURI—*Kansas City*—Drexel sab-sch, 6. *Ozark*—Waldensian, 3. *Platte*—New Point sab sch, 13. *St. Louis*—Nazareth German, 3; St. Louis 1st, 30 72; Zion German, 2. *White River*—Westminster, 6 50. 63 22
 MONTANA—*Helena*—Helena Central sab-sch, 17 25. 17 25
 NEBRASKA—*Omaha*—Fremont sab-sch, 24 07. 24 07
 NEW JERSEY—*Elizabeth*—Rahway 1st German, 1; Roselle, 2 61. *Jersey City*—Jersey City Claremont, 3; Paterson Redeemer, 67 67. *Monmouth*—Moorestown sab-sch, 5 51. *Morris* and *Orange*—Hanover C. E. S., 5; Succasunna C. E., 10. *Newark*—Montclair Grace, 10; Newark 2d, 10 03; — Park, 2 65. *New Brunswick*—Dayton, 1 95;

Trenton 5th, 2. *Newton*—Stanhope (sab-sch and C. E. S., 2 19), 8. *West Jersey*—Salem sab-sch, 2 21. 131 63
 NEW YORK—*Albany*—Albany State St., 17 90; Broadalbin, 90 cts.; Mayfield Central, 2 04; Saratoga Springs 1st sab-sch, 150; Voorheesville, 18. *Binghamton*—Binghamton 1st Junior C. E., 10; Cortland, 37 54. *Boston*—Holyoke sab-sch, 20; Somerville sab-sch, 6 55. *Brooklyn*—West New Brighton Calvary, 6. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 4 51; — North chapel sab sch, 10; — Westminster, 16 11; Ellicottville sab-sch, 13 83. *Cayuga*—Auburn 2d, 6 32. *Champlain*—Malone, 13 83. *Columbia*—Catskill (C. E. S.), 21 55. *Genesee*—Batavia C. E., 10. *Hudson*—Middleton 2d, 12 57; Ridgebury, 22 cts.; West Town, 2. *Long Island*—Southampton sab-sch, 1. *Lyons*—Lyons, 15. *Nassau*—Roslyn sab-sch, 1. *New York*—New York 5th Avenue, 5; — Adams Memorial, 5; — Harlem, 20 17. *Niagara*—Holley, 1 20. *North River*—Little Britain 14; Malden, 6 55; Pine Plains, 13 80. *Osage*—Unadilla, 2 46. *Rochester*—Orden, 1 30; Rochester Westminster sab-sch, 7 50. *St. Lawrence*—Adams sab-sch, 12 60. *Steuben*—Arkport, 38 cts. *Syracuse*—Marcellus, 16 70. *Troy*—Middle Granville sab-sch, 12 38; Salem sab sch, 11 87. *Utica*—Clinton sab-sch, 5; North Gate sab sch, 3. *Westchester*—Port Chester sab-sch, 9 07; South East Centre sab-sch, 3. 476 50
 OHIO—*Bellefontaine*—Bellefontaine (sab-sch, 35 72), 37 44. *Chillicothe*—Chillicothe 3d, 10. *Cincinnati*—Cincinnati 6th, 38. *Cleveland*—Cleveland 1st, 19 59; — North sab-sch, 10; Northfield, 4. *Columbus*—Columbus 2d, 6; Lancaster, 30. *Dayton*—Dayton Park C. E., 6. *Lima*—Findlay 1st, 23; Rockport sab-sch, 6. *Mahoning*—Youngstown, 45 94. *Maumee*—Pemberville, 20. *St. Clairsville*—Coal Brook, 4 83; Still Water, 2 66. *Steuben*—Amsterdam, 5; Steubenville 2d, 16 36; Still Fork, 6. *Wooster*—Hopewell, 10; Savannah sab-sch, 20. *Zanesville*—Mt. Vernon, 6 25. 327 07
 OREGON—*East Oregon*—Umatilla, 1. 1 00
 PENNSYLVANIA—*Allegheny*—Allegheny McClure Ave. (sab-sch, 16 15), C. E. 26 15; Bellevue C. E., 10; Leetsdale sab sch, 27 25; Millvale, 30; Sharpshooburg, 35. *Blairsville*—Benah sab-sch, 23; Blacklick C. E. S., 5. *Butler*—Butler C. E., 10; Prospect, 3. *Carlisle*—Chambersburg Falling Spring, 30; Newport C. E. S., Chester—Chester 1st sab-sch, 42 99; Forks of Brandywine, 31. *Clarion*—Brookville sab-sch, 8 80; East Brady, 5; New Bethlehem, 5; Tionesta (sab-sch, 2 56), 4 03. *Erie*—Milledgeville (Y. P. S. C. E.), 5; Sunville, 3; Titusville, 5; Westminster C. E., 10. *Huntingdon*—Lost Creek C. E. S., 5. *Kittanning*—Saltsburgh, 17 46. *Lehigh*—Easton 1st, 24; Mauch Chunk, 17; Mountain, 2. *Philadelphia*—Philadelphia Arch Street sab-sch, 25; — Bethany (Girl's Infant School), 100; — Cohocksink sab-sch, 8 25; — Green Hill C. E., 5; — Kensington 1st (Bible Class, 51), (sab sch, 200), 294; — Patterson Memorial, 6; — Zion German, 3. *Philadelphia North*—Chestnut Hill, 46; Falls of Schuylkill (C. E.), 20. *Pittsburgh*—Pittsburgh 1st sab-sch, 47 34; — East Liberty, 30 84; — Homewood Avenue, 6 48. *Shenango*—Enon sab-sch, 6. *Washington*—Moundsville, 25. *Wellsboro*—Wellsboro, 3 12. 1,017 71
 SOUTH DAKOTA—*Black Hills*—Alzada sab-sch, 3 80. 3 80

MISSISSIPPI.—Birmingham—Pratt City sab-sch, 3 87.
Union—Madisonville, 31 cts. 4 18

TEXAS.—North Texas—Jacksboro, 2; Seymour, 5. 7 00

UTAH.—Utah—American Fork, 1 65; Ephraim sab-sch, 3. 4 65

WASHINGTON.—Olympia—Chehalis sab-sch, 2. Spokane—Grand Coulee, 1 20. 3 20

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Total from Churches, January, 1894.....\$ 1,734 00

Total from Sabbath-schools, January, 1894..... 1,068 83

Total from Churches and Sabbath-schools, January, 1894.....\$ 2,812 83

MISCELLANEOUS.

Jane B. Worth, Tallula, Ill., 1; George Shuman, Secor, Ill., 5; Bridgeport sab-sch, Iowa, 5 58; Mrs. I. S. Mott, St. Louis, Mo., 2; Riverside sab-sch, Montana, 3; Dr. J. L. Campbell, New York City, 5; Mary S. Douglas, Orange, N. J., 5; D. W. Lyons, Wooster, O., 50 cts.; "Cash," Brooklyn, N. Y., 500; Joseph Dixon, Bruynswick, N. Y., 5; "Contribution," 1; Goodland sab-sch, Kansas, 1; Bethlehem Chapel C. E., 5; — W. F. M. S., 5 15; Emma C. Shepperson, Langdon, Mo., 4; W. H. Ingersoll, Hamburg,

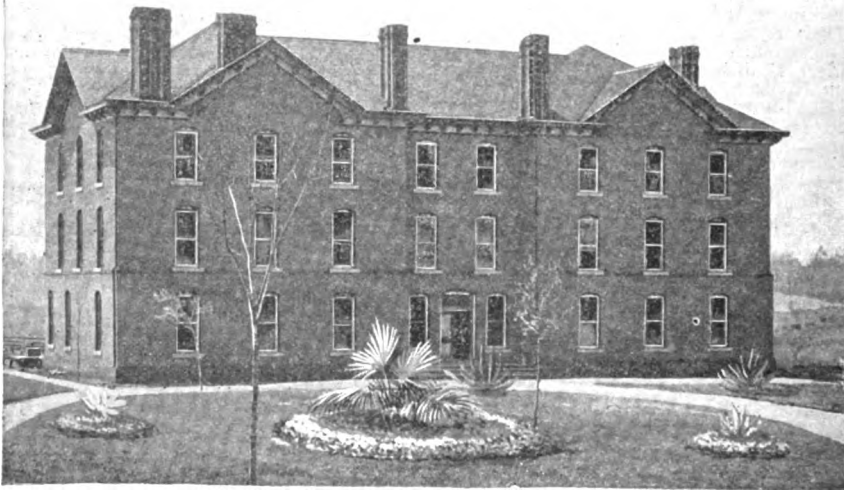
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Total receipts for January, 1894.....\$ 3,475 82

Amount previously acknowledged..... 51,597 35

Total contributions since April 1st, 1893.....\$35,073 17

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We are glad to find room here for this picture, for which there was not room on pages 326-7; and also for the following note from President Moore, which was received after those pages had been filled and prepared to go to press.

In February, Rev. E. A. Elmore, D.D., of Knoxville, was with us in a precious meeting of twelve days. Many of the students were led to take a stand for Christ. All the young women in school and about three fourths of the young men are on the Lord's side.

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"You will find one dollar enclosed—my subscription for the CHURCH AT HOME AND ABROAD for the year 1894. I took it last year, and thought I could not do without it as I find it such a help in preparing articles to be read at our Missionary Society. Money has been so scarce that I could not renew my subscription until now. I have received the Magazine, however, for which I am very thankful. Reading it gives one a far greater interest in missions, I find. It deserves a large circulation."

From Salt Lake City, Utah, a minister writes:

"Owing to the hard times, it being so very difficult to make the ends meet, I made up my mind to do without the CHURCH AT HOME AND ABROAD this year. We are a mission church; our members all are working men, and can do but little for our support. So we felt we could not pay for it. But it is no use trying; *we must do without other things*. So, please find one dollar to pay from the first of April.

God has graciously visited us with the converting power of the Holy Spirit. At our last communion twenty united with us, and five more have appeared before the session."

(See page 452.)

THE CHURCH AT HOME AND ABROAD.

MAY, 1894.

CHURCH WORK AND CHURCH GROWTH.

There are a few instances in which a particular church is the only one existing in a considerable district—say, a township. By a higher commission than any conference or council or presbytery can give—by a commission which those ecclesiastical bodies can merely authenticate—the minister of a church thus situated is the pastor of every soul living within the limits of that district. He is bound not only to have open doors at his place of preaching, welcoming all who come, and then and there faithfully declaring the counsel of God to them; but with all the assistance he can get and all the tact he can acquire, to induce that entire population to accept and profit by his pastoral care, to become, not only virtually but consciously and thankfully members of his flock—*i. e.* of the flock of Christ which Christ has sent him to tend and feed.

It may indeed be, in such a case, that some devout Christians, living on his field, may accept his ministration thankfully, support it loyally and improve it with docility and fidelity, as the best and, for the time being, the only ministry available to them, who, if a minister of some other denomination were within their reach, would prefer his ministry.

It may even be that a minister bearing alone the whole pastoral responsibility of such a field and trying to minister faithfully to all

its people, will find some of them whose antecedents have been such elsewhere, or who have such opinions or temperaments or prejudices, that he will have greater difficulty in winning them to church-attendance than a minister of some other denomination would probably have.

We can imagine a Presbyterian minister, in such circumstances, wishing with all his heart that there was a Methodist or a Baptist, or a Congregational, or an Episcopal church across the village green from his own; and vice versa.

But most frequently there is a church of another denomination—if not just across the green, at least, in a neighboring street.

Let us suppose a village in which there are three churches, of three different denominations. The village is small, containing not more people than could be comfortably seated—every man and woman and child of them—in one of those churches. But it is at the centre of a township six miles square. The people all come to that village to buy their groceries—to get their letters—to market their grain and eggs and potatoes—and to have their horses shod. Why should they not all come there to worship God and to hear his Gospel?

Their three houses of worship have not been placed so near together for any purpose of unfriendly rivalry, but because each is to

accommodate people scattered all through the township. Each congregation has good reasons for locating its house of worship near the centre of its field; and locally they all have the same field.

The pastors of these three churches are Rev. Stephen Faithful, Rev. John Thoughtful, and Rev. James Earnest. They love each other, and each of them is humble enough to think the others better than himself. They meet regularly once a week, in the study of one of them, for brotherly consultation and united prayer.

Stephen is always helped to feed his flock with sincere milk of the word or strong meat of sound doctrine, by the clear and cogent papers which John is apt to prepare and read to his brothers. John never lies down at night without thanking God for Stephen's constant fidelity to truth and duty. These two, by themselves, might perhaps be in some danger of being so much engrossed in contemplation of the Gospel, and improving their methods of stating and explaining its truths to their attentive hearers as to forget that there are some hundreds of people without hearing of their church bells who never hear the Gospel more articulately uttered than those bells utter it. But James stirs up their pure minds with frequent reminders of this. He sometimes fails to measure his words, and some of his sentences are explosive. His elocution has more energy than melody, and a stranger might think him wanting in charity and courtesy. But John and Stephen knew him too well to mistake his zeal for anger, and, consciously or unconsciously, they both are quickened by it. They go back to their books, but they look between the lines, as through lattice-work, and seem to catch glimpses, now and then, of numbers of faces that they never see from their pulpits. James does a good deal of his thinking

on foot or on a saddle. One of his frequent thoughts is that he and his two brethren in the ministry ought to preach the Gospel to everybody in that township—that all the people in that township ought to come habitually to those three churches—that indeed that some practical, straightforward, business-like way ought to be devised for securing this, if human persuasion, wisely directed and persistently applied, with prayer for divine guidance and help, can secure it.

He brings up this matter frequently at their meetings, and they consult fraternally about it. All agree as to the desirableness of what James urges. Many different plans are talked over. John reads an able paper on *Reaching the Masses*, but it strikes Stephen that their rural population is not much *massed*.

In one of James' horseback rides, he recollects hearing Dr. Kendall say once—"The best way to do a thing is to *do it*"—or was it Horace Greely who said that? No matter which. It strikes James as true. His next thought is that the best machinery with which to do most things is the least machinery. He suspects that the very best work is done by hand.

He says to himself: "See here—my church is on the corner of Academy street and the main road. I go right out that road to visit my families—a half-dozen of them—out four miles. There are one, two, three cross roads turning off to the right and left and running through to the Farmington road or, the other way, to the river. Probably there are some houses on all of them. Yes, I've seen old Tom Burnham turn down one of them, carrying a jug in his hand. I've never gone to his house; but I will before next Sunday. But then there must be a good many people living along on all those roads, who come to our village to trade, but never come to

church. I know, they do not come to mine. I hope some of them go to the others, but I do not know. Ought I not to know? How can I find out how many of them do not go to any church, and invite them to come to mine, or else to one of the others?

Is not this the very work in which some of my people can help me?—some of these dear young people? What does *Christian Endeavor* mean?"

Such thoughts as these soon lead Pastor James to get together some of his most capable and reliable Christian Endeavorers—I am using the word in its primary and large meaning—and to propose that each one of them, or better each pair, going two and two, shall take one road, its full length, until they are more than half-way to the church in the next village, and visit every house. Where they find a family who attend one of the other churches or their own, they make a friendly call, have a Christian interview in a prayerful spirit, whether with or without formal prayer; make known their present effort to find and win all neglecters of the Sanctuary on that road; and ask their prayerful sympathy and help in it. At every house where the family do not go to any church, they are to use their utmost tact and affectionate earnestness to persuade them to do so. Naturally and properly they will invite them to their own church, to hear their minister, to enjoy his pastoral care, and to come into the fellowship (which they have found pleasant and profitable) of that congregation. If they find that there has been elsewhere a connection with one of the other denominations, or that there are views, or tastes, or prejudices, or social connections, which render it probable that they can more easily, or more profitably to themselves, be won to one of the other churches, let them be so reported to the pastor of that church, and let him and

his Christian endeavorers beware how they neglect or forget the intimation. If they do, then let those who first discovered them infer that the providence of God and the improvidence of their neighbors give these families to them, that the Lord sends them to get those sheep and lambs into their fold.

Beginning thus at their own church as their center, and exploring every regularly or irregularly radiating road and all their connecting cross-roads, any one church, even working alone, can in time make it certain that no family lives on that whole area, who are not members of their own or of some other congregation, or else are themselves distinctly responsible for persistent neglect of such privileges in despite of kind, faithful, prayerful, affectionate and reiterated invitation. How much more certainly and quickly will this be attained, if all those pastors and their people, unite in this Christian endeavor in this Christian spirit, and pursue it on their proper and natural lines, according to a concerted plan! They are not rivals in selfish competition; they are partners in one business, true yoke-fellows in the service of one Lord. They enjoy each other's confidence; they accord full Christian liberty to each other; they avail themselves severally of their various gifts, facilities, opportunities, affinities, for the common work of evangelizing and Christianizing an entire population.

Such faithful, industrious, generous church work will surely give healthy and vigorous church growth. Such growth in each church does not dwarf nor enfeeble adjacent churches. They are only dwarfed and enfeebled by neglecting, if they do neglect, to be in fellowship and partnership of the common work. If all are thus in fellowship of work, it will make them all flourish together and will enable them to accomplish jointly, for souls and for Christ, what neither of them could so fully

accomplish alone, nor all of them in selfish and suspicious separation.

In yonder park there are maple trees, and chestnuts, and poplars, and elms. The park has not been fenced off into so many sections, each devoted to the growth of one kind of trees. The different kinds are mingled; they all draw their nutrition from the common ground; but each, according to the specific law of its life, draws from the common soil the elements that are suited to its nature and so capable of contributing to its growth. The maple may not draw a line beyond which the elm shall not spread its roots. Right across each other their roots go, each to find the elements congenial to it, and which its specific vigor can assimilate into its characteristic fibre. They do not resist nor envy each other, but wind past each other in courteous gracefulness, bending into facile forms and intertwining in friendly embraces; to His

eye who sees beneath as above the surface is there not as great beauty in the cunning ramification and curious net-work of the spreading roots as to our eyes in the various uplifting and expansion of the leafy trees? If the poplars shoot their spires higher or the elms spread their branches more widely than some other trees, is it not because they strike their roots deeper or spread them farther, or more diligently seek through more busy rootlets for all earthy matter which they can possibly reach, that is capable of being utilized and glorified by being lifted into their living structure? The trees do not envy one another; they have not suffered by the growth of one another. Each, according to its nature and law of growth, has utilized matter which others could not; and together they constitute a more beautiful scene and furnish a more grateful shade than either species could produce alone.

THE PEARL OF DAYS.—In our February number (page 99) we suggested the desirableness of the republication of this admirable essay on the Sabbath, written by "a laborer's daughter," and published in England many years ago. We were not then aware that our own Presbyterian Board of Publication and Sabbath-school Work has a handsome volume containing this and two other "Prize Essays." The other two are entitled "Heaven's Antidote" and "The Torch of Time." The three constitute a handsome and readable volume of 72 pages.

We should count it a happy thing, if the circulation of this volume should get a large increase from the recent awakening of the American public mind to the value of the Sabbath as a day of rest and of opportunity for mental, social and spiritual improvement to those who industriously obey the first part of God's Fourth Commandment: "*Six days*

shalt thou labor." The price of this volume of Prize Essays on the Sabbath, is 80 cents.

MINISTERIAL NECROLOGY.—The notice of "Rev. Andrew Donnell Jacks," in our April number, was evidently both incorrect and inadequate. The name should have been "Jacke," as it is correctly given in the proper place in this number with additional particulars.

The notice of Rev A. T. Young in the April number was also incomplete. We therefore repeat it complete in this number.

With much pleasure, we add the name of Miss Grace H. Dodge to our roll of SPECIAL CONTRIBUTORS engaged for the current year. She promises us an article in our series THE YOUNG CHRISTIAN. Her subject will be *The Young Christian Working Girl*. It is to be in the October number.

Our esteemed Editorial Correspondent, Rev. E. N. White, D. D., has lately been watching beside the death-bed of his loved and honored wife, in the home of their son, Rev. Stanley White, at Orange, N. J. In that valley of the shadow of death the divine Shepherd was with him, and now graciously comforts him. See ii Cor. 2:4.

SIAM AND LAOS are the lands to which our thoughts and prayers are specially invited this month. What God has done for them, through our missions—what great opportunities are offered us—what wide doors and effectual are opened before us—may be clearly seen in our pages 381 and the following. We are not inclined to make urgent appeals—so urgent as to seem frantic, and so frequent as to cease to be special. Neither is it our prerogative to censure God's people, as if we were commissioned to dictate the amount or the direction of their gifts. Our business is to obtain and communicate information, which may be both the available guide and the healthy stimulus to duty.

CHURCH STATISTICS.—The sessions have just now made up these for the ending ecclesiastical year. Very generally they show more than ordinary enlargement of rolls of communicants, and these are accompanied with reports of increased spirituality and better attendance upon the means of grace. It is thankfully believed to be a healthy growth. Would it comport with this to find a general shrinkage in gifts to the Lord's treasury, and a consequent necessity to halt the agencies for the Church's work at home and abroad?

How about thank-offerings? Can churches, Sabbath-schools, households, in which God's converting grace has been enjoyed the past year in unusual measure, express their gratitude more happily to themselves or more acceptably to God than by enlarged, com-

bined, unanimous effort to replenish the Lord's treasury in all its sub-treasuries?

THE TREASURERS' RECEIPTS, reported in the closing pages of this, as of every number, are carefully studied by some of the most thoughtful and intelligent readers. It is a proper and it may be a profitable study; not, indeed, for the purpose of "commending ourselves, or measuring ourselves by ourselves, and comparing ourselves among ourselves"—this, the Apostle says, is "not wise,"—but for the better purpose of ascertaining whether the gifts that are brought into the Lord's treasury are sufficient for the Lord's work, and then prayerfully enquiring whether it is within our power, by increase of our own offerings or by fraternal consultation and co-operation with others, to secure more ample provision.

The following brief communication from a thoughtful, busy, prosperous man, an elder in the West, contains a number of interesting questions to which we invite answers:

The year 1893 was a severe year for every one financially, but wife and I gave for benevolences one-half more than in 1892. We had to borrow to do this and have not yet paid \$1,000 thus borrowed. Already we have decided to give in 1894 as much as we did in 1893. Is it reckless? "Trust in the Lord and do good—so shalt thou dwell in the land and verily thou shalt be fed."—So says the Book, and I believe it and rest upon it. What shall Christians do for the Boards of our Church in these times when the debts of nearly all the Boards are increasing? Does not God call upon us to increase rather than lessen our gifts? Cannot every one lessen somehow the expense of living rather than lessen the benevolences?

These are *testing* times, and in proportion as we stand the tests and show ourselves worthy stewards of what God has entrusted to us,—in just that proportion may we expect Him to honor us with increased responsibility and larger ability to give and do.

AN ITALIAN VILLAGE EMBRACING PROTESTANTISM—"A PEACEFUL REVOLUTION."

REV. ALEXANDER ROBERTSON, VENICE.

There are few villages in Italy that have not gone half way towards embracing Protestantism, that is to say, there are few that have not cast off the papacy. But as the recoil from the superstition and deception of Romanism often produces indifference, if not infidelity, there are as yet not many villages that have gone the second half of the way, and embraced reform. However, several have, and I wish in this paper to tell of one that has just done so, about which I can speak from personal knowledge.

This village is called Papigno. It is situated in the province of Umbria, in the valley of the Nera. It is picturesquely perched on the shoulder of a hill on the left bank of that river, half way between the large manufacturing town of Terni, the reputed birthplace of the historian Tacitus, and the far-famed Falls of Marmore, which so many tourists go to see.

Although Papigno is but a small country village of some 700 or 800 inhabitants, these are not solely peasants. The Jesuits, who are ever looking about for safe and profitable investments for their enormous wealth, have opened, in the neighborhood of Terni, a large steel manufactory, the working of the machinery of which costs them nothing, as the power developed at the Falls of Marmore is utilized for this purpose. The Italian government, in order also to turn the natural resources of the district also to account, and, it is said, to check an unpatriotic design on the part of the Jesuits, have opened opposite the steel foundry one for the manufactory of swords and guns. A number of the artisans employed in these works have chosen the village of Papigno as their home. Being young men, full of life and energy, they soon made their influence felt in that "sleepy hollow," and now they represent the public opinion of the place.

A few weeks ago several of these workmen made a pleasure excursion one Sunday morning to Arrone, a village situated some half-dozen miles higher up the valley of the Nera,

well known as the home of Count Enrico di Campello, ex-canon of St. Peter's, and President of the Reformed Catholic National Italian Church. In this village, by the woodside, close to the entrance to the little Piazza, Count Campello has been able to erect by means of help received from England, a beautiful little church. When these young men from Papigno arrived at Arrone service was going on in this building. Curiosity in God's providence led them to enter in. Never before had they been present at a service conducted in Italian. For the first time they heard the Scriptures read and explained, and the glad tidings of salvation preached. For the first time they saw the preacher stand behind the table, and administer the Lord's Supper, adopting language they could understand, instead of the mumbled mystery of the mass. The truth took hold of them, and the beauty and order of the service captivated them. They said among themselves, "This is what we want. Our Roman service has never done us any good. It is conducted in a language we do not understand. Besides which our priests are ignorant, and, what is worse, many of them are immoral, and they cannot instruct and guide us." When they returned to Papigno at their first meeting as a Workmen's Society, they discussed their Sunday's experience, with the result that a request was sent by the Society to Count Campello, asking him to send someone (to use the words of the secretary, Signor Tocci), "to explain to them more fully what they had heard last Sunday." The Rev. A. Luzzi, Count Campello's assistant at Arrone, went to Papigno in answer to this call, and he explained to them privately and in public conference "The way of God more fully." He also gave them Bibles, prayer-books and pamphlets, explaining the doctrines and government of the Reformed Catholic Church, which were eagerly read and studied, and passed from hand to hand and from house to house; and the result was that the young men were confirmed in the faith and "God added

to their number daily." Very soon a second invitation to visit the village reached Signor Luzzi, who at once went and held a second public conference.

But now the young men were to find that "they who would live godly in this world, must suffer persecution." The public religious conferences had been held in a house belonging to the priest of a neighboring village. This priest came in a fury to Papigno, and threatened to turn out his tenant, who was his own brother, if he ever permitted such a meeting to take place in his house again. The priest next went to the Syndic to remonstrate with him for allowing the peace of the village to be disturbed by these 'Protestants,' but the Syndic turned him about his business, reminding him that the days of priestly tyranny were passed in Italy. Next the parish priest went to the proprietor of the house of the Workmen's Societies' Secretary, Signor Tocci, who is the leader of the movement, and begged him to turn Signor Tocci out of his dwelling. The proprietor told the priest to return next day, and he would give an answer. Meantime he sent for Signor Tocci to ask him about the Reform movement. Signor Tocci took with him his Bible and prayer book, and read to him out of them both. The two held earnest conversation together from sun set to mid-night. The good result was that the proprietor, too, espoused the cause, "being persuaded" as Signor Tocci expressed it, "of the truth of our Gospel;" and his boy who was present during the long and earnest discussion said "Father, during all the time that thou hast frequented the Church of the Pope thou hast never understood anything of what the priest said. Instead of which, if thou hadst understood always this Gospel, thou too wouldst have been a priest." Next day when the priest called for his answer the proprietor said, "If you give me 250 francs (\$50) an hour I will turn him out!"

Whilst my wife and I were the guests of Count Campello at Arrone, Signor Tocci came to talk over matters with the Count. We were glad of the opportunity this afforded us of seeing him, and of learning from his own lips his views. We found him a man full of

intelligence, energy, determination and zeal. The directors of the steel foundry in which he works are beginning to look askance at him and at his companions, but he has no fear of them. He delights in reading the Bible. To him as to the majority of Italians brought up in the Church of Rome, the words of Scripture come home with all the novelty and freshness with which they strike the mind of a heathen. He read with great interest parts of our Saviour's sermon on the Mount, and we helped him to understand the sense, and the application of the words to his own present circumstances, as a Christian in Papigno. He begged for books for himself and his companions. In the Church of Rome he was told that *faith* raised a barrier between him and all investigation, all thinking for himself about the things of religion; now the *faith* he had got hold of, *Christian faith*, instead of *Papal obedience*, urged him to do those very things. "Understandest thou what thou readest?"—"Search the Scriptures"—such words of Scripture appealed to him. Christianity was bearing *intellectual* fruit. The stone which the Church of Rome places on the mouth of the well of knowledge had been rolled away. His faith was also bearing *moral* fruit. The Church of Rome never told him of religion having anything to do with the state of his heart and life before God. It never told him that "except a man be born again he cannot see the kingdom of God." What it told him was that his salvation depended on having certain offices said for him at the altar by its priests. Therefore, like his companions, he was not careful of his speech. Wrong words often escaped his lips. Now all that is changed. He told us that now he no longer swears, and when he hears people use bad language he feels pained. Several of his companions were one with him in this matter. *Faith* that proves itself by good works was showing itself. The *moral* fruit of Christianity was appearing. For him and for his companions the Apostle Paul's words were being verified, "If any man be in Christ he is a new creature; old things pass away and all things become new."

Before Signor Tocci left the Count's house he besought us all to come to Papigno, and

hold a large public religious meeting, for the village was ripe for that. We readily acceded to his request, arranging to go to Papigno on Sunday, November 26.

The day was propitious. After a week of continuous rain the sun shone forth brilliantly, making all nature glad. The only rain we had was in driving past the Falls of Marmore, whose swollen waters tumbling in a wild roaring mass from the height of over 600 feet, and foaming amongst the rocks beneath, raised clouds of vapour into the air which fell in drenching showers across our path. We rejoiced in the grand cataract, and in the bright sunshine, but as we neared Papigno a still more gladdening sight awaited us. We heard the sound of music. What was our surprise to find that half the village, preceded by their village band, had come out to meet us, and to bid us welcome to Papigno. The other half of the villagers were not hostile, nor even indifferent. They lined the streets and filled doorways and windows, and their ready smiles and hearty words showed that they too were friendly to the cause of truth and Catholic Reform,—to the cause of Christ and his true church.

For this meeting an unused *caffé* had been secured. The rooms were small, but each communicated with the other, and soon all were packed by an eager, expectant crowd. We were accommodated behind a small table at an angle of one of the central rooms, so that although we could be seen by but few, we could be heard by all. Count Campello described what was taking place, as *una Rivoluzione Pacifica*—"a peaceful revolution," and one that marked a return from paganism to Christianity, and from the Church of the Pope to the Church of Christ. Signor Luzzi spoke specially to the women present, who were apt to be more under the influence of the priests. He said they had been told by the priests that they were *protestanti*. "Yes," said Signor Luzzi, "we are protestants, as the papists themselves are protestants, with this difference, that we protest against error, whilst they protest against the truth." Afterwards I said a few words urging them to read and study the Bible, and

to persevere in the "peaceful revolution," which it was worth while coming from England to see, and promising them a supply of Bibles that it might grow and spread, and that soon a Reformed Christian Church might be established in their midst. Nothing could be more encouraging than the enthusiasm displayed by those present, and which broke out in frequent applause and cries of *ben detto*—"well said," *è vero*—"it is true!"

We had brought with us a few portions of Scripture, and these my wife distributed at the close of the meeting, first in the rooms of the *caffé*, and then in the street. The eagerness displayed by all to obtain a book was very remarkable. My wife was surrounded by a crowd of beseeching faces, and a forest of outstretched arms and hands. Soon our limited supply was exhausted, and we had to satisfy the majority by taking down a few names, and promising in that way to send them books by post at a future time.

As we prepared to go the band of the village was again in readiness, and amid music and cheers, and the farewells, and kind wishes of these good people we reluctantly drove off, thankful to have seen a village thus turning to God and to righteousness. Truly in Italy "the darkness is passing and the true light now shineth." The Italians are ready to receive the Gospel, and whilst they have forsaken the Church of Rome, to attend any church that instructs their minds and purifies their hearts, and especially such a church as the *Vraiz* ex-canon of St. Peter's is establishing in their midst. Whilst no right-minded man lives, who does not pray that anarchial revolutions, accompanied by crime and bloodshed, may cease, every right-minded man must give his sympathies to peaceful revolutions, such as that of Papigno, and pray that God himself may multiply them throughout the length and breadth of Italy, that the kingdom of darkness may be overthrown, and that "kingdom which is righteousness and peace and joy in the Holy Ghost," may be established in every heart and in every home.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO MARCH 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'D'S.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$278,251 84	\$186,878 23	\$30,184 86	\$12,710 06	\$122,553 01	\$88,733 08	\$718,511 08
1894	239,393 65	160,295 20	29,321 01	13,645 31	62,017 56	61,812 07	575,484 80
Gain				\$935 35			
Loss	\$38,858 19	\$17,063 08	\$963 85		\$60,585 45	\$31,921 01	\$188,326 28

Total appropriated to April 1, 1894.....\$1,061,080 00
Less reduction account of price of silver, (see Note).....50,000 00

Total appropriated.....\$1,011,080 00
Received from all sources to April 1, 1894.....\$575,484 80
Surplus of May 1, 1893.....1,856 72 577,843 52

Amount to be received before April 30, 1894, to meet all obligations.....433,686 48
Received last year, April 1, 1893 to April 30, 1893.....300,693 29

Increase needed before the end of the year.....183,993 19

NOTE.—The low price of silver has enabled the Board to meet its obligations in countries using silver currency with less than the amount of gold estimated at the beginning of the year. \$50,000 has been withdrawn from the appropriations on this account.

The Student Volunteer International Convention, held at Detroit February 28 to March 4, was a notable gathering in the interests of foreign missions. The spirit of the meetings was quickening and full of enthusiasm. One of the largest churches in Detroit failed to accommodate the throngs anxious to attend, the student body itself almost filling the building. One, and sometimes two, overflow meetings were held, which were also well attended. Several interesting and striking personalities, well known in the missionary world, were present, and the programme was carefully arranged with a view to practical usefulness as well as the stimulus of enthusiasm. The attendance of students alone was 1,200, from 294 colleges, representing 30 states and every province of Canada east of British Columbia. The Spirit of God was given with power, and a mighty impulse was felt in many hearts. No doubt the missionary future of many lives was shaped during the Convention. The presence of Dr. J. Hudson Taylor and Miss Geraldine Guinness, of the China Inland Mission, gave special prominence to the claims of China, and a deep interest was elicited in that wonderful land.

The leaders of the Student Volunteer Movement have to do with a remarkable wave of enthusiasm in the interests of foreign missions among the students of the country, which needs guidance and careful supervision for the attainment of the best permanent results. Their opportunity is exceptional and the responsibility great. The organization of the movement has now become very compact and efficient, and the co-operation of missionary boards and societies is of the highest value.

The motto which has been chosen by the movement—"The Evangelization of the World in this Generation"—is no doubt dear to many hearts, but we think it would command a much larger, stronger and heartier endorsement on the part of the Christian Church if it could be changed in one or two of its expressions. If, for example, a watchword such as "The Redemption of the World Without Delay" could be substituted, it would convey to many minds a larger significance and a more inspiring ambition. The Report of the Convention, which is soon to be issued in a volume, will be a valuable contribution to missionary literature.

There is a constant issue on the part of boards and societies interested in foreign missions of pamphlets, leaflets and appeals, which are not only timely but often contain most valuable material. Among recent issues of value we might name the inspiring and powerful sermon of Dr. A. J. Lyman at the last meeting of the American Board, the Report of the Second Conference of the Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada, and also the "Joint Appeal to all Evangelical Christians" on behalf of a more earnest movement in the great work of the world's conversion, by a Committee appointed by the above Conference. Also, "A History of Woman's Organized Missionary Work as Promoted by American Women," by Miss Ellen C. Parsons, the Editor of *Woman's Work for Women*, and "Woman Under the Ethnic Religions," by Mrs. Moses Smith. The sermon may be obtained from the American Board, Boston, and the Report and Appeal referred to above may be had gratuitously from Mr. W. Henry Grant, 53 Fifth Avenue, New York City, and the two leaflets by Miss Parsons and Mrs. Moses Smith can be procured from the Woman's Board of Foreign Missions of the Presbyterian Church, Room 48 McCormick Block, Chicago, Ill., and also from the Women's Board of Foreign Missions, 53 Fifth Avenue, New York, the first at 25 cents per dozen, or three cents a copy, and the second at 20 cents per dozen, or two cents a copy.

Dr. Ellinwood is the Morgan Lecturer at Auburn Theological Seminary this year, and delivered an admirable course of six lectures on timely foreign missionary topics. It is to be hoped the lectures will soon be issued in a volume.

The Annual Report of the Canton Mission of our Church, just received, is full of encouragement. Rev. A. A. Fulton, of Canton, writes concerning it: "Never before have we closed a year with so many inquirers and candidates for baptism. I know you will be glad to see how we are pushing the village work. The medical boat and assistants

under my charge reached 950 villages. We expect to reach 1,000 this coming year. We completed the White Memorial Chapel at Yan Peng, with the approval of the magistrate. I saw the magistrate at San Ning a few weeks ago, and he promised protection when we begin our new church there, to be built by the native Christians at a cost of \$3,000. Our contributions equal those of last year, which included Hainan. The number of patients is greater than that of last year. So it should be every year. It is thirteen years since I came to China, and I have never had a sick day. I would rather be here on rice and salt fish than be the pastor of the largest church in America."

Our missionaries in China who are located at interior stations on the borders of regions as yet untouched by missions are ever on the alert for opportunities to extend our work. Dr. E. C. Machle, of the Lienchow Station, situated in the interior, northwest of Canton, on the borders of Hunan towards the north, and Kwangsi towards the west, has just undertaken a tour into the Province of Kwangsi. His destination was Wai Tsap, which could be reached only by a four days' journey on foot. The journey was undertaken by invitation of a couple of patients who had been in the hospital for treatment, and when they left extended an invitation to the Doctor to visit the large city of Wai Tsap in Kwangsi Province, whence they came. The Doctor decided to go in the hope that the way might be thus opened for the entrance of mission work into that hostile province. His journey would take him over a route not traveled by foreigners before. It is doubtful, in fact, whether a foreigner has ever been in Wai Tsap. Our Lienchow missionaries have already entered Hunan by the back door, and they are now planning to enter Kwangsi by the side door. We shall await with interest the report of Dr. Machle's journey.

We are reminded by a respected correspondent that Prof. Day's Mission Library of the Divinity School of Yale University, to which reference was made in our April number, is intended only to include foreign missions

under Protestant auspices, and that the Newberry Library of Chicago had moved in this matter upon entirely independent lines, with the more comprehensive idea of including ancient, medieval, and modern missions, whether Greek, Papal or Protestant, Domestic or Foreign. Both ideas are worthy of an earnest effort for their accomplishment, and we regret to learn that after Mr. Frederic Perry Noble, with whom the latter idea originated, left the Newberry Library the plan for such a comprehensive missionary collection was allowed to lapse.

The most recently published medical missionary list of those holding British degrees or diplomas shows that there are 185 medical missionaries from Great Britain, which is an addition of 20 since the previous year. These 185 medical missionaries are distributed as follows: China, 61; India, 57; Africa, 83; Palestine, 13; Madagascar, the South Sea Islands, and Constantinople, 3 each, and Korea, 2. The remaining are scattered widely throughout the world. Of the lady physicians, 18 are in India, 5 in China, one in Ceylon, and one in Korea. The representation by churches gives 70 to the Presbyterians, 50 to the Church of England, 20 each to Congregationalists and Baptists, 8 to the Methodists, 5 to the Brethren and 2 to the Friends. The remainder are scattered.

MISSIONARY CALENDAR.

DEATHS.

February 15.—At Mosul, Ruth, daughter of Rev. and Mrs. E. W. McDowell.

April 8.—At Denver, Col., Rev. W. M. Thomson, D.D., in the 89th year of his age. Dr. Thomson was for 40 years a missionary in Syria.

At Panhala, India, March, 1894, Rev. George H. Ferris. Mr. Ferris was born at Hillsdale, Michigan, December 26, 1853. He was graduated from Princeton College in the class of 1874 and from Auburn Theological Seminary in 1878, and sailed for India the same year. Mr. Ferris leaves a wife and three sons. He was a faithful and devoted missionary.

LIFE AT A KOREAN OUTPOST.

REV. SAMUEL A. MOFFETT, PYENG YANG.

Having been released by the Mission from my duties in Seoul that I might give my entire attention to the opening of this new northern outpost, I came here in November as a missionary nomad, until the way opens for me to secure a permanent residence. My present quarters are a single room in the house purchased by our helper, and I am busy all day long in gaining friends, following up impressions made by former visits, and preaching the Gospel as I have opportunity.

BESIEGED IN A SARANG.

My room answers the purpose of reception-room, study, dining-room, and bedroom, and is what the Koreans call a "sarang," which means that it is a place open to any one and every one at all times of day or night. Privacy is impossible, and there has been such a run of visitors from early morning until midnight that I could hardly find time to rest or eat. I do break away, however, at times in order to get some fresh air and exercise, and on these walks I have been able to talk to many and to distribute some tracts, and so make my presence more widely known.

GROUPS OF INQUIRERS.

I have been invited to several houses for conversation with groups of inquirers, and have been to some of the surrounding villages for the same purpose. Our tracts are being widely read throughout all this region, and many are discussing the Gospel story. Many, no doubt, are hindered from accepting the truth by fear of persecution and ridicule. They look, however, upon the entrance of the Gospel as a promise of better times, and in their hearts wish us all success. I hear of many who are secretly praying to the true God. The mass of the people, however, are suspicious and even bitter.

THE PERILS OF CHURCH GOING.

Our helper, Mr. Hau, established a Sunday service in the spring of 1893, which resulted in a class of catechumens gathered in the fall, and, as the winter goes on, the number of attendants is increasing. Those who venture to attend our services have to bear much con-

temptuous treatment, and are exposed to much annoyance in the way of petty persecution. They are roundly abused for being unfilial, since it is known that Christians give up ancestral worship, and they are warned that they are likely to lose their heads, as was the case with the Romanists some thirty years ago. Most of them, however, have stood firm.

A HEROIC CONFLICT WITH TEMPTATION.

One man, with whom I have the deepest sympathy, is having a hard struggle. He is an innkeeper and also a merchant, but has been a great drunkard and gambler. He is well known throughout the entire region, and has a respectable position among the Koreans. He accepted Christianity boldly, and thus became a marked man. He was the victim of practical jokes, ridicule and abuse. He took this all good naturedly and held on, but has had a hard battle with his temptations to drink. His former friends conspire to secure his fall, and beset him continually with temptation, insisting that he must drink with them, according to Korean custom, and accusing him of being false to his friends in refusing. He has often fled to my room to escape from yielding to their importunities, and has sought strength here in prayer. He has sometimes fallen, much to his own sorrow and my grief, but the Lord is helping him, and victory is sure. The change in him is so great that his wife and brother, although they call him "crazy," and ridicule him for becoming a Christian, yet rejoice in his reformation, and look upon us as having done them the greatest favor in leading him to forsake his evil ways. His conversion has been talked about far and near, so that the Gospel has been brought to the attention of many who would otherwise have been indifferent.

THE FIRST SHEAVES OF THE HARVEST.

On Sunday, January 7, we had a joyful communion service. Eight men from our class of catechumens, having given good evidence of conversion, were publicly baptized and partook of the Lord's Supper. It was a happy day to my native helper and myself, for we have been longing and praying for conversions, and for some signs of the Spirit's

work in the hearts of Koreans. Our Sabbath services are regularly attended by a little group of over a dozen, and so a beginning has been made in this city, which is said to be the most wicked in Korea. Two of these communicants are about forty years of age. The others are young men under thirty. They are a praying band, and are earnest students of God's Word.

"FOR I HAVE MUCH PEOPLE IN THIS CITY."

I feel more than ever encouraged, and am longing for the time when Mr. Lee and Dr. Irvin can join me. I fear that it is not yet advisable for them to attempt a permanent residence here, as the coming of so many might arouse open opposition. My own course is clear, and I am free to give all my time to this province, alternating between this city and our northern outstation, Eui Ju. I shall remain here as long as my passport allows and my health holds out. I may be driven elsewhere for rest and recuperation, as summer comes on, as my cramped quarters in a malarious district, with poor fare, may prove too much of a tax upon my strength. I have long wished, however, for this direct contact with the people, living among them, meeting them every day and all day, entering into their lives, and having them enter into mine, although, I confess, that sometimes this is not easy to endure. My opportunities for personal work are abundant, and I am sowing the seed for a harvest of souls which is sure to come, and of which we have already the first fruits. I shall visit Eui Ju in February. I hope the death of our evangelist Paik has not demoralized that little band. As soon as Dr. Irvin can establish himself here we shall expect to have a hospital of some kind, even if it is only a single room at first. If we can secure Government permission to establish a hospital, this will give us indirectly the right of residence. Will not the Board and our Church stand by us in these plans for pushing our work?

The little daughter of one of our missionaries having heard so many prayers about making people Christians, put this petition in one of her prayers: "Please make papa and mama Christians." She also once prayed, "Take us all to heaven and our trunks with us."

THE NEW YEAR'S OUTLOOK IN INDIA.

REV. S. H. KELLOGG, D.D., LANDOUR.

The year opens full of omens of great approaching changes in India. Politically, the most important fact, as for some time past, is the threatening attitude of Russia on our northwest. While so late as 1880, the Russian lines were but a few miles east of the Caspian, they are now looking on the Hindu Kush near the Indian frontier. This move of the Russian army toward India, which began shortly after the check of her advance on Constantinople in the last Russo-Turkish war, is regarded in India as but a part of a vast project, the plans of which cover not years, but generations, and have now come to affect very gravely a large part of the habitable world. In the development of these plans, great wars, like the Crimean or the Russo-Turkish, are but as it were only single campaigns.

THE RUSSIAN MENACE.

Russia menaces India; but her real objective is not Calcutta, or Bombay, but Constantinople and the Holy Land. Twice in the present generation, during the Crimean and the Russo-Turkish War, the efforts of Russia to possess these strategic points have been thwarted by British diplomacy and British arms, but she has not relaxed her purpose, and she does not intend that England shall again be able to prevent her from attaining the goal of centuries. Hence, though since her last defeat she has been quiet in Europe, she has been steadily making immense preparations for her next supreme effort.

And when she shall judge the moment opportune for another move against Turkey, Russia will be able to say to England that if again she should interfere with the imperial plans in the eastern Mediterranean, she must do so at the risk of losing her Indian Empire.

Even if things continue as now, Russia will be prepared to reply to the next British interposition to thwart the Czar's ambition in Constantinople or Syria, by a flank movement on British India, in which doubtless she hopes to be seconded by an uprising of millions in India, ready to welcome any ally for the time who will help turn out the hated English.

In this, too, is to be found the meaning of the establishment in late years of the great naval depot at Vladivostock on the North Pacific, soon to be connected by the Trans-Siberian Railroad with St. Petersburg. Vladivostock and the Siberian Railroad are in fact, Russia's strategic answer to the Canadian Pacific Railroad, as a possible alternative route for troops to India. From this point, when the crisis comes, she will be able to menace India, not only from the northwest by land, but from the sea at such points as Calcutta and Bombay, and intercept army reinforcements coming via Canada, no less than those sent via the Suez Canal.

This too is generally recognized to be the ominous significance of the recent appearance, in defiance of treaties, of the Russian navy in the Mediterranean, and the ill-boding alliance with France, by which Russia secures Toulon as a naval station on French soil, in case of need.

In all of these movements, India is vitally concerned, for the highest naval authorities question whether even now, in event of need, England would be able to reinforce the Indian army via the Suez Canal, if France, who wants Egypt, and Russia, who wants Constantinople, chose to oppose her.

A DISTURBED EMPIRE.

All this is well understood here, where one therefore regards with concern the evidently increasing restlessness of the people, signalized by various bloody riots here and there during the past year, and the rancorous anti-English tone of a large part of the native press.

And, most unfortunately, just at this time, when it were desirable at all hazards to conciliate the people by lessened taxation, it becomes imperative to spend enormous sums in placing the whole north-west frontier of India in the highest state of military preparation for the shock of the expected Russian assault. This alone means heavy additional taxation; but within the past year the phenomenal depreciation of silver has made the situation far worse. A very large part of the expense of the Indian administration has to be met in London in gold payments, and

now that exchange, of which the old par was about two shillings to the rupee, has fallen to 1s. 2½d., all this enormous loss of nearly 40 per cent. on expenditure must apparently be met by still additional taxation. It is not strange that, with business paralyzed, my last daily paper described the state of feeling in Calcutta and Bombay as one of "intense anxiety."

It is no wonder that the educated classes, especially, are restless. They say, and truly, that they could administer the government on much smaller salaries than their English rulers, and regard themselves as wronged, so long as the highest places are not open to them all without restriction. They forget what the recent repeated bloody conflicts between Hindus and Mohammedans signally demonstrated, that in the present feverish state of public feeling and bitter religious animosity, only a power believed by both sides to be absolutely neutral and impartial, can be trusted by both to preserve the public peace.

THE RELIGIOUS UNREST.

As under analogous political conditions elsewhere, with many of the people, religious feeling deepens, and fanaticism is rife. All feel that the times are pregnant with approaching change, and each hopes that it shall be to the advantage of his own particular cult. Among the Hindus many say that the Kal Yug is about ending, and that the expected tenth Incarnation of Deity is at hand, coming on a white cloud with a two-edged sword to execute vengeance on the wicked. Many Mohammedans look for the speedy appearing of the last of the Imams, the rise of the "Dajjal" or Antichrist, and thereafter the second advent of "Hazrat 'Isa" to destroy him and save all those good Mussulmans, of whom in that day the prophet shall say *Ummati!* ("My people"). Among Hindus and Mohammedans sect rises on sect, all aiming at social, political, or religious reform, or all of these together. Many of these reforms are evidently due in part to Christian influence, even though bitterly opposing the Gospel. Others, again, as in the mischievous "Cow-Protection" societies, seek to revive the grossest forms of Hindu superstition.

Only this week there has appeared here in Dehra a Maulavi, who comes, claiming to be one of twelve apostles sent out by one Mirza Gulam Ahmad Qadir Fani, a Mohammedan reformer in the Punjab, who asserts himself to be the fulfillment of the Gospel prediction of the second advent of Christ. By this, as the Dehra apostle explained before me the other evening, he does not mean that he is himself Jesus Christ, but that, just as John the Baptist came "in the spirit and power of Elias," so this man appears "in the spirit and power" of Jesus Christ, to preach God's truth as revealed in the Law, Gospel, and Quran.

READINESS TO HEAR THE GOSPEL.

As the result of the whole situation, political, social and religious, we see in many places a spirit of unusual readiness to listen to any one who may profess to set forth a solution of the mysteries and remedy for the crying evils of the time. Only two or three evenings ago, taking advantage of the presence of this Mohammedan "apostle" in the city, we announced a meeting in our High School to consider the questions raised by this man in regard to the asserted death, resurrection and second advent of the Lord Jesus, and our room, holding between two and three hundred, was filled, as also all the doors and passage ways, with a crowd of Mohammedans, largely of the better class, who listened for a full hour to the Gospel, with a civility and decorum which could not have been exceeded in America; a refreshing contrast to the contentment and ribaldry one often has to meet in bazaar preaching.

Surely these are times in India, when the words of Zechariah may be fitly applied: "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give to every one showers of rain, to every one grass in the field." (R. V.). Will not all our readers in their meetings for prayer for missions especially remember India, that threatened calamities may be averted, the counsels of the wicked brought to nought, and the Holy Ghost move on this troubled deep with life-giving power?

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

SIAM AND LAOS MISSIONS.

SIAM MISSION.

BANGKOK: On the river Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers,—Rev. E. P. Dunlap, D.D., and Mrs. Dunlap, Rev. and Mrs. A. W. Cooper, Rev. and Mrs. J. A. Eakin, Rev. and Mrs. J. B. Dunlap, Rev. and Mrs. F. L. Snyder, W. B. Toy, M.D., and Mrs. Toy, Rev. B. T. Boon Itt, Miss Edna S. Cole, Miss Larissa J. Cooper, and Miss Elsie J. Bates; one native licentiate preacher, and eight native Christian teachers.

PETCHABURIE: On the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. W. G. McClure, Rev. and Mrs. C. E. Eckles, J. B. Thompson, M.D., and Mrs. Thompson, Miss Annabel Galt, Miss Emma Hitchcock, and Miss Annie M. Ricketts; seven native teachers.

RATBURIE: occupied as a mission station in 1889; missionary laborers—James B. Thompson, M.D., and Mrs. Thompson, and Rev. E. Wachter, M.D., and Mrs. Wachter; one licentiate, and one native teacher.

In this country: Dr. and Mrs. J. B. Thompson.

LAOS MISSION.

CHIENG-MAI: on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Daniel McGilvary, D.D., and Mrs. McGilvary, Rev. and Mrs. D. G. Collins, Rev. and Mrs. Stanley K. Phraner, Rev. and Mrs. Evander B. McGilvary, James W. McKean, M.D., and Mrs. McKean, Miss Isabella Griffin, and Misses Cornelia H. and Margaret A. McGilvary; Rev. Nan Tah, and 27 native helpers. 18 outstations.

LAKAWN: on the Maah-Wung river, 75 miles southeast of Chieng-Mai; occupied as a mission station, 1885; missionary laborers—Rev. Jonathan Wilson, Rev. S. C. Peoples, M.D., and Mrs. Peoples, Rev. and Mrs. Hugh Taylor, Rev. J. S. Thomas,

M.D., and Mrs. Thomas, Miss Kate N. Fleeson, Miss Margaret Wilson, and Miss Julia A. Hatch; 3 native helpers; 1 outstation.

LAMPOON: occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. W. C. Dodd, and Rev. and Mrs. Robert Irwin; 4 native assistants.

PRA: southeast from Lakawn; occupied as a mission station, 1893; missionary laborers—W. A. Briggs, M.D., and Mrs. Briggs, and Rev. and Mrs. W. F. Shields.

In this country: Rev. and Mrs. W. C. Dodd, and Rev. Daniel McGilvary, D.D., and Mrs. McGilvary.

The statistics of the Siam Mission for 1893 are as follows:

Ordained missionaries, 8; medical missionaries, 3; wives of missionaries, 10; single lady missionaries, 5; native licentiate preachers, 2; native teachers and helpers, 21; number of churches, 7; communicants, 317; added during the year, 12; boys in boarding schools, 158; girls in boarding schools, 74; boys in day schools, 52; girls in day schools, 23; total number of pupils, 307; number of schools, 10; pupils in Sabbath-schools, 551.

The statistics of the Laos Mission for 1893 are as follows:

Ordained missionaries, 10; missionary physicians, 3; wives of missionaries, 9; single lady missionaries, 5; ordained native evangelists, 1; native helpers, 50; churches, 9; communicants, 1590; added during the year, 289; boys in boarding schools, 170; girls in boarding schools, 100; men in training class, 40; children in day schools, 60; total number of pupils, 370; total number of schools, 6; pupils in Sabbath-schools, 475.

Six years ago there were four churches, ten elders, and 241 members in the Laos Mission. Now there are nine churches, thirty elders, and 1,590 members. In the first year of the past seven there were 110 additions to the church; in the second year, 129; in the third, 180; in the fourth, 190; in the fifth, 241; in the sixth, 299; in the seventh, 289. The Presbytery of North Laos stands in the very front rank as a fruitful field which the Lord has blessed with abounding and continuous harvests.

Another appeal similar to the one sent last year has come from Laos. It is the outcome of the Annual Meeting held in December, and reviews the wonderful record of the Mission for 1893. It urges once more upon the Board and the Church the abounding and magnificent opportunities of our Laos field. Go forward seems to be both a Divine command and at the same time the enthusiastic purpose of our missionaries. *The only discouraging feature of the work there seems to be the outlook*

towards America. Almost the only anxiety our missionaries have is with reference to the needed support and reinforcements from the home churches.

Among the stirring sentences of this appeal are the following:

"Reports from all departments and from all parts of the field are encouraging. Regular church work, evangelistic, medical and school work, translating and printing, pioneer touring and the opening of new stations, all show progress. Record of defeat is not heard. It is victory in every quarter."

"Never has so much direct evangelistic work been possible. Never has so much territory been covered, and never has the wide extent of the Laos-speaking people been so fully known."

"Very early in the year Dr. McGilvary, accompanied by Mr. Irwin, began a five months' tour to the distant North. This tour revealed to us a hitherto untouched territory for the redemption of which *our Church is alone responsible*. The welcome which was given the missionaries leaves no doubt that the Gospel will find as ready acceptance there as in the old established stations. Surely we must enter this open door."

"Other tours were made by Dr. Peoples, from Lakawn, by Mr. Dodd, from Lampoon, and by other missionaries. All found ears and hearts open everywhere. Native evangelists have been active in many directions, and report ready listeners and a most encouraging outlook."

"The theological school at Lampoon graduated five students, one of whom was ordained to the Gospel ministry, and the other four licensed as preachers. Much progress has been made in the translation of the Bible into the Laos language. Two thousand copies of the Gospel of Matthew, already printed, have been sold. One colporteur reports that so eager are the people to hear him read to them from our Christian books that he is often able to visit but two or three houses in the course of a day."

"The medical work in all stations has prospered beyond any previous year, and a fairly large number of conversions are directly traceable to its influence."

"So complete and joyful have been the successes along all lines that at our Annual Meeting scarcely a word was heard of the discouragements. In truth our chief, almost our only, discouragement is the limited force of workers to grapple with the constantly increasing work. At the beginning of 1889, the total adult church membership was 585. At the close of 1893, it was 1,590. God has set his seal upon this work. He is constantly opening new doors before us. He has given this land into the hands of our Church. He has set before us a mighty and yet a glorious task."

"In the name of the Lord of the Harvest we appeal to the Church for a large and speedy increase in the equipment of this mission. Our appeal of last year was not in vain. The opening of Fra Station,

and the sending of five new missionaries is a long step already made, and the action of the General Assembly authorizing the establishment of the Mitchell Memorial Laos Fund is the promise of still further advance. We thank God and take courage."

From this point the appeal continues, urging in detail specific requests, which it finally summarizes as follows:

"We are applying then for a minister and a physician for Chieng-Hai Station, a physician for Lampoon Station, a minister and a physician for Raheng Station, a minister for new work, a physician for Chieng-Mai Station, two young ladies for Lakawn Station, and one young lady for Chieng-Mai. To summarize—we ask for three ministers, four physicians, their wives, and three young ladies—in all seventeen persons. We ask for the opening of two new stations, and the building of five mission houses."

"The Lord has blessed the faith and the gifts of the people in the past. This broad, open field is a challenge to the faith of our Church. The Gospel may be as freely preached as in any part of the home land. Every city, every village, every temple, every highway and bypath, every home and almost every heart is open for the proclamation of the truth. Will not the Church send us help, and send it now?"

Rev. Hugh Taylor, of Lakawn, writes of a touching Christmas offering for the Mitchell Memorial Fund, from the native Christians at that station, amounting in all to \$6.86. He speaks of the genuine pleasure of the natives in making their humble contribution, and reminds us that it was given by these whose incomes hardly exceeded in any case \$3.00 per month. Shall not this example hasten the completion of this memorial offering on the part of our American churches?

The First Church of Chieng-Mai has received 184 additions upon confession of faith, the largest number of any year in its history. Sixty-five have been dismissed to other churches. The Chieng-Mai Church is the mother church of this Laos land. At Lakawn and Lampoon and at six other localities under the care of the Chieng-Mai Station, churches have been organized by a nucleus sent from this fruitful mother church. It has now a total adult membership of 719.

The Maa Dawk Dang Church, connected with the Chieng-Mai Station, has received 41 on confession, making a total of 223 on the roll. They have outgrown their church building, and either it must be enlarged or a new one erected.

The Chieng-Dow Church, connected with the Chieng-Mai Station, has been organized during the year with 47 communicants and 38 non-communing members, all dismissed from this First Church of Chieng-Mai. At the first communion six were received on confession of faith.

The boys' school at Chieng-Mai under the care of Mr. Collins and Miss McGilvary, has had a total of 140 pupils enrolled, an increase of 35 over last year. The appeal made last year for the enlargement of the school building was granted, and accommodations are now provided for 150 boys. Twelve of the scholars united with the church during the year.

The girls' school, under the care of Miss Griffin and Miss Alice McGilvary, has had 66 scholars in attendance, over 50 of whom were boarders. Thirteen of the pupils have united with the church during the year.

The theological training-school at Lampoon has been attended by 25 students, five of whom were graduated.

Medical work has been conducted at Chieng-Mai, Lakawn, Lampoon, and Pra, as well as in many other localities, by means of extensive tours. Early in the year the Governor of Chieng-Mai requested Dr. McKean to take charge of vaccination in this province. Over 3,000 persons have already been vaccinated. The patients treated by Dr. McKean numbered 5,000, exclusive of vaccination. The receipts have been sufficient to pay all expenses of medicines, instruments, and salary of assistants. Evening prayers were held on the medical compound, and none leave the hospital without having had the Gospel presented to them. Dr. Briggs, formerly of Lakawn Station, has removed to Pra, where a medical work of much promise has been opened.

The Book of Acts and the first half of the Gospel of John have been translated by Rev. E. B. McGilvary. The Book of Acts is already in press and an edition of 3,000 is about to be issued, while 460,000 pages of the Scriptures and 436,500 pages of religious tracts have been printed the past year. The Gospel of Matthew is already in circulation, an edition of 3,000 having been printed during the year. Mr. Collins, the manager, reports that a new press is much needed.

The opening of Pra is one of the important events of the year in Laos. The welcome cablegram, "Granted," opened the way for this forward step. Dr. and Mrs. Briggs have taken up their residence at Pra. They were given a warm welcome by all the authorities. The welcome from the people began at a point fifteen miles from the city, and extended to the mission compound, where a large crowd had gathered. Rev. and Mrs. W. F. Shields will also join the new station.

Our mission in Siam has felt somewhat during the past year, the disturbing influences of the political difficulties with France. Educational work has been in a measure interfered with, and the minds of people have been preoccupied and excited by the threatening possibilities of war. The work in all its departments has, however, been pushed with energy, and it has been emphatically a busy, crowded year with all our missionaries.

Evangelistic work at Bangkok has been conducted by means of nine Sabbath services, six Sabbath-schools, three daily public services, and six additional weekday appointments. Special evangelistic visits have been frequently made to the temples and bazaars, and to the floating houses and boats on the river. The work of the ladies, both married and single, of the Bangkok Station, is especially noticed in the report, as they have assisted largely in "the schools" and Sabbath-schools, and in missionary tours, and have conducted two Sabbath services especially for women, throughout the year.

Educational work, from the kindergarten to theological instruction, seems to be represented at Bangkok Station. At the date of the report Mrs. Eakin was about to open a kindergarten at Sumray. A beginning in theological instruction had also been made in the training of the senior native teacher at the Sumray Christian High-school with a view to his entering the ministry. The Mission in connection with the Presbytery of Siam will soon establish a Theological Seminary at Sumray under the care of Rev. J. A. Eakin and Rev. A. W. Cooper. Mrs. A. W. Cooper and Mrs. J. B. Dunlap have each conducted primary schools, which they have not only served personally, but also supported. The Christian High-school at Sumray, with an average attendance of 78, and the Wang Lang school, with 56, and the Bon Mai school, with 40, have been conducted as usual.

The Mission Press, under the superintendence of Rev. J. B. Dunlap, has done more and better work than ever before. *The Daybreak*, a monthly journal in Siamese, edited by Rev. J. A. Eakin, has been regularly published. Bound volumes of the periodical are in demand for use as reading books in the government schools. Thirty-five separate books and tracts are now published. More have been sold than in any previous year. The entire Bible is now ready in Siamese. The total of pages printed last year was 4,598,200. Nearly half of this number were pages of Scripture printed for the American Bible Society, whose agent, Rev. Mr. Carrington, has been engaged in a careful revision of the Siamese Scriptures. Over 10,000 tracts have been sold, and several thousand gratuitously distributed throughout Siam.

A notable feature of the work of our missionaries at Bangkok this past year has been the number and extent of the tours. Mr. Snyder has made five, Dr. E. P. Dunlap, three, Mr. Eakin, Mr. Cooper, and Miss Eakin have each made two, Miss Cole and Miss Bates one, and several others have been made by native helpers. These tours have extended up the rivers and along the coasts, far into Lower Siam, to provinces which have never been visited before by a missionary. Miss Cole and Miss Bates, accompanied by the wife of a native helper, made a fifteen days river tour to the eastward into a dark corner of Siam. They were most kindly received, and had every opportunity for personal missionary work.

other missionaries at Bangkok, who, while working independently, are in most happy fraternal relations with the members of our Mission. Special mention has been made of Mrs. S. B. Bradley, who died last year, leaving a precious and fragrant memory with all who knew her. She went to Siam in 1850, and for forty-three years continued at her post, never seeing her native land again. Her husband, Rev. D. B. Bradley, M. D., of the American Board, died in 1878. For the past twenty years this devoted widow has supported herself and family by the printing press, while preaching Christ in any and every possible way. Two of her daughters became the wives of missionaries to the Laos, and she herself was truly a mother in Israel. She was most hospitable and cordial to all missionaries. Her intellectual gifts fitted her for literary work in the Siamese language, into which she rendered the Book of Psalms in a translation which is worthy of admiration for its elegance and power. She was known and respected by the King and high officials, and was diligent in mission work among the lowly.

Another ally in the good work is the agent of the American Bible Society, Rev. John Carrington, who accompanied Dr. Dunlap in his recent mission tour to Lower Siam. He was formerly one of our missionaries, and is still in hearty sympathy with us, while pushing earnestly his own special work of Bible distribution. He is truly "in labors more abundant," and "in journeyings often," and is a tower of strength to our cause in Siam.

Reference is made also to the co-operation of Rev. H. Adamsen, M. D., a self-supporting Baptist native of Siam, educated in America. He combines with his medical work evangelistic services in Siamese, sharing with our missionaries in the care of a weekly meeting held in a crowded part of Bangkok.

The hearty alliance of these friends is a cause for gratitude, and their services to the cause of Christ in Siam are worthy of cordial recognition.

In connection with Siam our readers will not forget the interesting letter of the Board of Missions to the King of Siam, published in the April number, page 290. An excellent historical sketch of Missions in Laos, by Rev. Chalmers Martin, will be found in the number for May, 1892, page 426. An account of neighboring missions in Indo-China will be found in the same number, page 428.

Evangelistic, educational, and medical work, interspersed with tours, have been faithfully conducted at the Petchaburee and Rattaburee Stations of the Siam Mission.

Our illustrations present the royal palace at Bangkok, and the residence of one of our missionaries. The Annual Meeting of the Laos Mission has been photographed, as it were, *en route*, the photograph having been taken just as the visitors had mounted their elephants, to take their departure from Lakawn after the close of the annual meeting. The land of the White Elephant, is also, in these modern days, the land of the missionary elephant.

MISSIONARY EXPLORATION IN LOWER SIAM.

REV. EUGENE P. DUNLAP, D.D., BANGKOK.

We have just returned from a two months' tour through the seven provinces of lower Siam that face to the west on the Bay of Bengal, extending up and down the Malay Peninsula between seven and ten degrees north latitude. To reach these provinces we made a detour by steamer from Bangkok to Singapore, where we were privileged to spend three days. England has made this city a striking object lesson to all Malaysia and the surrounding nations. The misery and filth which we see at Bangkok in a single day we would not behold in Singapore during an entire year. We found the Church of England, the Presbyterians, the American Methodists, and the Plymouth Brethren all engaged in missionary work in the city. The Methodists are laboring vigorously in all branches of missionary work, and are especially strong in their educational department. The British and Foreign Bible Society has also an agency in Singapore, and is carrying God's Word to the people of the Malay Peninsula and the Archipelago, sending its colporteurs into Sumatra, Java, Borneo, Celebes, and the Phillippine Islands. We were informed by the agent that he sells the Bible in his depository in forty-five languages, and that two hundred languages are spoken in the city.

UP THE STRAIT OF MALACCA.

From Singapore we proceeded up the Strait of Malacca about 380 miles to Penang, called also Prince of Wales Island. It is under English control, as part of what is known as the Straits Settlements. England has given to this charming island many of the benefits of Christianity and civilization, such as churches, free schools, hospitals, impartial administration of justice, beautiful clean streets, good sanitary regulations, the prohibition of gambling, including betting at races, and restrictions upon the lading and unlading of ships upon the Sabbath. Three Protestant societies are here represented in missionary work, but no one is working for the Siamese of the island. We were, therefore, glad to devote three days to proclaiming



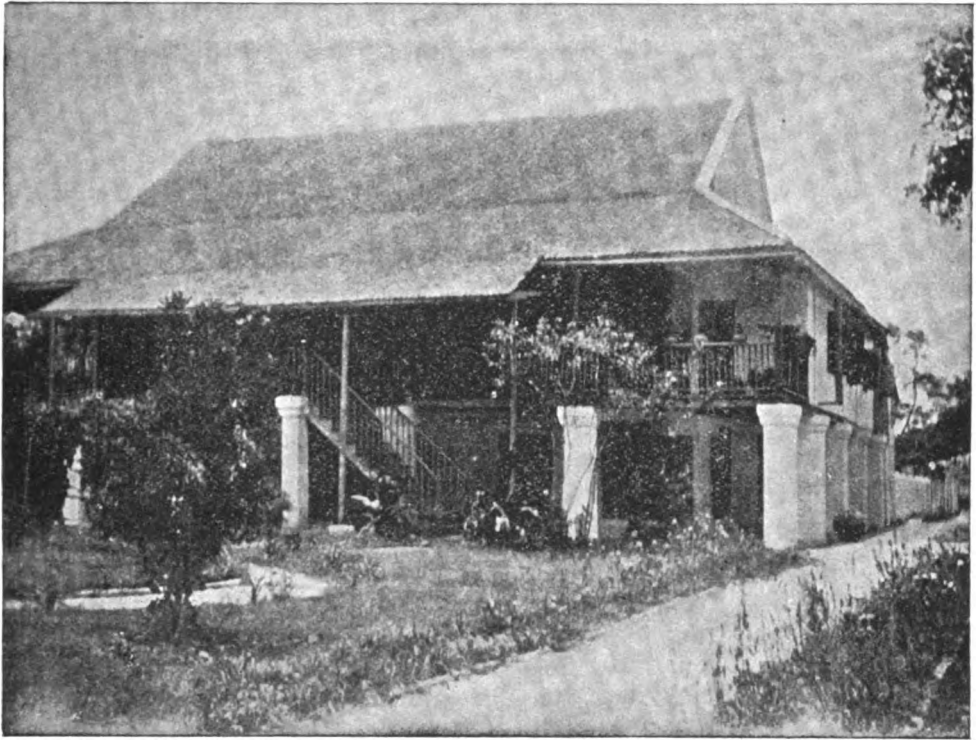
ROYAL PALACE, BANGKOK.

the Gospel among them. We sold them copies of the Bible and Christian books, and visited three Buddhist temples, occupied by thirty Buddhist priests, and preached to good audiences in each temple. The priests received us kindly, and listened closely to the preaching, and all seemed rejoiced to meet foreigners who could speak to them in their own language. We also preached in English, and addressed an audience of English-speaking people on The Mission Work in Siam.

A STRATEGIC STATION FOR PRESBYTERIAN MISSIONS.

From Penang we took a coast steamer for the Island of Salang (called also Junk-Ceylon, or Pooket), about 180 miles in a north-westerly direction from Penang. We visited the town of Pooket, on the seacoast, and were received very kindly there by Siamese officials, who permitted us to lodge in a comfortable cottage in a cocoanut grove by the seaside. On the following morning we began work among the islanders, and during the day sold 359 portions of the Scriptures and

some tracts and Christian books, and preached in market-places and in a large Buddhist temple, experiencing a hard but joyful day's work. The next day we disposed of more than two hundred books, and preached the Gospel to large audiences. We were glad to meet three English missionaries who are laboring for the Chinese of the island, and were refreshed by joining them in the worship of our Lord. They have gathered some disciples and are hopefully at work. But there are no missionaries to the Siamese of that island. The climate is healthful, and the island has charming bays and beautiful mountain scenery. The Presbyterian Church should occupy and use it as a central station for publishing the Gospel to the Siamese provinces along the coast. The Siamese Government reaps a large revenue from the extensive tin mines of the province, which are the most productive of the large number of the same kind along the coast. There are 40,000 people on the island, twenty Buddhist temples, and about one hundred priests.



MISSIONARY RESIDENCE, BANGKOK.

ON THE BORDERS OF BURMA.

We left Pooket on an English steamer and went along the coast 180 miles north to the Ranong province. The river Pak-Chan, about three miles wide at its mouth, separates this province from southern Burma. Ranong City is situated in one of the most beautiful valleys I have ever seen. There we spent several delightful days in preaching the Gospel. The Governor gave us a comfortable cottage on the mountain side, and some of the officials showed us no little kindness. Some extensive tin mines enrich the province, but we had not time to visit them. We saw each day a herd of elephants carrying the ore to the furnaces in the city. We went in various directions, visiting the people from house to house, and sold about 500 copies of our books. We had perfect freedom in conducting our work, and preached in the prison, the market-place, police-court, court-house, and in several Buddhist temples.

INTERESTED HEARERS IN A REMOTE PROVINCE.

At one of the temples the head priest

seemed deeply impressed. On the night of our first visit to the temple he read the Bible until midnight, and early the next day, which was the Sabbath, he sent a priest inviting us to come and preach again, saying, "I want to know more of the teaching, but how can I learn without a teacher?" We went gladly, and I have rarely seen closer attention to preaching. There was also much inquiry by other priests. The head priest and one of the others declared their willingness to accept the Gospel, urging us to remain and teach them the true way. A carpenter who was working at the temple, also expressed deep interest in our teaching, followed us to our lodging-place for books and further instruction, and said that he would trust Jesus. He informed us that two of his brothers had been converted in Burma. Such experiences lighten the burdens of itinerating and cause us to forget our cares. We found the mountain air of the province very bracing, and feel sure that it is an enticing field for the itinerating missionary.

CANOEING UP THE PAK-CHAN.

We left Ranong in a canoe, in which we travelled and lived for six days, going up the Pak-Chan river. We labored in a number of villages, and found the people all ignorant of the Gospel, *never having heard of the Saviour*. We reached little villages in charming valleys along the mountain streams, away in the interior. What a joy it was to carry to them God's own Word, and trust Him to use it for their salvation. We then crossed over into Burma to a village of the Maliwun Province, having been informed that many Siamese were living there. As we neared the village several soldiers of the English army, natives of India, loaded their guns to give us a hot salutation. But when we approached them with Bibles and tracts in hand, and assured them that we were messengers of peace, they soon put away their guns and extended to us the liberty of the village, and in it we had a delightful day's work. The Siamese listened attentively to our preaching, and purchased many of our books.

A LONE ENGLISHMAN MINUS HIS ALMANAC.

In the village we met a lone Englishman, who is laboring to develop the tin mines of the province. He gave us a warm welcome, and urged us to remain and teach, offering us his home. We had a dispute with him regarding the day of the week. He contended that it was Friday, and we that it was Thursday. After getting out of the jungles we found that we were right, but I presume that the Englishman will go on keeping Monday for Sunday until some person sends him an almanac. On our way down the river we labored in several villages, and then boarded a coast steamer and took passage for return to Pooket, via Ta Kooa Pa Province. This we found to be second on the coast in respect to its tin mines, exporting from 50,000 to 60,000 slabs a year, each slab weighing sixty-five pounds. We proceeded twenty-two miles in a canoe up the river from the anchorage to the city of Ta Kooa Pa, the capital of the province. Our canoemen entertained us with fearful stories of the crocodiles of the river, remarking that they were very fond of Chinamen and devoured from four to five a year,

and might be equally as fond of foreigners. We noticed along the bank numerous shrines devoted to the gods that are supposed to control the crocodiles. Tigers are also numerous in the province, but I had no hairbreadth escape to relate.

A PROVINCE WITHOUT A CHRISTIAN TEACHER.

We reached the city safely. It is a place of 2,000 inhabitants, the capital of a province of 25,000. The people seemed anxious for our books, for in four hours we sold 377 copies. How sad that in all this province there is not a witness for Christ. On the following day we reached Pooket, and were welcomed by friends made during our former visit. We held but one preaching service, at which we saw a number of Government officials, who questioned us very closely as to the doctrines.

A MODERN SERGIUS PAULUS.

The next day we went in a small steamer, at the invitation of the governor of an adjoining province, to labor in his domain, which is forty miles by sea from Pooket. The Governor had never heard the Gospel, so as soon as we were comfortably fixed in the steamer he begged us to preach to him and his followers. We gladly spent the time telling the attractive stories of Jesus and His power to save. The Governor seemed deeply moved by the two doctrines of the "forgiveness of sins" and "life eternal." We gave him a copy of the New Testament and a full set of our Christian books, which he promised to read. On our arrival in his province he treated us very kindly, permitting us to lodge in a well-furnished brick house. We found a demand for our books, and disposed of about 500 copies, and preached in several places in the capital without hindrance.

THROUGH MAJESTIC SCENERY.

When we took leave of the Governor he presented us with a good stock of provisions, and insisted on sending us to the next province in his canoe, manned by five of his men. We went through rivers, canals, and beautiful mountain streams, while the scenery was grand beyond description. At one place the stream on which we were traveling

passed through a natural tunnel under a large mountain. The entrance to the tunnel was charmingly decorated with stalactites hanging like great icicles. We passed through and found it about 800 feet long and 50 feet wide, the water in it being delightfully cool and 80 feet deep. Throughout the tunnel beautifully colored stalactites were hanging from the ceiling. In the United States such a place would attract tourists from afar. After a journey of thirty miles in a canoe we reached the Panga Province, and lodged in a shed on the river bank for seven days. The Panga valley is the gem of the coast, surrounded by walls of the magnificent rocky mountains clad in green. We visited almost every home in the valley, and taught and preached in numerous places. The people received us as friends, and we disposed of over 500 books. The seed thus sown will, in God's time, bring a harvest.

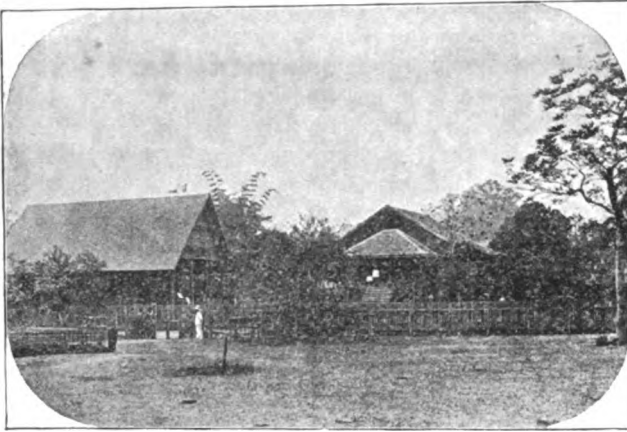
SEVEN YEARS OF PRAYER FOR A MISSIONARY.

At Panga we took a small coast steamer, commanded by a Malay, for the Trang Province, about 100 miles south. We were very sorry to have to pass by one Siamese Province. On our arrival at Trang we began work at the capital, and then took a canoe up the river, working in towns by the way, until we reached the main market town of the province, where we spent some delightful days in publishing the truth. The second Governor of the Province gave us free lodging in a Chinese hotel. The people received us very kindly. In this town we were glad to find an earnest Christian merchant, a Chinaman who was converted in Hong Kong. He was joyful because of our visit, and accompanied us in our work, giving up his business for the time that he might enjoy the preaching. He told us that he had been praying for seven years that Christian missionaries might be sent to the province, and now realized that his prayers had been answered. He begged us to remain, offering to contribute for our support in the work, but we could only assure him that we would try to return next year. It gave us sorrow to leave him, and he was so sorry to have us go that he accompanied us twenty miles

down the river, still entreating us to remain, and the following day walked twelve miles to bid us good-bye, bringing with him a lot of provisions to help us on our way. Pray for this one lone Christian on the coast. In the Trang Province we disposed of the remainder of our books, and could have sold hundreds more. The province is noted for its pepper culture, and also produces some tin. It is the largest province reached during our tour, having a population of 80,000. There are thirty-eight Buddhist temples, and 280 priests, but no missionary to give the Gospel to the people.

FOUNDATIONS FOR OTHERS TO BUILD ON.

Ours was the first missionary visit to the province. In fact, so far as Siamese-speaking missionaries are concerned, this is the pioneer tour for all this coast. Time after time we preached to crowds who had never before heard the Saviour's name. If God spares me, I hope to go over the same route next year, and feel confident that I shall find some believers. My fellow-laborer was Rev. John Carrington, Superintendent of the work of the American Bible Society for all Siam, who is laboring earnestly and faithfully to place the Bible in the homes of Siam, and deserves the prayers of the Presbyterian Church. A native evangelist also accompanied us, who was faithful in helping to bear the burdens and bold in his testimony for the Master. With the exception of two days' sickness, we were kept in perfect health. We traveled about 8,000 miles, labored in seven provinces, preached in temples, market-places, on the decks of steamers, in prisons, at the fisheries, and in the homes of the people. We sold 2,687 portions of God's Word, in the Chinese, Malay, and Siamese languages, but chiefly in the Siamese, and 1,185 Christian books and tracts, and gave away about 300 copies, making a total of 4,352 copies. We had some "roughing it," but the service was delightful. It is our hope to tour through these provinces at least once a year, until such time as the Church may enable us to plant a central station on the coast, from which the Gospel may be proclaimed throughout all this region. Who will help to hasten that time?



CHAPEL AND DISPENSARY, LAKAWN.

THE PILLAR OF CLOUD IN LAOS: A STORY OF PROVIDENTIAL INTERPOSITIONS.

REV. DANIEL MCGILVARY, D. D., CHIENG-MAI.

The pillar of cloud has led the North Laos Mission from the beginning. God's providential care antedates its establishment, and prepared for it. Its very geographical position, by which the country is separated by a long river with rapids, and by mountain ranges, from the vices of the great commercial emporium was not an unimportant factor. The Gospel had been preached in Siam for over three decades. Its civilizing and educating influences had been accepted, but the nation had been quite satisfied with these. The fact that the nation was benefitted may be pointed to with gratitude and pride as one of the best illustrations of the *incidental* advantages flowing from mission work. But it was reserved for the Laos people to show the direct influence of the power of the Gospel in Siam.

EARLY IMPRESSIONS.

Our first direct acquaintance with the Laos race was through captives located in Petchaburee, where they formed an important portion of our parish. Dr. Bradley was the first to be interested in the more distinct Northern Laos in their triennial visits to Bangkok. This was also their first acquaintance with the mission work. The printing press and the medical work excited their admiration and wonder. The Viceroy, or Chief, of

Chieng-Mai, whose consent was essential, had expressed a willingness to have a mission in his country. Previous to this date the Laos provinces had been semi-independent, serving more as buffer states between Siam and Burma, while even in Siam proper foreigners had not been permitted to settle out of the capital. The late Regent used to remark with pride that while other eastern nations had been opened to commerce and civilization by foreign gunboats, Siam had been opened by the missionaries. It was reserved to them also to open the interior by the same peaceful and beneficent agency.

THE ROYAL PERMISSION.

The King then expressed his willingness to grant permission for a mission in Chieng-Mai, but only with the consent of the Chief. A time was therefore selected when Chow Kawilarot, the Chief, was in Bangkok. At the suggestion of the King, an audience was held with him by the missionaries, at which his Secretary and the United States Consul were present. That audience was held in the Sala of Wat Chaang, the great Buddhist temple of Bangkok, almost under the shadow of its towering pagoda. It was a singular spectacle. The Chief sat on a high stool used by the steersmen in Laos boats, some of the foreign auditors sitting on side seats, and others standing, while the natives crouched before him. The Consul stated our object, Dr. Bradley acting as interpreter. The Chief's consent was readily obtained, as he no doubt thought that no Laos subject would dare to embrace a new religion while he remained a Buddhist. The Secretary reported his consent to the King in writing. On that basis the royal sanction was given, and the passports issued through the Consul. This gave our mission a legal standing with the Siamese and Laos authorities and our own official representative, and probably afterwards proved to be the providential means of saving the mission.

EARLY MARTYRDOMS.

Another wonderful interposition was the subsequent death of the Viceroy, just as the death of a former king of Siam had proved to be to the Siamese Mission. The crowds that came to the mission in Laos at its very inception, and the boldness of the first converts in embracing the Gospel, showed a secret power that the Viceroy could not understand, and suggested to him the plan of stopping it in its early stages. His religious zeal, combined possibly with political motives urged upon him by enemies, were the probable causes which led him to make martyrs of some of the converts. Martyrdom, however, never stopped the progress of the Gospel. It was his design to compel us to leave, but people who were willing to die for the Gospel were not the ones to be deserted. They were worthy of sacrifice and suffering on our part to make the truth known to them. The next three months brought great anxiety to the mission and its friends, and to the remnant of the scattered flock, as no one knew to what extent a ruler who had gone so far might go. When the news reached Bangkok an officer was sent up with Rev. Messrs. McDonald and George, with a royal letter. The next day an audience was held with the Chief before the whole Laos court. The letter was read. It made no allusion to the martyrdom. The Siamese government was anxious for the missionaries, but not for the continuance of the mission. When the martyrdom was alluded to by one of our party the rage of the Viceroy knew no bounds. The lion had been bearded in his den. "Yes, he had killed the Christians, and would execute any of his people who became Christians. The missionaries might stay to doctor the people, or make merit in any other way, but rebellion against his god would be treated as rebellion against himself." All the court was alarmed at his rage. The audience closed. Nothing was accomplished. Apparently the mission must be relinquished. Our Laos friends were alarmed

for our own safety. But how could it be the will of Providence that such an opening should be closed! Rahang was spoken of as a place to which we might retire. But we had seen more deeply than the Viceroy could see, the disposition of the people towards Christianity. Next day the writer of this article called alone upon the Chief, and had a private interview. He was evidently a little anxious lest he had gone too far, and readily consented, and even advised us to remain till his return from Bangkok, for which trip his preparations were nearly complete. That gave what we wanted, —time to wait the development of Providence.

"THE WRATH OF MAN SHALL PRAISE HIM."

In Bangkok he had an apoplectic attack. His friends were anxious that he should die in his own capital, but only his remains reached it. Through a Laos superstition, not even a royal corpse is allowed to enter the city. His remains lay in state outside the city wall till the grand cremation ceremonies were performed months afterwards. What a commentary on the second Psalm! "He that sitteth in the Heavens shall laugh. The Lord shall have them in derision." The mission was saved, and now there is a fine church, with 719 members, just outside of the city that no Christian was to be allowed to enter! We had permission to remain till his return. So we are still there, even to the present hour, by the consent and advice of one who martyred Nai Sunyah and Nan Chai.

A NEW ENEMY.

The son-in-law, Chow Intanon, the present Viceroy, succeeded. Of his kindness we



RETURNING FROM ANNUAL MEETING, LAKAWN.

cannot say too much. Before and since his accession he has been our true friend. But the line that distinguishes between personal hostility in a ruler, and a weakness that cannot prevent the hostility of others, is, as far as results are concerned, very slight. His brother, Chow Rachawong, was the virtual head of the government. Strong, hostile, and unprincipled, he had the spirit, without some of the noble qualities, of the old Chief. For a time he was satisfied with secret opposition. But the growth and influence of the Church, though still retarded by his influence, rendered more energetic measures necessary. He threatened the Christians with expatriation and slavery. The latter he began to carry into effect. Forbearance ceased to be a virtue, and we had to fall back on the legal rights granted by the Siamese Government, and applied to the present young King, who has always been a friend to the missionary cause.

CHRISTIAN LIBERTY BY ROYAL PROCLAMATION.

A combination of circumstances favored the appeal. Probably at no time before or since could the same result have been obtained. The Siamese commissioner, Phya Tape, favored us. Our appeal was sent down with other dispatches in the commissioner's swift boat. In two months the royal seal was sent up with an order to the commissioner to make a Royal Proclamation securing liberty to the Laos to worship according to the dictates of their own consciences. When it arrived we were "like them that dream," and could hardly believe that the answer to our prayers had come. What our ancestors had fought for ages to attain was secured to the Laos Christians by a single edict. The second Viceroy and his hostile party were astounded. The royal letter that secured liberty to Laos Christians censured the opposition to Christianity, "a religion that taught the people to be good." A desperate effort was still made with the commissioner to suppress the edict, but they were quietly told the matter was settled. The first draft was sent us for suggestions. A few were made, and the next day it was posted on the courthouse, and sent to Lampon and Lakawn. But even after the Royal

Proclamation the second Viceroy could and would have been a strong opposing power. His death soon after was another of the providential interpositions in behalf of the mission. "Surely by terrible things in righteousness Thou hast answered us, O God of our salvation."

"WORKERS TOGETHER WITH GOD."

I leave to younger brethren to report the work of later years of greater visible results which they have witnessed, and towards which they have largely contributed. Among the special providences for the mission, I would not forget the sending of earnest, congenial workers, and, above all, the constant outpouring of the Holy Ghost, "adding unto the Church almost daily of the saved," for which the incidents mentioned in the early history of the mission were the providential preparation.

SHALL WE TAKE LAOS?

REV. W. C. DODD, LAMPOON.

Last year an appeal came from the Laos Mission for eighteen new workers. The feeling on the field was unanimous, both among the missionaries and the native Christians, that the time had come for a movement looking to the immediate occupation of such points as would command the whole territory occupied by the Laos people. This year the appeal is renewed. Why should we answer it in the affirmative? Why should we seriously undertake to capture the Laos people at once and completely?

IT IS FEASIBLE.

There are no closed doors, unless the French close them in the future in some of their recently acquired territory inhabited by the Laos people. At present there is a cordial reception given to missionaries by the common people everywhere among all the Laos. To whatever village they go they are not only welcomed, but are urged to stay longer than the time which they have at their disposal. There is no danger of mobs or even of disrespectful treatment. In all the four stations already established by the Mission, ground has been given by the Government. In Lakawn two thousand rupees in cash were

contributed by the King of Siam for the medical work, and in Chieng-Hai, where the Mission is hoping to open its next station, the Governor gave ground several years ago for the station yet to be established. These and other details which might be given, show that in Laos there is a genuine Macedonian cry.

The feasibility of the attempt to occupy the whole field is shown again in the cheapness with which it can be done. It is easily within the limits of our purse. Our Mission has already begun the training of native assistants. This year's report shows that about fifty men have been actively engaged in some form of missionary service the past year at a small rate of compensation for the time actually so employed. But these same men do a great deal of work for which they receive no compensation, and there are still more men who are in effect teachers and superintendents of schools, not only on the Sabbath, but daily, who lead the Sabbath devotional services, are responsible for the work in out-villages, and who do not ask nor receive any Mission money for it. Five dollars a year will support a student in our Mission Training School during the time that he is in attendance upon the school, and the most experienced Christian evangelists, with the single exception of Rev. Nan Tah (whose house is practically a hotel) do not receive above five dollars a month when in the most exacting itinerating work. The Mission is striving to educate the nine native churches and the nearly three thousand Christians, old and young, to self-support. Our policy has for years been directed toward raising up and training consecrated native workers for the evangelization of the country. A comparatively few stations, then, placed at strategic points, and superintending the native agencies from these centers, will do the work effectively. We shall thus not only develop the power of the converts and endue them with the self-perpetuating spirit of Foreign Missions among their own yet unsaved countrymen, but this plan will involve a comparatively small expenditure of men and means brought from America.

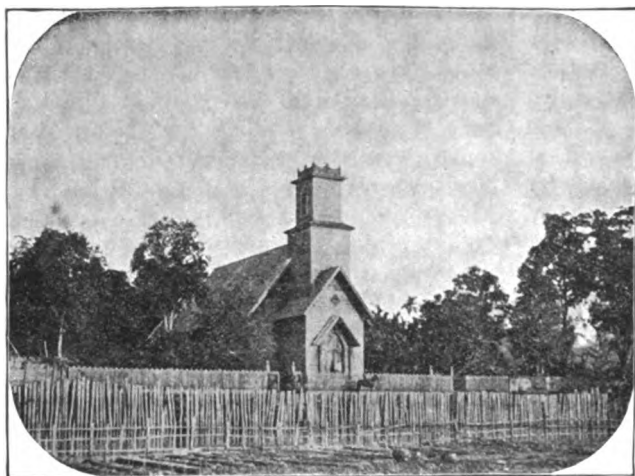
AN IMPERATIVE OBLIGATION.

Not only is it feasible for us to take Laos,

but a peculiar responsibility rests upon us to do so. In the apportionment of foreign fields, according to interdenominational comity, Siam, Hainan and Laos, in Eastern Asia, have been given to our Church. In these three missions we have the whole field, and consequently the sole responsibility. If we neglect some portions of the vast empires of China or India we shall suffer for it, but some other Church will be inspired to do the more and to fill up that which is lacking on our part. But unless we evangelize the Laos they will not be evangelized. We have accepted the call to Laos. We have some missionaries on the field. We have a printing press and a font of type. We are translating and beginning to disseminate the Word of God and the elements of a Christian literature. We have schools for boys and girls and a school for the training of Christian workers. We have introduced medicine and have a few physicians on the field doing a work second to no other foreign missionary agency. We are committed to the Laos field, and it is too late now even to ask the question which stands as the caption of this article. In the Providence of God, Christ's "Go ye into all the world" means to the Presbyterian Church—"Go everywhere, but be sure you go to Laos."

AN IMMEDIATE DUTY.

Not only is this true on general principles, but there are special reasons for immediate response on the part of the Church. The cession by Siam recently of a large part of her territory to France, including some of the territory inhabited by the Laos people, serves to accentuate the fact that our Laos people will eventually be under the control of powers whose attitude towards us might be very different from that of Siam. The work of apportionment has begun. Our homogeneous Laos people are already divided among the Kingdom of Siam, the Republic of France, the Empire of China, or under the beneficent rule of the Empress of India and Burma. The rustic simplicity of the people will be lost. They will become commercial, mercenary, and vicious. Romanism is already strongly entrenched at Luang Prabang among the Eastern Laos. One missionary now will be worth ten a few years later. He can



MISSION CHURCH, CHIENG-MAI.

do more now in the virgin soil than ten men can do after Romanism has ploughed, sown, and then left the field to run to atheistic weeds.

These are some of the reasons which are back of the unanimous appeal which comes from the missionaries who are closest in touch with the facts, from the unanimous judgment also of the Board, who last year passed it on to the General Assembly, and from the action of the General Assembly, which in answer sent down to the churches the recommendation that twenty-five thousand dollars be raised apart from the regular contributions of the Church, which are all needed for work already established. It was also recommended that this special fund be devoted to enlargement of the work in Laos, and that it be known as the Mitchell Memorial Fund.

THE VOICE OF OUR LORD.

Can we doubt that in this action of the Assembly the Presbyterian Church voices the will of the dear Saviour himself? He has spoken by His Word, "Go ye." By its feasibility, by our sole responsibility, and by the immediate urgency, as voiced so unanimously to the Church, His providence has made this command very specific. By His spirit He has spoken in special call to two of the missionaries already upon the field, calling them to leave work already established, and press on to give the light to those who are "sitting in darkness and the shadow of death."

Who can resist the voice of Jesus speaking in His Word, His Providence, and by His Spirit? Only a few thousand dollars yet remain to be raised as a special fund. In the hand of what steward of the Lord are they now? Only a few physicians are yet to be found and sent; men of faith and of habits of daily Bible study and prayer; men anxious, not merely to rise in their profession or to carry out on heathen soil pet schemes of medical practice, but to save souls and to please Christ. Where are they?

A HARVEST SABBATH IN LAOS.

JAMES W. MCKEAN, M.D., CHIENG-MAI.

About two months ago a Christian man, the head of the only Christian family in his village, came saying that two families of his neighbors had recently become believers and desired further instruction.

Welcome news, always, and the instances are now by no means rare, where people come asking for Christian teaching. Two elders from Bethlehem Church were sent at once to visit them. These men have been students in the theological school at Lam-poon and are among our very best evangelists.

SOWING IN GOOD GROUND.

From time to time they reported that the interest in the village was growing, other households signifying their desire to accept the true religion. So great became the interest that it awakened the hatred of their heathen neighbors. Very threatening letters were sent to the new believers and native ridicule was heaped upon them—but all in vain. The evangelists remained at their post and were faithful in their missionary efforts, and the people did not forsake them. A few days ago they reported that six families had become believers, that they had been diligent in study, and that they now desire baptism.

GATHERING IN THE FIRST FRUITS.

Last Sabbath was appointed as the day for

their reception. A horseback ride of less than an hour brought us to a typical Laos village on the banks of the river some four or five miles below Chieng-Mai. Christian people from the city as well as from the surrounding villages were present in force. A temporary addition had been made to the house in order to accommodate all the people. It was estimated that two hundred people were present, one hundred of whom were Christians. Rev. Nan Tah, the only ordained minister present, conducted the services.

The adult candidates for baptism numbered twenty persons. Their examination was very satisfactory indeed. In so large a number of persons it is usual to find one or more whose examination is not good. But it was not so here, this fact speaking well for the faithfulness of the evangelists as well as for the intelligence of the people.

That morning service will no doubt long be remembered by the heathen people present. Those twenty adults and two children standing up to receive publicly the ordinance of baptism was a novel sight to them.

OTHER HARVEST FIELDS.

In the afternoon a second service was held in a village on the opposite bank of the river, at the house of a new believer who is an invalid. Many of those present at the morning service came also in the afternoon.

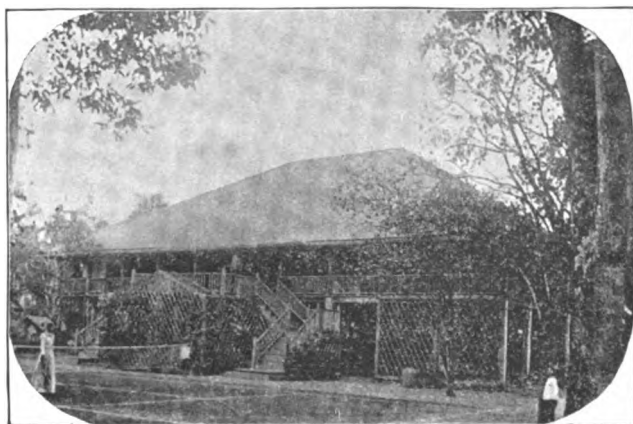
Here four adults and one child received baptism, making the total number for the day twenty-four adults and three children, an auspicious beginning for the new year. It was a glad day. It cheered many a Christian heart and made a strong impression on the heathen neighborhood. On the following day three women came to say that they had attended both the services and were much stirred by what they heard, and had almost concluded that there was no salvation outside of Christianity. It is believed that others whose interest was cooled by the threatening letters will yet come in.

THE BLADE, THE EAR, THE FULL CORN.

The results of this day probably had their beginning some six years ago when Dr. Cary was missionary physician in Chieng-Mai. At that time the man to whom reference was made in the beginning of this article, together with his wife, had sought healing in the mission hospital. Both were healed of their diseases, and the wife became a Christian. Some three years later the father and eldest son were baptized. This one Christian home in the darkness of that heathen village has, by the divine blessing, been the center from which the leaven has spread, permeating and giving life to a large portion of the village, and the end is not yet. Thus seed sown years ago is to-day bearing fruit. What may we not expect to reap from the seed so constantly sown in all the years past. Surely God has great things in store for his Church in this land.

A LESSON IN MISSIONARY POLICY.

The work in this village also illustrates the exceeding value of the native evangelist. He is far better able to approach successfully his own countrymen with the Gospel than the missionary with his foreignisms and strange modes of speech and thought will ever be able to do. The missionary can reach the few, the native the many. The missionary must be the teacher of teachers and may thereby multiply his influence a hundred fold. Important as is each and every branch of our mission work, none is more important than



MISSIONARY RESIDENCE, CHIENG-MAI.

that of training these evangelists to do the effective work, the results of which have appeared in this village. There are many other communities where the opening is just as favorable as in the place just cited, but there is a great lack of suitable men for teachers. Out of an adult church membership of less than sixteen hundred persons, some fifty or more men are employed as evangelists—a large proportion, if we take home churches as a standard.

HO, REAPERS FOR THE HARVEST.

Our immediate, our imperative need is for more foreign missionaries to gather in the harvest already ripened to our hands, for it is from this gathered fruit that our increased force of ministers, evangelists and teachers must come. The large and unfailing returns hitherto had from seed sown render most urgent the demand upon our Church to do large things for this mission and to do them now.

THE MEDICAL WORK AT CHIENG-MAI.

JAMES W. MCKEAN, M. D.

We are thankful to record another apparently successful year in spite of the fact that, owing to the habits and customs of the people, the accurate and scientific practice of medicine is impossible. The vast superiority of Western medicine over the ignorant, empirical and superstitious treatment of disease by the native doctors makes even partial success a boon to the people.

During the past year there has been the usual yearly average of about five thousand attendances at the hospital and dispensary, while from all parts of the city and from surrounding villages there has been a constant call for the visits of the physician. Aside from the patients treated in and about the city, a large number of persons are every year aided with medicines on the tours made by the missionaries to adjacent villages or to distant provinces.

BLESSED INNOVATIONS.

Although this people are slow to accept any innovation, yet they are beginning to appreciate the value of foreign medicine. The most prominent among the remedies which

they have heartily accepted are quinine for the cure of malarial fever, iodine and iodides for the cure of goitre and constitutional maladies, and vaccination for the prevention of smallpox. Whereas the first missionaries were sometimes obliged to hire people to take quinine in order to convince them of its value, there is now a constantly increasing demand for it, hundreds of ounces being sold in Chieng-Mai each year.

A very common illness is goitre or big neck, which while it does not often destroy life, produces marked deformity and gives much discomfort to the patient. This disease is so prevalent in some sections that whole villages are affected, not a single adult person being exempt. Native treatment wholly fails to cure, and, it being known that foreign medicine will cure it, there is a constant demand for it.

Vaccination, which was introduced by Dr. McGilvary a quarter of a century ago, was again brought prominently before the people by the wide spread epidemic of smallpox two years ago. Wherever it has been practiced it has convinced the people of its value as a protection from that dreadful scourge that is so common in all parts of the land.

UNPRINCIPLED CHARLATANISM.

Indeed so popular had it become that unprincipled men went about the country vaccinating with some compound of their own, falsely giving out that they had obtained vaccine virus from the foreigner in Chieng-Mai, thus deceiving the people, securing their money, and in return failing to give them protection from the plague. In order to put a stop to this deception and to prevent the fraudulent use of the reputation which vaccination had honestly won, it was thought advisable to ask from the government the control of all vaccinating. The medical work having from the first enjoyed the favor of those in authority, this request was readily granted, and the Governor of Chieng-Mai issued a proclamation giving the whole matter of vaccination in all his provinces into the hands of the missionary physician, forbidding all others to engage in that work. During the year more than 8,000 persons have been vaccinated.

There is a growing belief throughout the land that the foreign medicine is better than the native. Patients are often brought from long distances, and many hopeless cases are brought to the hospital, apparently in the belief that once inside the doctor's gate relief and cure are assured. And herein is one of the most discouraging features of the medical work, namely, that a curable disease is treated by native remedies or native neglect until all hope of recovery is past, and then the patient is taken to the foreign physician, who is powerless to do more than to try to make him comfortable until death brings relief.

A STORY OF SUFFERING.

As illustrating the distance from which patients sometimes come to seek aid, the case of a noble man from Muung Sing may be cited. This man was a person of some wealth and influence in the province where he resided, being one of the Governor's chief men.

Shortly after having built a large dwelling house, he was taken with a very painful disease. Fearing that he had in some way offended the spirits in the building of the house, he made frequent and valuable offerings to them, but all to no purpose. His disease growing more painful, he tore down his fine house, hoping thereby to placate the spirits, but this also failed. He then tried merit-making. Although he had once been a priest and had the reputation of being a very learned man, he concluded to re-enter the priesthood, hoping thereby to derive sufficient merit to cure him of his malady. In order to do this he must leave his home and family. As all priests' heads are closely shaven he must also forfeit his hair, which was more than five feet and a half in length and of which he was very proud. But the man was in earnest. So cutting off his hair and presenting it to the governor he entered the priesthood where he remained for many months. But even this failed to cure him. Native medicine gave no relief and the man was in despair.

SEEKING HELP FROM AFAR.

After he had suffered four years he met a man who formerly had been afflicted with

the same disease, and who had been cured by an operation in the mission hospital in Chieng-Mai. To Chieng-Mai he resolved to go. But he met many obstacles. Chieng-Mai was very far away. He was so ill that travel was almost impossible. There lay before him a long journey over mountains, through forest and jungle and across many rivers, the great Cambodia being one of them. Besides, in his province very little was known of the distant city of Chieng-Mai, and much less of the foreign physicians. His friends tried to dissuade him, saying that his hopes were in vain, that probably there was no foreign physician in Chieng-Mai and that if there were he would not look at a poor sufferer like him. The princess tried to prevent his going, and even the governor refused his consent.

A PERILOUS AND PAINFUL JOURNEY.

But he was resolved. As he said he "set his heart" to go. So selling much of his property and getting together seven hundred rupees, a large amount of ready money for a man in his province, he set out for Chieng-Mai. He was too ill to walk, so must hire men to carry him on a litter. Several days after leaving home he learned that the men who carried him were opium eaters. A few days later, under threat of being deserted in the forest, he was compelled to yield seventy rupees of his precious seven hundred for the purchase of opium for his men. One night while sitting by his camp-fire unable to sleep on account of pain, his carriers and servants having retired, robbers sprang into camp, and, putting out the lights, plundered him of his guns and other valuables.

RELIEF AT LAST.

On account of his severe illness he was compelled to make long and frequent stops on the way, so that when at last he entered the Mission hospital in Chieng-Mai he had been a whole year on the road and his seven hundred rupees were entirely gone. He was welcomed to the hospital as befitted his office and his need, as well as his faith and persistence in seeking the only hope of relief. After preliminary treatment, he was submitted to an operation, with the very gratifying result

of a complete cure. He had been a great sufferer. He told me that for five years he had not been able to sleep with any degree of comfort, but that every single night he had sat on his bed racked with pain, until exhausted nature claimed a few short hours of disturbed and unrefreshing sleep. It was a great joy to us as well as to him that he was so entirely relieved from all suffering. During his stay of several months he was daily instructed in the Christian religion. Learned in the Buddhist faith he readily comprehended the superiority of Christianity and seemed to receive it gladly. When he left for his distant home he professed to be a believer in Christ.

HEALING FOR THE MIND.

Other cases of interest might be mentioned. One in particular is that of a man who had long suffered from mental disease. All disturbances of mental functions are here attributed to spirits. This man surely seemed to be possessed of the devil. So violent had he become that his friends had removed him from his house and had bound him with two chains to the posts of the rice granary. His brother who was a noted spirit doctor had tried all his charms and incantations for the poor man's relief, but without avail. It happened (aye, did not He who orders all things cause it to happen?) that two of our native evangelists were teaching in this village. Indeed, relatives of the sick man, including the spirit doctor, were receiving instruction in the Christian religion. These evangelists taking pity on the poor maniac, applied for medicine for his relief. It must be confessed that it was with little hope of cure that medicine was given. A few days later, however, the evangelists reported that after taking the medicine for two days he was so much improved that his chains were removed. After continuing the treatment for several weeks the man was apparently cured. A few months later we had the joy of seeing this man, clothed and in his right mind, received into the visible Church, together with his whole family, including his brother, the spirit doctor. Almost a whole year has elapsed.

The man is well, and to all appearances is a devout and consistent disciple of the Lord. A few days ago at a Sabbath service at which this man was present the native Christians were remarking upon his cure and agreed in saying that the divine power manifestly exercised therein closely resembled that exercised in apostolic times when Satan was cast out of men's hearts and bodies to make place for the Spirit of Truth.

AN IDEAL SERVICE FOR GOOD PHYSICIANS.

This whole land is full of both physical and spiritual sickness and death. A very broad field for the exercise of the healing art, combined with the widest possible opportunity for the proclamation of the Gospel, lies before any Christian physician who is willing to give himself to such a work. This mission is calling for four physicians to supply a most pressing need in four Laos cities. Physicians of the highest ability, learned in every branch of their art, and skilled in every department of surgery, men with brains and hands trained to do effective work, but above all men of deep piety and abounding common sense are needed. Such men, if sent now, can make their lives of untold benefit to this people, both in the relief of suffering and in the bringing to them the light of the Gospel.

The ranks of the medical profession in all Christian lands are already crowded. Not so in heathen countries where there is a loud call for and a most urgent need of medical men. All the sick in America are in reach of skilled physicians, while thousands upon thousands of this people are in daily need of that treatment which as yet the foreign physician alone can give.

Would that all Christian physicians might be impressed with the crying need of medical work in heathen lands, with a knowledge of the richness of the rewards it brings and with a due sense of its vast importance as an agency in hastening the day when all nations and people and tongues shall have sought and received healing at the hands of the Great Physician.

HOME MISSIONS.

Our church building at Corinne, Utah, a Gentile village on the Central Pacific road, was demolished by a storm on March 9.

All the girls in our school at Tahlequah, Indian Territory, are now professing Christians except one, and she is but 11 years of age.

At Raton, New Mexico, a family of five persons came out from the Romanists and united with our Church at the last Communion. Two scholars of our Mission schools were also received at the same time.

An old German woman in Minn. who hungered for church privileges and was importunate in her request that a minister be sent to her town said: "But don't shend any o' dose fellers dot reat dose papers, but shend von dat can sthand upe vitout any notes und shust geef it to um."

The group of churches consisting of Currie, Shetek and Cottonwood in Minnesota, ministered to by the venerable Rev. Ransom Wait, have received large accessions. At Russell there were 39 conversions, and a church of 42 members was organized where no church previously existed.

The Board is stretching its men over as much ground as they can profitably work. Pastors-at-large are doing great things for the vacant churches in some of the Presbyteries. But there is a limit beyond which it is not wise economy to go. Rev. J. B. Welty, pastor-at-large for Palmyra Presbytery writes: "Where there are twelve or fourteen vacant churches a pastor-at-large can't get around often enough to keep things warm, active and going. One works hard, and all the time, and yet can't see that he accomplishes much of the great amount to do."

Our missionaries endure hardness as true soldiers of the cross. Many of them are doing all in their power to relieve the Board in its financial distress.

One in California proposes a reduction of his own salary on condition that his church meet him half way and become self sustaining.

Others have taken subscription papers in hand and canvassed their communities from house to house and thus raised money for the Board—not for themselves. The results do not add a dollar to their own salaries.

A great many people are interested in studying mission work in the older states. To meet the demand the Board has issued, in leaflet form, the concert article on "*The Older States*" which was published in the March number. It can be obtained in quantities by addressing the office of the Board.

In the same line of study great help may be derived from Dr. Sherwood's book, "*Fifty Years on the Skirmish Line*," recently published by Fleming H. Revell. The half century of Dr. Sherwood's ministry is interwoven with the Church's progress and growth from New York to the Missouri River. Father Sherwood has been a typical home missionary and his book shows how foundations were laid in these older states.

While the material prosperity of our country has been to some degree interrupted surely the Holy Spirit has not been withheld. He has not shaken the country as with a tornado—but by a deep and quiet work of grace He has been turning the hearts of multitudes in all parts of the United States to the Lamb of God that taketh away the sins of the world. The mission church at Payson, Utah, has enjoyed a Pentecostal blessing. 34 have been received into the little church and 21 more have asked to be numbered with them and are to be received at next com-

munion. Killisnoo, Alaska, has received 16. Fulton, a new suburb of Portland, Oregon, which our Board declined to help because it was "new work," has received 20 converts. Westminster of Portland, 21; Oneida Lake, N. Y., 24; Ilwaco, Wash., 17; Ridge Station, Ark., 18; Bellevue, Neb., 15; Covenant, St. Louis, Mo., 24; Earleville, Ill., 10; Roxbury, Boston, 21; Altan, N. C., 18; Erin, Tenn., 80; Axtell, Neb., 16; Union, Oregon, 12; Kelso, Wash., 88; Littleton, Cal., 13; Andover, S. D. 10; Flandreau, S. D., 8; Livingston, Ky., 8; The Taos Missions, New Mexico, 9; Otsego, N. Y., 14; Coeur d'Alene, Idaho, 18; Immanuel, Saginaw, Mich., 14; Logan, Utah, 9; Barre, Vermont, 6; and others innumerable. These are taken as showing the wide range of the Spirit's work in our H. M. churches.

It has come at last. It has been expected and prayed for for a long time. It is a *Men's Missionary Society*, and was recently organized in the Lowe Avenue Church, Omaha, of which the Rev. Dr. C. G. Sterling is pastor. Dr. Sterling is one of our wisest and most successful missionaries. He doesn't understand why women and children should monopolize the missionary society business, nor why men in organizing clubs and societies and fraternities for every other conceivable cause should draw the line at this most important of all business interests.

A group of churches in Texas, one Northern and the other Southern, are enjoying the services of the beloved patriarch, Rev. Dr. W. K. Marshall. Father Marshall is in the Southern connection, but if all the ministers of both branches of the Church were like him we would soon know "no North, no South," and be a little mixed on East and West. His heart yearns for the conquest of his great State for Christ. He writes: "Much of Texas is still a very destitute country, and county after county has no Presbyterian preaching. Surely there is work enough for all the Presbyterians, North and South."

Our Form of Government recommends that "vacant congregations meet together on the

Lord's Day for the purpose of prayer, singing praises and reading the Holy Scriptures, together with the works of such approved divines as the Presbytery within whose bounds they are, may recommend, and they may be able to procure; and that the elders and deacons be the persons who shall preside and select the portions of Scripture; and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner."

There are some hundreds of vacant congregations throughout our country who might follow that advice with great pleasure and profit. No doubt many do. And there are hundreds of communities where the people of God though not organized regularly, might do likewise. There are books prepared for just such service. One of the best of them is published by George Ferguson & Co., Philadelphia. It is entitled, "*An Order of Worship, with Forms of Prayer for Divine Service*," and was compiled from service books in use in the Church of Scotland, the Church of England, the Huguenot's Church of Charleston, S. C., and other proper sources. The prayers are simple, scriptural and sufficiently varied and comprehensive. The book provides for twenty-six regular and nine special services. No sermons or hymns are provided, but places are indicated in each service for both. The book has the merit of being durable and inexpensive, being bound in strong manilla paper.

In these times of financial distress when the Board of Home Missions is compelled to suspend all new work why might not the advice to vacant congregations be very generally followed on the mission field?

Rev. B. F. Guille, of New Decatur, Ala., says: "There are no peculiarities in my field. Sin is as diversified and enterprising as usual. Good people are growing better and bad ones worse.

Social selection is the chief church differentiation here as well as everywhere. Christian love is induced by the social affinity. I am trying to broaden social affinity by Christian love."

Dr. Phraner, who is spending the winter on the Pacific coast—not resting, but one of the busiest men in the country, engaging in every good word and work and doing grand service for the Boards—writes: “I find the brethren leading their people in this matter and urging them, even at their own loss, to cut loose from the Board. I tell you the days of heroes and heroines are not past. There are many of them found to-day among Home Missionaries and their noble wives, who are living on their small salaries and spending their little patrimonies for the privilege of preaching the gospel.”

THE HALT!

The late resolution of the Home Board to halt in its march to possess our land for Christ has called out strong expressions of regret and liberality. “Though unavoidable under the circumstances,” says one of our members, “such an act is a shame to the Church, and demoralizing to her forces. To convince you of the sincerity of my convictions on this subject, please put to the credit of ‘one who believes in going forward’ \$1,000.” “To halt,” says another, “is wretched policy, ruinous to the most important work in the country, and a disgrace to the rich Church to which we belong. Towards changing the policy I condemn, my wife and I send you \$5.00 each out of our need, if not out of downright poverty.” “To halt,” writes one well versed in missionary matters, “means greater hardships to the self-denying men sent into the field, if not a speedy retreat, for God will not bless a Church that is willing to inscribe ‘halt’ on her bedraggled banner. My congregation is one of the smallest among the hosts of the Presbyterian Church, yet it is willing to bear her part of self-denial for the sake of saving our land. Credit us with \$29.00.” “A dear woman in Cleveland sends from a sick bed \$1,000 through me,” writes a merchant, “in the hope that the halt will soon end.” “I have been wrestling with God for our dear Home Board,” says one of our ruling elders, “that it may be safely carried over the present crisis without permanent injury. To show the sincerity of my prayers I send you \$10.00, and wish it were

\$10,000.” “The church to which I belong,” writes an employee in one of our western institutions, “does not give anything; it has but four members and no pastor; I trust that my mite, even if it be only \$1.00, will help you in this emergency.” These show the feelings of our people everywhere. If we could secure at an early day generous pecuniary responses from all of them, the clogs on our wheels would be removed, the shame referred to in the quotations would be wiped away, and the threatened crippling of the Home Board would be averted. Halting at the very time when we hold the entry to nearly every stronghold of the enemy is equivalent to a masterly retreat, which will soon cause Satan’s army to utter its shouts of victory. God forbid it!

WM. C. ROBERTS,
D. J. McMILLAN,

Secretaries.

OUR INDIAN PRESBYTERY.

BY REV. JOHN P. WILLIAMSON, D. D.

Dakota Presbytery is the only Presbytery in the United States composed entirely of Indian churches and the ministers laboring among them. Dakota Presbytery was organized in Minnesota in 1844 when the nearest white churches were hundreds of miles distant, thus necessitating organic separation. In the course of time when white Presbyterian churches were organized in the same region, they were received into Dakota Presbytery with the Indian churches. But in 1862 the removal of the Indians hundreds of miles away into Dakota necessitated a readjustment of Presbyterial relations, and the General Assembly gave the Dakota Indians a Presbytery to themselves, without bounds. This Presbytery is now composed of 17 ministers, of whom 13 are Indians, and 18 churches with 1222 members.

Sixty years ago when it was determined to give the gospel to the Dakotas it was considered Foreign Mission work, and the missionaries received their appointment from the Foreign Board. The decades brought the Indians and Whites nearer together both as to locality and life, and this was evidenced by the transfer in 1882 of six of the Dakota Indian

churches to the care of the Home Board. One and another followed, and in May 1898 all the remaining part of the Dakota Mission, including seven churches, three white missionaries, and all the property of the Foreign Board among the Dakota Indians was transferred to the Home Board.

The *laborers* in the Dakota Mission, outside of Good Will mission school, of which it is not my province to speak, are:

First, the white missionaries, of whom there are three in active service, Rev. E. J. Lindsey, Rev. A. F. Johnson and Rev. John P. Williamson. These are supported entirely by the Board, and are expected to do and to secure the doing of any kind of work that is needed for the furtherance of the gospel.

Second, the native ministers, of whom there are thirteen ordained and two licentiate, all doing regular service. Ten are pastors and the rest Stated Supplies.

Third, native helpers or lay preachers. These are generally elders from the older churches, and work under the direct supervision of one of the white missionaries. At this time there are three or four so employed.

The work may be divided into the old and the new.

The old work is the care of the churches now firmly planted. This work is chiefly done by the native pastors. In many respects this work is very similar to our Home Mission work among the Whites. Here is a little community of Indians gathered into a little church of say 100 members. They can do a little for their pastor and apply to the Board for a little more. The average salary of these pastors is about \$300. A great effort is to build the church up in Christian life.

The new work is the conversion of the heathen. The majority of the Dakota Indians are still heathen. They do not live within the bounds of our old church parishes, but most of them hundreds of miles away. It is not the business of the missionary to locate Indians, else he might bring them to where the light of the gospel is shining. So he must needs carry the light to them. Our missionaries, Lindsey and Johnson, are doing this work at Poplar, Mont., and Pine Ridge, S. D. They now go weeping as they see the

deadness of the wandering souls. They will doubtless come again with rejoicing, bearing the sheaves with them. Each of them has several native helpers to assist. This new work is entirely supported by the Board.

There is a natural desire on the part of the supporters of missions to see the work advance to self-support. The missionaries have the same desire. We find that the Indian churches do not make as rapid progress in this line as the white churches, and the same might be said of other spiritual graces. When we consider the case fairly we should not expect it. Among the whites a mission church is organized in some new settlement. Most of the members are professing Christians from some old church in the east. They have all been brought up in a Christian land, descended from a Christian ancestry with many Christian habits and a fair knowledge of Christian doctrines. The members of our Indian churches were brought up in the darkness of heathenism, born of sensual idol worshippers, whose sins are visited upon their children of the third and fourth generation, and their own minds not yet cleared of ignorance, sloth and superstition. When they are born into the kingdom they are indeed new creatures, but their growth will not naturally equal that of those who have been born with superior advantages. It is cause enough for rejoicing now that our Church has brought so many hundreds of the Indians to accept of our common Saviour, and that they have been organized into churches with pastors chosen from among themselves, and are working up along the same lines of organization and growth which have developed our own Presbyterian Church of America. Let us in our manhood not grow weary of lending a helping hand to the little tottering one who we think has not the life and energy it should have.

The Osages are said to be the wealthiest nation per caput on earth. The Roman Catholics have been among them fifty years, and still the Indians are all in their blankets. The Government pays their interest monthly, and as a result indolence, drunkenness and poor whites abound.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MORMONS.

The management of the *World's Parliament of Religions* was right in refusing to recognize Mormonism as one of the world's religions, for Mormonism is not essentially a religion. It is a political institution in its outward form—and in its inner life it is a secret order with exceedingly worldly ends in view.

Religion is only a means to an end—hence its theology must conform by frequent adjustments to those ends. Its government is stable; its doctrines variable. Its organization is as nearly perfect perhaps as anything human can be. From the "Prophet, Seer and Revelator" on the throne, all the way down to the humblest devotee the system is complete and admirable for its purpose, but the doctrines, having come into form, each to meet some exigence, at different times and under different conditions, are so much at variance with one another as to defy any attempt to include them all in any system. At the first their teachings were simple, vague and apparently unexceptionable. On their way westward they halted in Ohio long enough to absorb Sydney Rigdon's peculiar church at Mentor, establish a bank, issue and freely circulate irredeemable currency, build a temple, and do many strange things which called for certain new doctrines for their justification. In like manner their conduct at Nauvoo, Illinois, made the doctrine of "celestial marriage" necessary. An opportune "revelation" met the demands of the case—although, a dozen years before, their god had said: "there shall not any man

among you have save it be one wife." Book of Mormon, page 132. But their "god is *progressive*," they say, "and able to meet emergencies as they rise." A new emergency has recently arisen under the Edmunds law making it expedient for them to annul the marriage revelation, or at least to suspend it, or in some way, (nobody seems to know just how), to render it inoperative "for the present."

Polygamy has served them several very important purposes. In the first place, it secured the loyalty to Mormonism of those born under the system upon the theory that a person would be compelled to uphold it or accept the awful alternative of confessing his illegitimacy. In the second place, it secured to the Mormon people the desired seclusion from Christian civilization for a time, upon the theory that all decent people would keep far from such a community.

But it was soon discovered that there were many decent and worthy people among them who were inclined to abandon the community. They also discovered that the climate and natural resources of Utah had begun to attract many persons not of their faith and not in sympathy with their system. Against these perils it became necessary to devise a new kind of protection. That master of men—Brigham Young—proved equal to the task. The fearful doctrine of "blood atonement" was invented and enforced. It fastened upon the faithful Mormons—with all the strength of a divine commandment—the duty of shedding the blood of all such offenders as were incorrigible.

Brigham Young, commenting on this doctrine said: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation—but if their blood had been spilled it would have been better for them."

"The *wickedness* and ignorance of the nations forbid this principle being in full force, but *the time will come when the law of God will be in full force*. This is loving our neighbor as ourselves; if he needs help, *help him*; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, *spill it*." "That is the way

to love mankind, light and darkness cannot dwell together, and so it is with the kingdom of God. All mankind love themselves, and let these principles be known by an individual and he would be glad to have his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your *brothers* or sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? Will you love that man or that woman well enough to shed their blood? *That is what Jesus Christ meant.* "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins."—Discourse in Tab., Feb. 8, 1857. Journal of Discourses, Vol. IV, pp. 219, 220.

Seven months after this, 129 emigrants were "blood-atoned" at Mt. Meadows by a force under command of Mormon priests.

Other fearful consequences of this teaching need not be here recited.

The Adam-deity doctrine was first preached by the "Prophet, Seer and Revelator" in April, 1852. This is his language: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know it sooner or later."

This doctrine holds out to the faithful the hope of becoming gods, as the following rhyme by one of their poets shows:

" . . . 'tis no phantom that we trace
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men who now are gods,
As Abram, Isaac, Jacob too,
First babes, then men to gods they grew.
As man now is, our God once was;
As now He is, so man may be,
Which facts unfold man's destiny.
So John asserts: 'When Christ we see
Then we like Him will truly be.'
Ah, well, that taught by you, dear Paul,
Though much amazed we see it all;

Our Father, God, has ope'd our eyes,
We cannot see it otherwise.
You're right, St. John, supremely right,
Whoe'er essays to climb this height
Will cleanse himself of sin entire,
Or else 'twere useless to aspire."

The Mormons worship a deified man instead of an incarnate God. They set the living priest before the crucified Christ, and tithes and offerings over against regeneration. They teach that the faithful must "gather" into seclusion, in opposition to the command of Jesus to "go into all the earth." But then their motives are different and opposite.

The Mormons seem to have a peculiar faculty for seeing things in reverse position. Brigham Young once said that "the Presbyterian God is the Mormon's devil, and vice versa." He recognized his reverse attitude toward Christianity. Unless the Lord "will wipe (their) Jerusalem as a man wipeth a dish—wiping it and turning it upside down"—there is no hope of their coming into harmony with our Christian republicanism.

Mormonism can hardly be called a union of Church and State. If that were all, there might be a dissolution of that union so as to meet the requirements of our constitution, but with them the Church *is* the State, or the State *is* the Church, as you please. There is an identity of Church and State which is an essential feature of Mormonism and which cannot disappear until they abandon the whole business in good faith.

It is a theocracy recognizing no right of the governed to participate in the affairs of the government either by personal vote or representation, and claiming for its leader divine prerogatives and entire exemption from the duties and obligations of citizenship under any earthly government. He is supposed to be God's vicegerent, and as such is superior to all constitutions and laws of this or any other nation. He "holds the keys of revelation of the Oracles of God to men upon the earth, the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct,

warn or reprove them by the word of the Lord." (Key to Theology, page 78.) Of course it is impossible for a man who claims such powers to be loyally subordinate to the constituted authorities of our country or to be willingly subject to our laws or to conscientiously teach his people so to be.

And the men under such a leader, ordained by him to "the priesthood and apostleship after the order of the Sons of God are his representatives or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe or aid them, is counted the same, in the final judgment, as if all had been done to the Son of God in person. On the other hand to reject them or their testimony or message or the word of God through them, in any matter, is counted the same as if done to Jesus Christ in his own person. Indeed such ambassadors will be the final judges of the persons, rulers, cities, or nations to whom they are sent. And all merely human religions or political institutions, all republics, states, kingdoms, empires must be dissolved, etc." (Key to Theology, page 78.)

From this very significant language taken, not from a platform address, but from one of their standard books which is now, and has been for more than forty years, published for the instruction and comfort of the Mormon people, it must appear very clearly what is the mission of the Mormon church and its priesthood. Such a pretentious system, boldly asserting its powers and prerogatives and publishing far and wide its purposes concerning the institutions under which it is tolerated would have been stamped out of existence by any monarchy, if not upon the first publication of its programme, certainly upon the first effort to enter actively and aggressively upon it.

This was apparently their own conviction; hence the statement on page 78 of the same book, of the reason for their choice of the United States of America as safest and most promising for the beginnings of their mission. The statement is as follows:

"The United States of America was the favored nation, raised up with institutions adapted to the protection and free development of the necessary truths and their prac-

tical results. And that great Prophet, Apostle and Martyr—Joseph Smith—was the Elias, the Restorer, the presiding Messenger, holding the keys of the Dispensation of the fullness of times."

It is evident that they banked with unlimited impudence upon the guarantees of religious liberty afforded by our Constitution. Under such protection they have gathered a multitude and taught them in accordance with the principles quoted above to hate the government under which they live, and pray and work for its final overthrow.

The people of the United States have given little heed to the hostile attitude of Mormonism, and have been slow to believe and disinclined to resent their insults to the flag. It is but ten years since they hauled down the flag which had been unfurled by loyal citizens on the 4th of July in Salt Lake city. Had it not been for the military force and the large number of non-Mormons in the city, the insult to our national emblem would have been carried to the last extremity. About the same time they hauled down the stars and stripes from a mission house and trailed it in the dust, and in its stead ran up a filthy fragment of a rag carpet. In another of the smaller cities of Utah the Mormon city authorities refused to allow the flag—the property of the city—to be run up on the pole that stood in the public square, or to be used in any way whatever on the 4th of July—but on the 24th—the anniversary of their entrance into the Salt Lake valley—they unfurled it to the breezes and marched in grand procession to the bower where their orators predicted the ultimate conquest of "the kingdom" over the government of the United States, and rejoiced in the hope that the 4th would then be forgotten and the 24th take its place as a national holiday.

To those who were familiar with the teaching and spirit of Mormonism these demonstrations were no surprise. It was never their custom to regard Independence Day as worthy of notice. The birthday of these great facts in national life: freedom of religious opinion, liberty of thought and speech and worship, and a government "of the people, by the people and for the people"

stirs no emotion of pleasure in a Mormon heart.

Their prophet on July 22, 1875, said while addressing a large mass meeting of Mormons: "The government of the United States has no right to a foot of land in Utah. God gave these valleys to me and told me to give them to whom I pleased. Anyone who goes to a government land office for his title is a traitor to the kingdom of God and will be treated as such." To this remarkable utterance the audience, led by the eight apostles who were present, responded "Amen."

When one of the stake presidents said to a missionary in Utah: "You are a citizen of the United States and not of this kingdom, and therefore have no rights to the privileges of citizenship here," he was but expressing the alien character of Mormonism and the impossibility of a man's being a loyal citizen and a Mormon at the same time. The principles and purposes of the "Latter Day Saints" are so hostile to our American institutions that it is impossible to hold to the one without despising the other. They cannot dwell in peace together.

If Utah is admitted to the union of states the hostile elements will necessarily be arrayed against each other, and we shall witness a test of strength between the Mormon theocracy and American republicanism, such as has not been seen since the conflict which began between the same elements in Jackson county, Missouri, in 1838, and was interrupted by the abandonment of Nauvoo by the Mormons and their departure from the United States in 1846. The conflict will be irrepressible until the one or the other party is subdued or expelled.

The Mormon priests are cheering the saints who dwell in the populous outlying valleys with the assurance that "soon Utah will be admitted, and then the Lord will restore to the saints the power to *cast out devils as in the good old days* when brother Brigham was living."

It would be a pleasant, a grateful privilege to be able to believe that the Mormons have abandoned their fundamental principles, discarded the whole theory of Mormonism and become something else. They have a consti-

tutional right to their faith and worship,—but they have no such right to maintain an alien and hostile government, to perpetuate practices which are at variance with the laws and customs of our country, to abridge the common rights of citizenship, to inculcate principles which are destructive of domestic peace and social purity, or to deny to any law abiding citizen the privileges and immunities guaranteed to every such citizen by the Constitution.

They need a more extended pupilage under the wholesome and generous authority of the government, the educating influences of the churches, the schools and the contact with intelligent and enterprising Gentiles in social and business relations which have already accomplished, by God's blessing, so much for Utah.

Letters.

UTAH.

MISS NELLIE A. DUNHAM, *Payson*.:—The Lord has poured us out a great blessing and we hope there is yet "more to follow." The spirit of inquiry is abroad and light will come when the Bibles are searched. But no doubt Dr. Todd has written of our fruitful meetings. They have increased our faith and made us stronger in the truth.

We have had several new pupils this quarter. They come from some of the strongest Mormon families in town. One of the boys is a deacon in the Mormon church. We were told that his father needed much persuasion from him before he would consent to send him. Even to the "*laying on of hands*." However, the boy is very studious and has developed no more traits of a pugilist. The father goes to England on a "Mission" this Spring.

Another kept playing truant at the public school. In desperation his mother consented to let him come to us. He has been in constant attendance since. The parents seemed pleased with the progress of their children. Many of those who sent their children under protest, now greet us in a most cordial manner.

Our Christian Endeavor Society is such a help to the young people. I wish you might catch a glimpse of the wonderful mountains. One is filled with intense admiration, yet there is a certain awful grandeur that causes one to

turn away in a shiver, and sometimes one longs to see over their white tops into the busy world beyond.

Rev. F. W. BLOHM, *Pleasant Grove*.—One of our Elders is the Superintendent, he is a Danish man with a family (wife and four children). He and his wife united with us upon the organization of the church here October last on the profession of their faith in the Lord Jesus Christ and their four children received Christian baptism. He was at once elected and ordained a ruling elder, and has thus far proved himself to be most worthy. God is with him and his family and they are all growing in grace and usefulness and in favor with both God and man. These, our friends, came to us out from the Mormon Church. He was once a Mormon Elder and missionary in the old country. This family constitutes a living proof that "the Gospel of Christ is the power of God unto salvation to every one that believeth."

Rev. N. E. CLEMENSON, *Salina*.—Day after day letters poured in upon us from Springville, Spanish Fork and Payson, urging and praying us to come in and assist in the work begun and in progress there by Mr. Rankin of Colorado. It seemed that we must go and hence we closed the work at Evanston, somewhat against our own judgment, and yielded to the wish and entreaty of our brethren in Utah County. The plan was for Dr. Wishard to go to Payson and relieve Mr. Rankin, who would then come to Springville and open the work there where I would be ready to take hold where he would leave off, and carry the work forward. I was two weeks there.

But who can tell the power of that work? It was simply marvelous. The power of God seemed to descend upon the people with the very first service. There were five inquirers the first night and each day increased the number until *sixty-five men and women and young people had professed conversion*, and many others had risen for prayer or in other ways expressed interest. The whole town was shaken from center to circumference as the movement extended. Evening after evening the chapel was taxed to its utmost capacity and multitudes were compelled to retire for want of room. Ah, it was grand.

It was glorious to see and realize the power of our Lord and His blessed gospel. It was wonderful to see men and women who had been born and reared in Mormon homes and environ-

ment rising and speaking for Christ and taking their stand on his side, renouncing the "world, the flesh and the devil." But there are others who will and can tell you of this work better than I can. I speak of it only because I was permitted to have part in it and feel its power. It is what I have longed and looked and prayed for all these years.

Utah's hope and future glory and prosperity lie in the Christianization of her people, in God's redeeming power and not in the intrigue, selfishness and folly of the politician. Give us first the territory for Christ and then we shall be ready thankfully, because safely, to receive Statehood. But until then, until Christ has taken the place in the love and devotion of the people that Joseph Smith now holds, and a Christian civilization has taken the place of the semi-barbarism of Mormonism, kindly leave us under the fostering care and kindly protection of the national government.

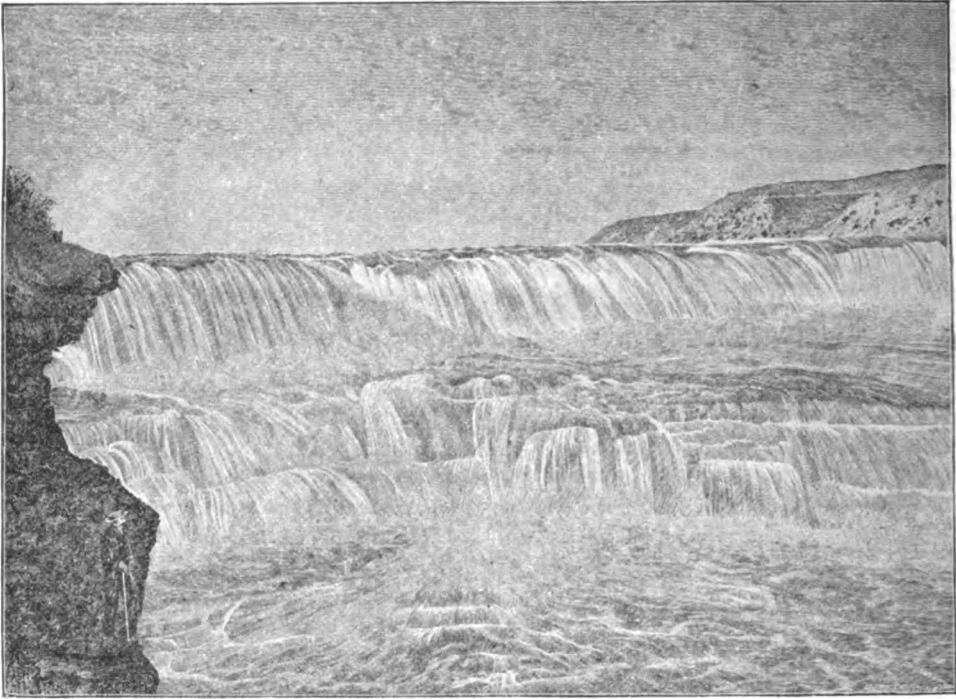
OREGON.

Rev. F. H. GWYNNE, D.D., *Sept.*:—

PENDLETON.—The new arrangement of uniting the Presbyterian and Congregational Churches of this town under one pastor works, so far, satisfactorily. The Lord has shown his approval. At a recent communion fourteen members were received. Eleven into the Presbyterian and three into the Congregational Church.

OREGON CITY.—As the result of our united effort fifteen persons were publicly received into the church at the last communion service. This five year old church (composed of members who are poor) so soon becoming self-sustaining, giving a liberal salary, is a pattern to the churches of the Synod.

SPRINGWATER.—The pastor is laboring under many disadvantages. He lives in a building formerly used as a store. It has two stories, the upper one having been used as a dancing room. The lower floor has been partitioned into two apartments but there is no division in the upper one. I slept in the "upper room" where there were three beds. The snow was coming in through the wide chinks in the sides, and I could view the stars through the roof, as there were only warped shingles and rafters between me and the sky. This good pastor and his refined and delicate wife stand it bravely for the Master's sake. They must live in that locality in order to serve the three places included in the field; there is no other house



BLACK EAGLE FALLS, UPPER MISSOURI RIVER.
NEAR GREAT FALLS, MONTANA.

available in the neighborhood. The church has agreed to buy a piece of land convenient for a manse, but they cannot build, as they are too poor. I wish some kind friend would give money enough to build for this faithful pastor, his wife and five children, a "shanty," so that they can have shelter. It would only cost about \$500. I was met by the good brother at Oregon City. We had to travel eighteen miles over the worst road in the district. As a consequence of the trip I fear the brother will lose a good horse.

GERVAIS.—I held a series of revival meetings with good success. Our church is doing bravely in this Roman Catholic community. The pastor was cheered by several accessions to the church as the result of the meetings.

Our churches at Yaquina Bay and Newport have not been regularly supplied since Mr. Cleland left in December, but I have a promising young man now ready to take up the work.

I consider the Synod as a whole to be in a very hopeful state. In spite of "hard times" we are progressing. My aim has been to establish and strengthen rather than extend. There

are many promising openings presenting, which we at present dare not touch. I still feel that the services of a "pastor at large" would tend to economy and efficiency, and would save to us some of the fields which we cannot at present occupy permanently. We praise the Lord for the measure of success vouchsafed, and trust, work and wait for greater blessings.

MONTANA.

REV. A. WORMSER, *Missoula*.:—All along the Montana Central I find that opportunities exist for organizing churches, and we will have them soon at Glasgow, Chinook, Sand Coulee, Choteau, Augusta, Cascade, Craig, Wolf Creek, Marysville and Silver City. On the Northern Pacific in the same way there are very favorable localities, as at Mingusville Ferry, Glendie, Rosebud, Forsyth, Custer, and Big Timber. In the country adjoining in the direction of Shields River there will be a fine opportunity. Three miles from Billings to the north there is a goodly number of farmers who want a church, preferring the Presbyterian. Most of these places have been visited by me. There are signs of returning activity in mining operations.

NEW MEXICO.

MISS CARRIE B. POND, *Zuni*.—Indian children are much like Chinese in that *successful* teaching must be largely *individual*. To give each of forty-six children a faithful, thorough drill in English reading, counting and conversation, in the hours of an ordinary school session is, I confess, more than I can do. Daily I have to decide whom it is safe to neglect. An English-speaking school which can be handled in large grades is a different matter; I could manage sixty under such conditions, but here, doing my utmost, I come out of the class-room at night without one scrap of nervous energy, patience or wits left, yet bitterly conscious that the children are not having the training they should, because there are too many for one teacher. In every line pursued there is the same pressure. There should be some one to take charge of the washing, ironing and sewing that Miss De Sette might be free to do more visiting, to attend to the correspondence at some other time than midnight, to fill the hundred gaps, emergencies and calls which are incessantly arriving. We are doing all we *can*; but some things are badly done and some cannot be done at all although the lack is continually crippling our influence here. The wedge is in as far as it will go with the present hammer. To advance there must be a heavier hammer driven with more *force*, i. e., more room and more workers.

One of the pleasant and encouraging events of the quarter was the children's Thanksgiving offerings of which you have heard from Miss De Sette. They brought onions, corn, eggs and silver to the value of \$1.79. Two of the children brought the ornaments from their ear-rings, the older girl saying as she put them into my hand: "Will you take these? I have nothing else to give?" They voted unanimously to have their money sent to the poor white children, after they had been told of the needs of the Indians, negroes and whites. It was a revelation to them to know that any were more needy than themselves. They are gradually growing in intelligence and morals. Comparatively few speak much English yet, but a number of them understand nearly all that is said to them and will before long emerge from the "soaking" period and begin to speak.

Every day that I live here and see the school's influence increasing I am more inclined to believe firmly in the "perseverance of the saints." This may sound egotistic, but it isn't. I have no "title clear" to sainthood yet, nor do I possess any degree of perseverance. It is the

other Zuni teacher who has this quality especially, and it is to her that any credit is due. But during each quarter the school's influence surely widens. Each quarter's work is a little better than that of the preceding one. We hope by the exercise of perseverance and prayer, and by God's blessing that this may always be true of the Zuni school.

WISCONSIN.

REV. FRANK F. BARRETT, *Prairie du Sac*.—The spiritual life of the whole church has been quickened and the religious interest of the entire community reinvigorated. We shall have from fifteen to twenty accessions; ten heads of families. Six are men of standing and influence in the town, professional and business men. The church has been greatly strengthened numerically, financially and in its working force. This is the first work of grace in the town for twenty-five years. Congregations are much increased and the prayer meetings have been revitalized.

A great deal of personal work has been done and the Endeavor Society was and continues to be a strong right arm to the pastor.

These meetings have brought into clearer light two distinctive and most practical factors in the work of this church. First, as it is the only English-speaking church left in the town, and as its congregations are largely made up of the communicants of disbanded or rather abandoned Baptist, Methodist and Universalist Societies, it has a pastoral mission to these otherwise unchurched people. Some of the most influential among them, hitherto reluctant, are offering themselves for membership with us. More, and I believe not a few, in the long run, are likely to follow. Some of our brightest converts are the children of Universalist and free-thinking households, which witnesses to the sound and faithful work of our Sabbath-school. Certain it is, that out of twenty or thirty converts or accessions running over the past three months, Baptists, Methodists and Lutherans have been in the majority.

Second, this town and its region are becoming steadily, if not rapidly, populated with German families. They are mainly good stuff and are here to stay. Usually, where they come in an American family goes out and the change isn't always for the worse by any means. As an evangelist, I should about as soon have within reach of my nets a "Dutchman" with some of the future in him as a played out "Yankee." These sober folk don't locate speculatively nor go in for second plastering the face of this coun-

try with mortgages. The time is surely coming when the thrift of this people and their staying qualities will give them this state. But there is this significant thing about it all: "German-American" does not apply to any of the race under forty. They are distinctly American. Within a week I have listened to as fervently patriotic an American address from a young German school master (with a pronounced old country accent) as I ever heard. I have known a bright girl of German family choose, as the subject of her graduating essay, "The American Girl." And this is typical. All about us are German societies of various types, Lutheran Reformed, Evangelical, and yet all of the German children in our village are in our Sabbath-school. Many of them have graduated into membership with us. Some are teachers in our Sabbath-school. Young business men, members of the German churches, are increasing in our congregations. They value American thinking in religion as well as in civil matters, and they eagerly improve public opportunity to listen to the English speech in carefully prepared forms.

All this emphasizes one thing, viz; that this and other like communities have abundant promise of a vigorous Presbyterian perpetuity after every American family has fled the field, if such communities will only have sense, zeal and grace to buckle down to their plain opportunity.

WEST VIRGINIA.

REV. A. B. LOWES, *Presbyterial Missionary*:—Protracted services have been held at Hughes River, Wyoma, Long Reach, Buckhannon and Bethels. The sacraments have been administered in each of these churches. Twenty-two persons have been received on confession and two on certificate.

On December 31 the new church at Wyoma was dedicated to the service of Jehovah. It was a season of unusual interest to the church and community. The new building is of wood, plain and substantial, but neat and comfortable, costing \$843.79, and was dedicated entirely free from debt. Of the cost \$300 was obtained from the Board of Church Erection. It will seat 200 persons and was well filled at all the services which were continued for one week after the dedication. The work here has been remarkable. Three years since a Sabbath-school was organized at this point by one of our faithful Sabbath-school missionaries, Mr. R. H. Rogers. Under his fostering care, by direction of the Sabbath-school Committee, it has grown into an organized church of sixty members with a flourishing

Sabbath-school and an active Y. P. S. C. E. It is now one of our most promising country churches. Six miles south of Wyoma, at Millstone school house, a Sabbath-school was organized two summers ago by Mr Rogers and a like work is being accomplished there. Already a petition, signed by at least twenty persons, is prepared to be presented to Presbytery at its spring meeting, asking for an organization at Millstone. This will doubtless be granted and next summer will see a building completed there and a church fully equipped for work. At a third point where a Sabbath-school was organized last summer, a similar work can be accomplished.

Here is a most promising field which must now pass to the care of Home Missions. We must place a good man in charge of it at once to relieve Brother Rogers and let him enter upon advanced Sabbath-school work. The people are poor but will give what they can for the support of a minister. When Brother Rogers went into this community they knew nothing of Presbyterianism or the Presbyterian Church. Now they are devoted to it.

The beautiful new church at Clarksburg is nearing completion and will be dedicated next month. It is of brick and will cost about \$7,000.

On the whole, I am sure that the outlook for our Church in West Virginia was never more promising. Never before would money expended in its interests secure greater nor more immediate results.

NEW HAMPSHIRE.

REV. F. C. STORCKLE, *Manchester*:—Although the factories of our city have been closed and earthly business has become dull and alarming and thousands of working men have been idle, the churches have been open and the word of God has been preached with the same power as before. The poor who have to deny themselves many earthly luxuries and even those who sometimes do not know where to get bread for themselves are welcome always and everywhere to partake of the bread of life.

Our services during the past three months have been abundantly blessed, not exactly in a monetary way but in a spiritual way. It is indeed true what the great Dr. M. Luther said: "Trouble is the shepherd's dog of our Lord that gathers the lost sheep."

The first Sunday in November the congregation celebrated with the pastor the fifth anniversary of the pastor's work in Manchester, and

with gratitude we lifted up our hearts and hands to our great fountain of all blessings which we have received.

The second Sunday of the same month we celebrated according to our custom the anniversary of the German Reformation and from many lips sounded solemnly that genuine Protestant hymn, "A mighty fortress is our Lord."

There is now a very welcome and strong temperance movement in our city. The Chief of Police and his men do not allow any more illegal business, and one saloon after the other is raided; this, I am sure, will help God's kingdom and I hope and pray that this work may not stop until all the hell holes are covered up and especially our German-American citizens will realize that their salvation is not in a glass of beer, the favorite drink of the "fatherlanders"—only in the blood of Christ, the Son of God.

MINNESOTA.

Rev. A. W. WRIGHT, *Minneapolis*.—The months covered by the last quarter have been the most trying of all our experience in missionary work. In some instances it has been difficult to encourage the churches to keep up their regular work, while in others by heroic effort and great sacrifices, they continue cheerfully. I have never felt while taking offerings, or urging the people to stand by the work, that it was asking them to make such sacrifices as I know it is now.

At one place where they have had services on alternate Sabbaths, I was told that a number of the friends and some of the members of the church had quit coming to the church because they could not pay the minister what they had subscribed, and were ashamed to be seen in the congregation while so destitute. At this point there will be a loss to the minister of nearly \$100 or about half they had contracted to pay him. At another point on the same field there will be a loss to him of fully two-thirds the amount promised, and with his getting only two thirds the amount applied for to the Board, the amount on which he has to keep his family of eleven persons is very small indeed, especially after having to pay house rent \$150 per year and fuel bill at \$5 per cord of wood, or \$9 per ton of coal.

The Session of another church writes, "At our Congregational meeting it was decided that under present circumstances it would be better to dispense with our stated supply, because there is no money among the farmers in these

parts. In trying to collect what was due our minister for past services we found they had nothing to give, so it fell upon a very few to make up the required amount." The writer further says that, "During my long experience in this part of Minnesota, I never saw the farming community in the same condition."

The minister on the field here is much beloved by the entire congregation, and they feel sad for the loss they must incur from their inability to keep him. This is one of the great sacrifices they are compelled to make.

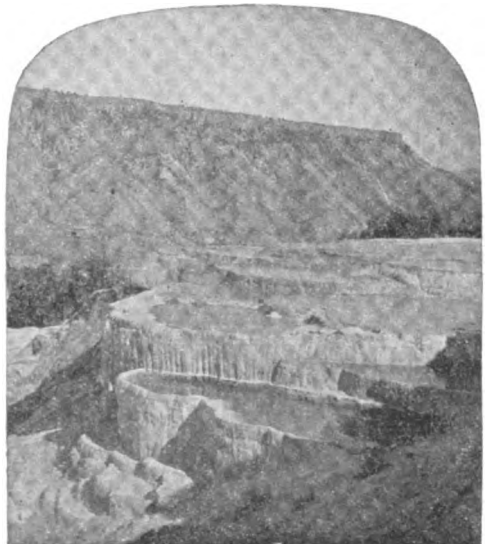
Another field says we will not ask the Board to help us this year because of the terrible condition of its treasury. We will do with such supplies as we can get for what amount of money we can gather among ourselves." These are only a few of the many instances of sacrifices in the Northwest.

WYOMING.

Rev. FRANK L. MOORE, *Shell*.—My last appointment I missed on account of severe cold weather. I had a very bad time in crossing the Big Horn River on my last trip on account of the ice, but my pony carried me safely over.

Otho is the least encouraging of any of our points at present as so many Mormons are among the new comers. However, as settlers come we may improve the place. The Sabbath-school has been carried on and the children seem to be headed in the right direction.

Bonanza is a place between Warren and Hyattville. Until lately not enough people



MINERVA TERRACE, YELLOWSTONE PARK.

have been there to gather a congregation, but on my last trip I made an appointment and we had about seventeen people at the service. I preached in a store with a card and billiard table in front of me. It is a hard place.

Hyattville continues to be the headquarters of gamblers for this section of the Basin. At one service I had only one lady and a little girl. I left them in charge of the school house and went to the store and saloon and asked the young men to come over to our service. One fellow asked me to have something before I went, but I declined and told him I had no need of that kind of "spirit." The result of the invitation was that we had nine instead of two. I gave them a sermon on gambling and drinking, drew up a pledge and got four signers at that meeting.

At one service at Shell I asked if any were ready to decide the great question and two held up their hands. Interest is thus growing. We lost one of our members by death here to-day. The funeral will be to-morrow and will be the first funeral service held in this place. I have preached here six times during this quarter with an average attendance of twenty-four. We have organized a Sabbath school with my wife as superintendent and from ten to fifteen have attended. The whole country here must be looked after in the Spring as many points need to be occupied soon. God is powerful even in this wild place we know, and we pray for showers of blessing.

The heterogeneous character of the populations among which many of our missionaries are laboring is well described by the following letter:

REV. DAVID G. MONFORT, OF ANTONITO, COLO. This is thought to be a pretty hard corner of God's country. We have in and around Antonito, Jews, Mormons, Catholics, Infidels. The curse of this country is *godlessness*. Even those who have come from Christian homes when once here are in danger of drifting away from God; they begin by neglecting His Book and then disregarding His Day, and while not outbreking sinners they seem to have no care for God. There are, however, good Christian people here, wives anxious about husbands and sisters about brothers. The attendance on the services is encouraging. We seldom have a service without having present one or more of the different religions spoken of above; often we have all of them represented. They listen attentively, keep good order and come often.

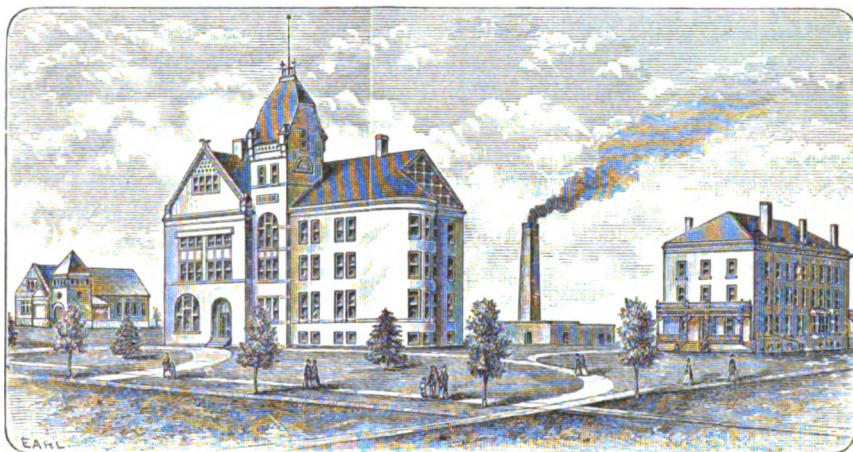
A miner said to one of our missionaries in Montana: "We never had to work on Sunday till the Christians came into this country with their investments and big enterprises. They sit in their comfortable churches in New York, Chicago and St. Louis and make us work out here on Sunday. We have to work or lose our jobs. Is it any wonder that some of us don't take any stock in churches?"

But there are Christian men at the head of many of these great mining enterprises who have solved the problem and are showing the world how to keep the Sabbath day holy in flourishing mining camps without injury to furnaces, machinery, or clear profits.

HOME MISSION APPOINTMENTS.

T. M. Davies, Manchester, Westminster,	N. H.
D. Macdougall, New Bedford,	Mass.
A. M. Shaw, Whitney's Point,	N. Y.
O. C. Barnes, Beekmantown,	"
F. E. Voegelin, N. Y. City, Zion German,	"
J. G. Patterson, D. D., N. Y. City, East Harlem,	"
F. G. Weeks, Springfield,	"
G. F. Walker, DeKalb and DeKalb Junction,	"
E. R. Evans, Canasauga, Ist,	"
A. B. Lowe, Presbyterial Missionary,	W. Va.
J. C. Lord, Welsh Union of Sale Creek and Dayton,	Tenn.
J. Macdonald, Burkesville and Edmonton,	Ky.
H. Clarke, Coal City, New Hope,	Ill.
W. H. Clatworthy, Chicago Lawn, Ist,	"
J. F. Malcolm, Libertyville, Ist,	"
D. A. Murray, Chicago, Ridgeway Ave.,	"
C. F. Wilson, Gardner,	"
W. F. Leve, Chicago, Ada St. Mission,	"
S. W. Zeller, Anderson, Marvin and Walnut Prairie,	"
G. A. Pollock, Elgin, House of Hope,	"
A. Marsh, Birmingham,	Mich.
D. H. Goodwillie, Fort Huron, Westminster,	"
W. H. Rice, Benton Harbor, Ist,	"
M. M. Allen, South Superior,	Wis.
T. M. Waller, Rice Lake and Chetek,	"
W. L. Hackett, House of Hope of New Duluth,	"
Fond du Lac and Spirit Lake,	Minn.
S. A. Jamieson, Pastor at Large,	"
J. M. Smith, Morgan,	"
H. Alexandria, Woodstock,	"
W. O. McCormack, Moorhead,	"
A. C. Zabriskie, La Moure, Ist, and vicinity,	N. D.
F. P. Baker, Hot Springs,	S. D.
W. J. Hill, Hitchcock Ist, and Wolsey, Ist,	"
J. W. Lynd, Mayasan Indian,	"
W. A. Pollock, Wilsonville, Lebanon, and station,	"
C. E. Rice, Union Star, and stations,	"
J. Pipal, Omaha, Bohemian, and station,	"
A. W. McGlothlin, Lathrop,	Mo.
N. D. Bristol, Conway and Buffalo,	"
W. C. Templeton, Chanute,	Kan.
J. W. Talbot, Hope and Union,	"
W. A. McMin, Paul's Valley and Wynne Wood,	I. T.
R. M. Carson, Seymour and Throckmorton,	Tex.
W. B. Tomkins, Las Cruces, Ist,	N. M.
A. McIntyre, Raton, Ist,	"
J. N. Hick, New Castle, Ist,	Colo.
J. Ferguson, Highland Park,	"
C. Fueller, Lake City, Ist,	"
J. Gaston, Walsenburg, and stations,	"
A. C. Todd, Payson, and station,	Utah.
F. L. Hayden, Logan,	"
W. Clyde, Anaconda, Ist,	Mont.
T. W. Bowen, Nampa,	Idaho.
W. H. Cornett, Tacoma, Immanuel,	Wash.
A. R. Crawford, Ellensburg,	"
D. M. Davenport, Sumner, Ist, and Stuck Valley,	"
R. Liddell, Everett, Ist,	"
W. Cobleigh, Rathdrum, Ist,	"
W. P. Haworth, Long Beach, Ist,	Cal.
G. R. Bird, Gridley and station,	"
M. T. A. White, Oakdale, Ist, and Hickman,	"
S. Jackson, D. D., Presbyterial Missionary,	Alaska.

COLLEGES AND ACADEMIES.



ALMA COLLEGE, ALMA, MICHIGAN.

PRESIDENT AUGUST BRUSKE, D D.

In the afternoon of October 14, 1886, the Synod of Michigan adopted this resolution: "That in view of all the facts brought before us we will, with the help of God, establish and endow a college within our bounds." Some of the "facts" may be recalled. One was the location of institutions of learning then existing. They were all in the southern part of the State. In the central and northern parts, upon more than two-thirds of our territory, where dwelt a million of people, no college was to be found. Into this region we were bidden to enter by that Providence of God which put into our hands a fund of \$50,000 from Alexander Folsom, Esq., of Bay City; grounds, buildings and apparatus to the value of \$40,000 from A. W. Wright, Esq., of Alma, and promises of further gifts from other gentlemen, most prominent among whom were Thomas Merrill, Charles Wells, F. C. Stone, Charles Davis, of Saginaw, and Hon. J. M. Longyear, of Marquette. Here were both the need and the opportunity. It was also shown that by refusing to enter upon this work we were impoverishing ourselves in the work of home and foreign missions; and in the great race

of the denominations we were deciding to be left behind. Other Churches were strong because of their colleges; we were weak because we had none.

In giving our children to State institutions, or to those of other Churches, we were in danger of losing them. How could we hope to have young men for the ministry, except as we educated them? The logic of experience and of a special Providence compelled action. The result of the discussion was the heartiest unanimity. Nor has there been any diminution of interest since then.

The college opened its doors to students in September, 1887. Thirty-five of them registered the first day. There were then two buildings. The larger was well adapted for recitation purposes; the other, a dormitory, for the accommodation of young ladies. Other structures were soon added. To have boilers in the basement of a building where forty or fifty people spent their days and nights, whose lives might be sacrificed by an explosion, was risking too much. The trustees, therefore, determined upon a separate furnace building. It, together with the Library, was erected about the same time. All are of brick and very well adapted to meet their requirements. Our Library is our

joy and pride. The building is fire proof. It is believed to contain the best selection of books to be found in any college in Michigan. The great benefactor in this enterprise has been Mr. A. W. Wright, by whose gifts the college has been able to purchase the most recent and best books in science, philosophy, and belles lettres. The library now contains over 23,000 volumes and pamphlets. The increase is more than 1,000 a year. In a part of the building is a large reading room, provided with the best of periodical publications from this country and Europe.



The college has fifteen professors and teachers who give instruction in courses of study or preside over departments as follows: The classical, scientific, philosophical and literary courses, corresponding to those of the best colleges and universities; the training department for kindergarten teachers; the commercial department for those wishing a business education; the college preparatory, musical and art departments; and the academic for those desiring a short course of two or three years. All the students are required to recite in Bible study, so that they have the privilege of contemplating the words and works of

God side by side. The results of this have been most gratifying. No student has graduated from Alma College who was not a professing Christian. All now in any of the collegiate courses are active Christians. There are seventeen young men with us studying with the Presbyterian ministry in view as their life calling. A department has recently been added for the training of local evangelists according to the plan adopted by the last General Assembly. It is believed that the college has advantages for this purpose over private instruction or even over that of the Theological Seminary.

But these large plans imply great wants. We very much need a wing to the main building in which there should be a gymnasium, a museum, and society rooms. We are persuaded that the sum of \$5,000 would put us in possession of this structure. The college will not be upon permanent foundations until the endowment fund is increased by the addition of \$200,000. We are not without hope that even this will be accomplished. The trustees are now engaged in that endeavor. A splendid beginning has been made by our unfailing friend, Mr. A. W. Wright, who has promised \$50,000 on condition that the \$200,000 is secured. In the meantime we are under bonds to the "College Board" and to the Synod of Michigan to live upon the income from \$81,000 endowment, from tuition and from gifts of individuals and churches of Michigan and to "owe no man anything." We trust that the character of our work will commend us to the confidence and beneficence of the people of God.

FREEDMEN.

CHURCH WORK.

Our work among the Freedmen may be divided into two departments—properly designated as "Church Work" and "School Work." The two go hand in hand, and it is all important that neither one should outrun the other. Year after year we have been adding to our number of academies, and

seminaries, and other institutions of learning. Each of these centers of educational influence, after it is completed, entails on the Board an annual additional outlay of funds, in the way of teachers' salaries, scholarships and general running expenses.

The other arm of the work must be maintained by a fair and just expenditure of its

share of the general fund. Our churches need the schools; but, our school work, too, must be followed up by a proper cultivation of all that conserving and strengthening influence that is inseparable from the living and growing church, and the earnest, self-denying pastor. Many of our struggling churches are suffering for the want of suitable buildings. The Board of Church Erection stands ever ready to help to the extent of its ability. It seldom promises, as a last payment, over one-third of the proposed cost of the building; but, from whence can these poor people get the other two thirds? Our Board often promises one of these thirds, and even after that the remaining third is beyond the ability of the little flock already taxed to its utmost to meet its promises in connection with the support of the pastor. Friends of the Freedmen, in making contributions, would do well to consider this phase of the work, and, in making their generous contributions, remember that many a feeble flock would be greatly comforted and blessed by the gift of a neat and comfortable house in which to worship God. In many cases \$500 would secure the desired end. E. P. C.

SEEING IS BELIEVING.

The following is an extract from a letter from a prominent member of a committee appointed by the General Assembly, a few years ago, to investigate the work of the Freedmen's Board, who has, this winter, been traveling in the South for the benefit of his health:

I have had in mind, for some time, to write you. I intended to do so at Savannah, but did not seem to get time. I am here (at Atlanta) with a little time to spare, and so improve the opportunity. For several weeks I have been largely occupied by getting an insight, by actual observation, into the work of your Board among the colored people. I have been at Scotia, Bidle, Brainerd, Wallingford and Beaufort. I have attended services in a number of our churches, and have had many interviews with ministers, teachers, elders and members of our churches. I turned aside, from my intended route, to be at the meeting of the Presbytery of Atlantic, and see what I could of your work—our work—at Beaufort. I have always had a real interest in

this work, particularly since the investigation of the Assembly's Committee, of which I was a member. I have perfect confidence in your Board's administration of this most important charge. I had confidence in the Board before that time; but, that most thorough investigation confirmed and strengthened it. This opportunity to see the work, and its results, has made me an enthusiast in all that concerns it.

AN EXAMPLE IN GIVING.

The public statement of the needs of our Board, sent out through all of our religious papers, came to the notice of most of our self-denying ministers, and weak churches in the South, and the efforts made by many of them to relieve our Treasury with their not large, but exceedingly generous contributions, is very gratifying evidence that they are not in the work for mere personal gain, but are ready, at times, to deny themselves even the necessities of life to help on the good cause which has for its object, and end, the establishment of our Redeemer's Kingdom. The following case will serve as an example.

Please find a small sum, herewith, transmitted to the Board, the third contribution from my field, Mt. Pleasant Church, Franklinton, N. C. Our prayers, our interest and our love go with this money. We have no wealthy members in our church or school. We are a poor people. This sum was made up by collecting five cents, and ten cents, here, and everywhere. A poor afflicted widow brought me ten cents for the Board—all she had—and said, "I give this freely; and may God bless our Board." We know you are struggling hard to carry on the work of evangelizing our people, and we appreciate it. The Session of our church, after reading your appeal, and thinking and praying over it, decided to lift this last collection for the Board. We should send an Elder to the next meeting of Presbytery; but, our Elders said, "the Board is in debt, we will write a letter to the Presbytery, including our report, and instead of collecting \$10.00 to defray our Elder's way to the Presbytery we will send the money to the Board, this time." Please accept this money from your sincere, self-sacrificing colored friends. This sum means so much less common necessities of life, for my people, for a season at least. This is bread and meat money. God bless you and the Board. Pray for us.

From Mary Allen Seminary, Texas:

Enclosed find our monthly report for January. In some ways it is the best we have ever been able to make, especially in regard to religious matters. The spirit has been manifestly present with us, and there have been many conversions; of these twenty-six have united with our church. The work has been, as always heretofore, a quiet one, and we look for its continuance and yet

greater results. I was greatly gratified by the Board's complimentary notice of my financial report. The credit is due in no small degree to those who so faithfully co-operate with me in the work here. We were all therefore encouraged by the Board's kindly notice. We shall most heartily work with the Board in any proposed retrenchment. Enclosed find a list of directs, not hitherto acknowledged.

EDUCATION.

We give to our readers this week several pictures of the buildings of the Western Theological Seminary at Allegheny, Penna. They were specially prepared for this magazine.

The General Assembly, of 1825, passed the following resolution:

"It is expedient forthwith to establish a 'Theological Seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church' of the United States."

At that time "Allegheny town," opposite Pittsburgh, was an unincorporated village. Eighteen acres of common land was released for the benefit of the institution in order to furnish an inducement for its location at that point. The first building was erected on

what is known as Monument Hill. It was opened for use in the spring of 1831, but was unfortunately destroyed by fire on the 28d of January, 1854. The date of the formal opening of the institution for instruction, however, was November 16, 1837. The first instructors were the Rev. Jos. Stockton and the Rev. Elisha P. Swift, D. D. The present seminary building was dedicated January 10, 1856. It is situated on Ridge Avenue, and has West Park in front, and Monument Hill in the rear. The building known as Seminary Hall contains the chapel, lecture rooms, and dormitories. Memorial Hall contains some further rooms for students' accommodation, and also a gymnasium. There is also Library Hall, which is a fire-proof building, besides five professors' houses, all of which belong to the institution.

We give a cut of one of these houses on the next page. The principles which govern the institution are expressed in the plan as follows: "Learning, without religion, in ministers of the Gospel, will prove injurious to the Church; and religion without learning, will leave the ministry exposed to the imposition of designing men, and insufficient, in a high degree, for the great purposes of the Gospel ministry."

Provision has been made for a post-graduate course for those who can afford the time and have the necessary means for pursuing



SEMINARY HALL.

their studies longer than is provided for in the regular curriculum.

Among the names most cherished at the Western Seminary is that of Chas. C. Beatty, D.D., LL.D., whose love for the cause of sacred learning, and for this particular Seminary, led him to consecrate to its use more than \$200,000. The Seminary has always been famous for its interest in foreign missions. Its location is closely associated with the early history of organized efforts to carry the Gospel to the heathen. Many of the alumni of the Seminary have dedicated themselves to this work; and among those devoted to foreign missions may be mentioned two members of its faculty, the late Rev. Archibald Alexander Hodge, D.D., LL.D., and the Rev. Samuel H. Kellogg, D.D., who has recently, for the second time, gone out to India. Each of these gentlemen occupied the chair of Systematic Theology at the Seminary. An effort has been made to raise a contingent fund of \$75,000. Only \$5,000 of the \$75,000 is now lacking, or was at the last report; and it is earnestly hoped that the fund may be completed before the next commencement.

COLLEGE AND SEMINARY NOTES.

The secretary of the Board of Education



MEMORIAL HALL.

counts it among his pleasant privileges that he is allowed the opportunity, at intervals, of visiting the institutions in which our candidates are receiving their education. A recent visit to Charlotte, N. C., enabled the secretary to make something of an inspection of the working of Biddle University. The situation of the institution is most delightful, commanding a wide view of the surrounding country. It is sufficiently far from town for the purposes of academic seclusion, and yet near enough for all purposes of convenience. President Sanders presides over the institution with ability, prudence and skill to a degree that commends him to the favorable comment of such intelligent observers as the pastors of the Presbyterian churches in Charlotte. It is very gratifying to find with what interest they are regarding our work among the colored people. One of them has recently personally visited Biddle University and made a most acceptable address to the students. Another is about to pay a similar visit, and has promised to deliver an address in the near future. There is great need for additional



PROFESSOR'S HOUSE.

room for the students. The number is far larger than can be properly accommodated. It is delightful to find what an eagerness for learning the students display, and in many cases, a very decided aptitude. The order and discipline of the university is excellent. This was particularly manifested during a recent brief disturbance, arising from a diffi-

culty between the superintendent of the boarding department and one of the students. Some sympathy was expressed by a number of his fellow students with the one who had the fray, but the whole matter was managed with such good judgment that the regular course of instruction was not interrupted, and good order and respect for authority prevailed.

PARK COLLEGE.

At Park College, as well as at Biddle, the students are taught to work at trades. They are looking forward to the erection of a new building, to be made of stone, as the headquarters of the manual labor department, and the business management of what is known at the college as "the Family." The walls from top to bottom, we are told, will be of native stone, laid by student-masons, in mortar made of native lime and sand. Native lumber, as far as practicable, will be used in the interior, so that the expense will be remarkably small in view of the size and serviceableness of the building.

[A number of interesting notes touching other institutions are necessarily postponed.—Ed.]



WESTERN SEMINARY LIBRARY.

MINISTERIAL RELIEF.

THE TREASURY.

In our Church papers last February and also in this magazine for March, the announcement was made that during the year there had been an unprecedented falling off in contributions from all sources—from church and Sabbath-school collections and from individual donations. The stringency of the times, which caused this diminution of our receipts, naturally increased the demands made by the Presbyteries upon our Treasury on behalf of our suffering brethren and their families. The financial condition of the Board was therefore alarming, and a special

appeal was made for help. It was evident that unless prompt and generous aid was sent to our Treasury we could not pay in full even the sums, small as they are, which had been pledged by the Board to these Wards of the Church upon the recommendations of the Presbyteries to which they belong.

The Board have now, with deep gratitude, to report that this generous response has been made and that all the appropriations asked for by the Presbyteries (coming within the rules of the Assembly for our administration) have been paid in full—even the advances asked in the case of a number of families

who had hitherto supplemented their small appropriations by work which they were no longer able to obtain.

But in order to do this we were obliged to use up nearly the whole of the large balance which we have reported to the Assembly since 1887—our entire receipts during the year having been nearly twenty thousand dollars below our expenditures! The full statistics will be given in our report to the coming Assembly and a summary of them in the next number of this magazine.

We entreat pastors to explain the situation clearly to their people. We have no longer this "balance" to fall back upon. There must be a large increase therefore in contributions during the coming year or it will be impossible for the Board to continue the payment in full of the appropriations recommended by the Presbyteries. We are sure that the people, if informed as to the facts, will not allow this sorrow to fall upon the worn-out servants of the Church.

MR. FREDERICK S. KIMBALL.

The Board of Ministerial Relief has met with a great loss in the death of Mr. F. S. Kimball, one of its members, which occurred at his residence in Germantown, on the 25th of last February.

Mr. Kimball was appointed to a seat in the Board by the General Assembly of 1889, and brought to the discharge of his duties not only a heart filled with the deepest interest in the tender and sacred work of the Board, but also rare qualifications for the discharge of the important and responsible duties of his new position. He was not only a man of great consecration, painstaking and faithful in the performance of whatever he undertook, but from his business training and abilities he was able to render an invaluable service in the direction of the financial affairs of the Board. He was not only punctual in his attendance upon the monthly meetings for general business, but cheerfully gave his time and labor to the details of some of its most important committees. As a member of the Finance Committee, having the responsibility of the investments of our large permanent fund, his business abilities and his

safe conservative views were of conspicuous value. He was also one of the Committee upon Applications, whose responsible duty it is to carefully examine all the cases which are recommended by the Presbyteries for aid, and to present all the facts to the Board for its action. Here it was that his warm, loving, generous heart specially showed itself; and while there was no member of the Board more loyal to the Assembly in carefully keeping the administration of our trust within the lines marked out for it by the Assembly, no one rejoiced more than he when the Presbyterian recommendations on behalf of our suffering brethren could be favorably responded to by the Board and the much needed help sent to the servants of the Church.

The Board has of course placed upon its records a suitable Minute with reference to Mr. Kimball's character and his great services in our work. Other Church agencies with which he was connected, have done the same—such as the Presbyterian Historical Society, of whose Executive Council he was for many years a member and the Chairman of its standing Committee on Finance. But his most intimate relations were of course with the pastor and people of The Second Presbyterian Church in Germantown, of whose Session he was for many years a member. They were his neighbors and friends, in constant touch with him. Their knowledge of him was therefore not confined to Board meetings or Committee work. He was a part of their daily life. They knew him on many sides of his character, at his home, in the community and the Church, and in his business and public life. What the Session of the church say of him in the Minute adopted by them is therefore said by those who knew him best. This Minute is here reprinted, for the memory of such men is a blessed heritage to the Church.

The Secretary of the Board, in his personal relations with Mr. Kimball for more than twenty years has learned to know him well and claims the privilege of joining in this tribute to his rare and beautiful character.

MINUTE OF THE SESSION OF THE SECOND PRESBYTERIAN CHURCH, GERMANTOWN, PA.

Bowing to the wise Providence which on Sab-

bath evening, February 25th, called from our earthly presence, Frederick S. Kimball, a member of this Church since 1859, a ruling elder since March 2d, 1873, and for many years the Session's Treasurer, we place upon record our great grief at his separation from us, the deep-felt loss this Church has sustained, and the profound sympathy we bear to his family and kindred in their bereavement.

In this last tribute to our brother and fellow member, our grief that mourns is tempered by grateful joy in remembering all that he was and did. We are thankful that he has been permitted to live, and to live out a well rounded life through nearly four-score years; that it has been our privilege to be associated with him, and that having been called hence, his cheerful faith and perfect trust remain to comfort us, and mitigate our sorrow. We bless God that he leaves behind memories most precious and reflections most instructive, together with a record of usefulness which witnesses to the ceaseless, unconscious influence of a consecrated life. We do not make mention of any single deed or habit, quality or power, so much as that spirit of consecration which prompted all his deeds and sanctified every power,—which made him more gracious and winning than any of his manifestations, beautiful as they were.

Favored with a progressively successful business career, he was yet so guarded by a sensitive conscience, and refined by Christian courtesy, that he never permitted it to encroach with its cares on the calm life of his spirit, which kept its untroubled upward way.

Our brother-elder was at once a believer and a worker. He believed in God with implicit faith, and in everything that was true and beautiful and in every good work. The work of the Church in all its branches was dear to him, and he made it a labor of love. All of this Church-family and congregation will readily testify that he was heartily kind and affectionate in his bearing, humble and unselfish in spirit, ever thoughtful for others' good, generous and unostentatious in his charity, and uniformly courteous and tender in all his ministrations. It was a pleasure and a help to meet him anywhere, at home, on the street, or in the church. Of pure thought and noble purpose, of quick perception and clear judgment, a lover of order and regularity in all things, a promoter of peace and harmony, averse to contention of every kind, ever encouraging and shielding others, with no word of disparagement for any,—his life was an open book of rare worth, uplifting

and cheering to all who came within the circle of its influence. It was the Christ deep-hid within him that underlay all these ministrations, and made him the thorough-going Christian gentleman he was,—“not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer.”

Not alone from his home and from his large circle of friends will he be missed; but sorely will his loss be felt in the fellowship of this Church and Session. From the weekly prayer service, from the church worship morning and evening, from beside the table of our Communion, from the Sunday-school and from every gathering of old or young in which his interest was constantly manifested, we shall lament his absence; while strangely we shall feel to be without his wise counsel and his business-readiness in every church enterprise, mingled with the quiet beauty of his smile and the unfailing kindness of his greeting.

Such a life, evincing what a Christian man may be and do, cannot be without its exhortation and inspiration, not only to us of this Session but to all of this household of faith. While memory keeps in mind his image, he, being dead, shall yet speak, maintaining with us his continued ministry.

That ministry it is ours to prolong as far as in us lies. It is ours to perpetuate his gracious influence in this community, and especially in our church and Sunday-school to make his abiding presence felt.

While he ascends from amongst us to enter upon higher joys and larger opportunities, our prayer is that his mantle may fall upon us with his blessing. So shall we receive the benediction of our sorrow, and make true to our hearts that

“God calls our loved ones; but we lose not wholly
What He has given:
They live on earth in thought and deed, as truly
As in His Heaven.”

With this more formal expression of our loss as a Session and a Church, we tender our heart-offerings of love and sympathy to his family circle which for fifty-four years has remained unbroken, and which to keep bright and joyous was his uppermost desire. In behalf of the widowed wife, the daughters and sons, the grandchildren and the distant sisters, we send up our messages in the Master's name, that His sustaining grace may be theirs in fullest measure, and that through the cloud of their sorrow they may discern the heavenly blue of God's unchangeable love.

PUBLICATION AND SABBATH-SCHOOL WORK.

"CHILDREN'S DAY" AND SABBATH-SCHOOL WORK.

The observance of "Children's Day" on some Sabbath in early Summer has become so general, not only in our own Church but also among the Congregationalists, Baptists, Methodists, and other communions, that it may now be regarded as an established institution, accepted as such by the judgment of the vast majority of our own membership and of the membership of other Protestant evangelical churches. Whatever objection may be made to 'saint's days' and to statedly recurring "festivals" and "fasts" in the Christian year, protestantism does not revolt against a simple anniversary, designed and calculated to bring great principles into prominence, or to stir up the churches to activity and zeal in the spread of the Gospel. Especially free from objection is an anniversary intended to interest and benefit the children of the Church and to impress upon their young hearts the great lesson of Christian service.

The "Sabbath-School Work" of our Church has providentially become identified with Children's Day to this extent, that not only is the missionary part of this work usually brought to the attention of children and adults on that day, but also, by an impressive and very beautiful harmony of procedure, the children of our Church and their adult friends then bring in their offerings to the cause; and so important has this custom grown that the Department of Sabbath-school and Missionary Work now looks to Children's Day to supply it, year by year, with at least one-half of its entire income. This great practical outcome of beneficence gives a special interest and, we might be excused for saying, even sanctity to the anniversary, in the eyes of all who feel the vastness and grandeur of missionary Sabbath-school work, and the importance of having our young people thoroughly in love and sympathy with it.

It is no wonder that our General Assembly, year after year, well informed as it is in reference to the "mighty works" done throughout our land in the name of Christ through the means provided by these Children's Day offerings, should stamp the Children's Day movement with a seal of approval and commendation. It would be a wonder were it otherwise. To tell the story of the blessings and wonders wrought during any one year by the agencies which depend on these offerings for their life would be to fill volumes. We try to give some faint idea of the work month after month in these pages, and imperfectly as we tell the story, we know that it has stirred many hearts to enthusiasm by its simple truthfulness.

CHILDREN'S DAY, 1894.

The date appointed for this interesting celebration this year is the second Sabbath in June—June 10th—although some of our churches for local reasons have chosen another day. New York and Brooklyn, for instance, will observe the third Sabbath in May—May 20—which will bring them into correlation with the famous Brooklyn Anniversary. In the South and South-west May is also regarded as preferable to June. But the great majority of our churches will observe June 10th. Whatever be the day selected, may the Holy Spirit quicken the understanding of all who are permitted to enjoy it, so that they may realize the significance of the multitude of offerings brought in by youthful hands in the pyramid mite chests and consecrated to this service.

Should there be a falling off in these offerings it will mean so much less done by Sabbath-schools for Sabbath-schools—so much less done towards bringing the children and youth of our land under Christian influence; for the work we fail to do as a Church is not taken up and performed by other agencies. The field is so large that every worker now in

it is needed, and still the demand is for more. Pastors and superintendents who seriously think of passing by the day without notice will, we think, take this point kindly into consideration, and bring their influence to bear upon the swelling of the contributions.

HARD TIMES AND OUR WORK.

By the closest watching for opportunities and the most diligent effort, this Board has been enabled not only to maintain its missionary force of last year upon the field, but also to increase the number of its permanent missionaries. The funds in hand, however, have been for some time past steadily diminishing. Happily the Board is not in debt, and it hopes to avoid debt. With its comparatively small income, amounting last year from contributions to less than \$100,000, debt is an alternative to be dreaded. With a stated expenditure for permanent work of about \$9,000 per month, and an annual income from contributions of less than \$100,000 it is greatly to be feared that the student work, which has been for years so interesting a feature, will have to be pruned down and perhaps cut off entirely. Twenty-five additional permanent missionaries could be at once advantageously commissioned; calls are urgent. The difference of even one cent more or less in every pyramid mite chest would pay the expenses for a whole year of half a dozen permanent missionaries, or of four times the number of student missionaries for the summer. It is therefore to the zeal of the children and the kindly concurrence of the adults in the Church that the Board looks for the ability to go forward.

The last General Assembly specially commended this work and bespoke for it an income of \$200,000 from the churches and Sabbath-schools.

PLAN FOR CHILDREN'S DAY.

The Board has done its best to make the gathering in of funds on Children's Day an easy and pleasant task. Two programmes of exercises have been prepared, one for the main school and one for the primary classes. Those programmes will commend themselves to all. The leading idea running through

them is "dyke building," or spiritually, the importance of building wisely and well for the salvation of our own souls and the souls of others. The selections of songs and music and of responsive Scripture readings have been made with care and judgment. It is intended to send a supply of these programmes free to every Sabbath-school in our Church, and there will go with them a quantity of pyramid money chests for the collection of contributions by the children and adult members of the school before Children's Day. Hints and suggestions to superintendents will accompany each package; so also we trust will the blessing of heaven!

The preparation and distribution of this material and the correspondence growing out of the scheme has made necessary a great deal of extra work and expenditure; but the latter has been in part supplied by special contributions. One gentleman sent a check for \$1000 to ensure a sufficient supply of pyramid chests to every Sabbath-school. No plan of gathering in money from every corner of the land can be devised which does not in itself call for a preliminary outlay. May the enthusiasm of our Sabbath-schools justify the step, and produce a rich harvest from this faithful seed-sowing.

Last year the Sabbath-school and Missionary Department sent out samples to schools and waited for orders for supplies. This plan did not work as satisfactorily as was desired. Many schools did not send in their orders until late in the season, and at the last moment it was necessary to order a fresh supply, a large portion of which remained over. This year a supply of programmes and mite chests will be sent to every school of whose address we can obtain record. It is hoped that no school proposing to keep Children's Day will be without a sufficient supply. If any one reading this article and knowing of a school which has not received such supply before May 1st, will kindly send the name and post office address of such school to Dr. Worden, 1834 Chestnut Street, Philadelphia, and give as nearly as possible the membership of the school, a supply will be sent should there be any stock on hand at the time.



CLIFTON-SPRINGS SANITARIUM.

INTERNATIONAL MISSIONARY UNION.

THE ELEVENTH ANNUAL MEETING will be held at Clifton Springs, N. Y., June 13-20, 1894; opening session, 7.30 P. M.

The International Missionary Union was organized at Niagara Falls, Canada, in 1884. It met again at that place in 1885, and in 1886 and 1887 at Thousand-Island Park, N. Y. In 1888 its session was held in Bridge-ton, N. J., and in 1889 at Binghamton, N. Y. Since that date, it has held its Annual Sessions at Clifton Springs, N. Y., in response to the invitation of Dr. Henry Foster, founder of the Clifton-Springs Sanitarium.

The purposes of the Union are, the mutual acquaintance and conference of missionaries, and the promotion of the work of foreign missions in Christian hearts at home and on the wide field abroad.

All persons, men or women, who are or have been foreign missionaries of any evangelical denomination, are as such recognized without further invitation or introduction as members of the Union (membership-fee, half a dollar).

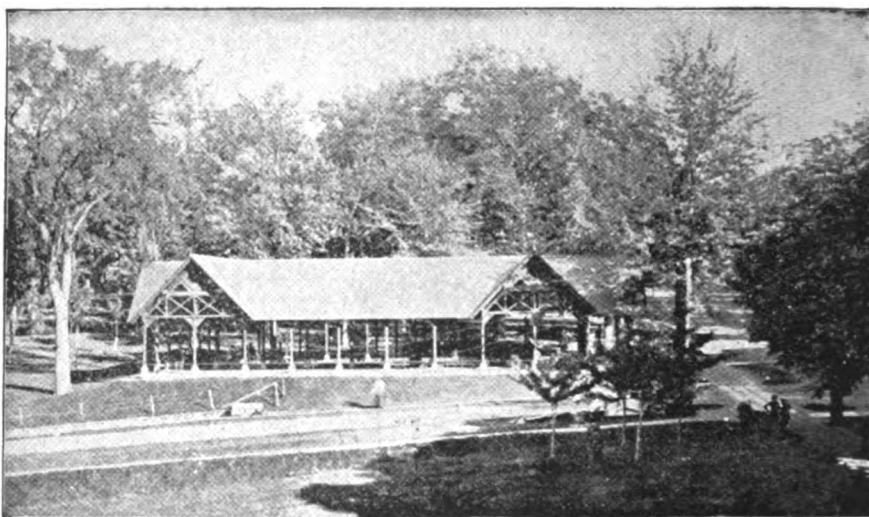
Arrangements are made by the hospitality of Dr. Foster and other residents of Clifton Springs for the entertainment of the Union. There are always many missionaries stopping

at Clifton Springs for therapeutic treatment. Other missionaries coming to attend the Annual Meeting will be provided with entertainment without cost to themselves. Missionary candidates under actual appointment to their fields will also, as far as practicable, be entertained. There are no special arrangements for children of missionaries. On arrival, please report at the room adjoining the office of the Sanitarium, where places of entertainment will be assigned. Moderate rates for board in private houses can be obtained by other persons attending the meeting.

There are three sessions daily, cordially open to the public; the rights of discussion and voting being reserved for the members. Owing to contingencies of travel and health, the Union cannot now announce any detailed programme beyond the following routine.

On the first evening (Wednesday), after the addresses of welcome, the fraternal "Recognition" session establishes a general acquaintance between all the missionaries present; each gives his or her name, society, field and years of service.

Woman's work occupies one session. In other sessions there are prepared papers on technical missionary themes, or addresses on



PEIRCE PAVILION.

field and work by individual missionaries, or by a number of missionaries representing different churches, or societies, in the same field. One session will be given to methods of promoting the foreign missionary spirit in the home churches, under the varied conditions of different denominations and regions.

Saturday afternoon, 2 o'clock, there is a Children's meeting, illustrated with curiosities. At 4 o'clock the President's reception occurs. The evening can be devoted to one composite lecture (a stereopticon is available at the place of meeting) by such missionaries as bring slides. Correspondence with the Secretary is necessary for arrangements for this lecture.

All missionaries present who may be expecting to go out to their fields during the coming year, gather on the platform on Tuesday evening for brief statements by them, and a "farewell" from one of the oldest

missionaries present, on behalf of the Union.

All missionaries are urgently requested to send the Secretary, before the meeting, their names, societies, fields, years of appointment, and (if not now connected with the work abroad) date of retirement. The Union is constantly seeking out all foreign missionaries who may be living (as well as those only visiting) in the United States and Canada. The Secretary earnestly invites correspondence with any such persons.

Missionaries are requested to mention any subjects which they desire discussed in the meeting, or upon which they are prepared to speak or read papers, or to suggest suitable speakers or essayists. Any inquiries will be answered by the Secretary of the Union.

J. T. GRACEY, D. D., *President*,
Rochester, New York.

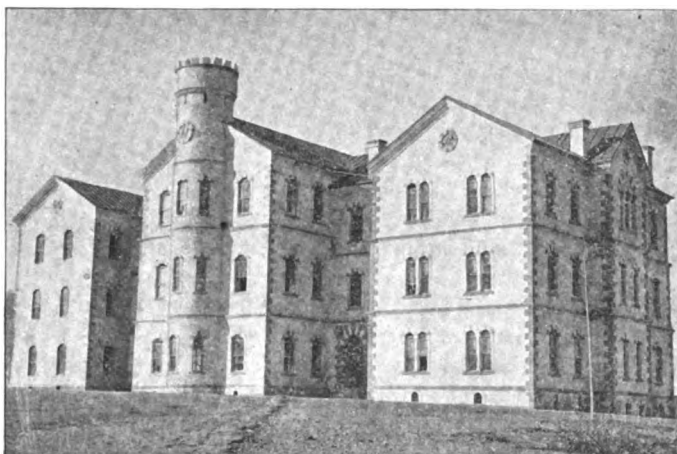
W. H. BELDEN, *Secretary*,
Clifton Springs, New York.

ACROSS THE BORDER.

REV. W. S. NELSON.

There will be no accusation of improper motives if the readers of the *CHURCH AT HOME AND ABROAD* and the friends of the Syria Mission should take a peep over the line into the territory of our Congregational brethren, missionaries of the A. B. C. F. M.

In Aleppo the American Board own a group of buildings around a small court. On one side of this court is the church in which Turkish services have been held for many years and in which now the Gospel is preached three times each week in Arabic, the prevalent language of the city. This is a good sized square room, the roof supported



CENTRAL TURKEY COLLEGE, AINTAB.

by large columns. The benches would accommodate a hundred and fifty or more and there is good reason to hope they will soon be regularly crowded by the people who wish to hear the simple Gospel. On another side of the court is a two story building with various store rooms, kitchen and the like on the ground floor and the apartments of the Turkish pastor above. He is always ready to give a hearty welcome in broken English to any of the readers of this article who will honor him with a visit. Opposite to these is another set of apartments, one of which is used for the Turkish school and the remainder for the residence of the Arabic preacher (of our Syria mission) who now shares the premises and the work with the Turkish pastor who has been there much longer than he. Much interest centers in the plans for Aleppo and the readers of the *CHURCH AT HOME AND ABROAD* may expect to hear of the northern city of Syria from time to time and the reports will doubtless be bright or otherwise "according to your faith" and in proportion to the earnestness of your prayers.

This city is now on the border line, but we will not stop here, for there is much of interest on the other side and our Congregational neighbors give us hospitable welcome as relatives and friends. The most attractive buildings and the most useful ones in the old city of Aintab are those belonging to the American Board's mission. When an American

missionary first sought a residence in this city, a prominent Armenian decided that he did not wish to have a foreigner and a Protestant preacher living in his city and he succeeded in making so much trouble that the missionary was compelled to withdraw. Subsequently another missionary came and rented a house. That same man was exceedingly angry at this ignoring of his prohibition, and sent an order to the new missionary that he should come to the house of the Armenian and make an explanation of his conduct. The American answered, in perfect courtesy, that it was customary for the residents of the place to call upon strangers and hence he should await the visit at his own house. Enraged at the boldness of this answer, the man made all haste to visit the stranger and settle his business for him as he had done with his predecessor. When he had expressed the usual formal salutations, he informed the stranger that it could not be permitted that a foreigner should take up his residence in Aintab. In reply the missionary quietly drew from his pocket an imperial firman granting him the right to reside in any part of the Empire he might choose. Utterly amazed, the man had no answer to give and subsided into chagrined silence. The peaceful residence of the missionaries and the success of their work in Aintab is not, however, the result of that imperial firman, but of an order and promise from a higher court and

nobler monarch, recorded in Matt. xxviii, 19, 20.

On a hill commanding a fine view of the city and surrounding country is the old house which has been the home of so many missionary families and the center of many trials and triumphs. On a lower level, but still at quite a little elevation above the plain, are the College buildings. The beautiful dormitory and recitation building has arisen in increased beauty from the ashes of the fire which destroyed its predecessor, and it is certainly a structure which would attract attention anywhere. Its white stone is neatly trimmed with a darker brown, while the neat round tower sets off the front most attractively. When the round window near the top of the tower is filled with the face of the clock, which they desire for it, it will be no longer simply an ornament but a most useful adjunct to the corps of instructors. Neat inscriptions in Armenian and Turkish inform all beholders that the Central Turkey College is not merely a building but a spiritual light house. Three residences on the broad campus afford delightful homes for instructors. The pleasantest externally is that of the President, which was built and first occupied by the first President, Dr. Trowbridge, and is now occupied by his successor, Rev. Dr. A. Fuller. From happy experience I can guarantee a thoroughly American reception and welcome from these missionaries to any one, whether Presbyterian or Congregationalist, who is a servant of our common Lord. If any of the readers of this article are contemplating a visit to the Syria mission, let me advise them to go just a little farther north and see what is just across the border.

The Syrian preacher mentioned above wrote to the missionary in Tripoli in January:

Christmas day I opened the church for prayer and preached in the Arabic. The congregation was larger than usual, and all showed deep interest and went out much moved by the sermon on Christ's humble birth for our sake. Also last Sabbath, the close of the year, was the day for communion. The congregation was larger than I have yet seen, so that the church was crowded. I preached in Arabic (though the sacrament was to be administered by the Turk-

ish pastor) and the people were deeply moved with desire to celebrate the Saviour's resurrection from the dead. One youth was received to the church, and among the participants in the sacrament were four German residents of the city. I also opened the church on New Year's day, and there was no small gathering to listen to the word of God and hymns, together with an Arabic address on the duties of the season. Some of the children also repeated passages from the Scriptures, and then all dispersed to the ordinary celebration of the day.

A CHINESE GODDESS.—TAI SHAN NAI NAI OR THE MOTHER OF MT. TAI.

REV. W. O. ELTERICH.

Near the central part of the province of Shantung, China, there stands a mountain which is not only the highest peak in the province but is also the most noted and sacred among the five sacred peaks of China. From ancient times it has been the object of veneration. Its sacredness may be seen from the fact that the Chinese regard simply a brick or stone from this mountain when set up at the end of a street as sufficient to drive away all evil spirits who would desire to use the street as a pathway. Quite frequently one can see in the wall opposite the end of the street, instead of the customary shrine, a brick or stone with the inscription, "Mt. Tai can withstand you." It was on this mountain that the Chinese emperors Yao and Shün, famous in Chinese history sacrificed. They lived in the time of Abraham and to this day its temples and shrines are crowded with devoted pilgrims, some of whom come hundreds of miles in order that they might worship here.

During the first four months of the Chinese year the "Mother of Mt. Tai," no less than the other gods to whom temples have been erected on this mountain, is the object of devoted worship.

The origin of the worship of this goddess is clothed in obscurity. There is a tradition that a woman many years ago dwelt in a cave in this mountain living an ascetic life, and after her death, was deified and worshipped as a goddess under the title of Tai Shan Nai Nai, *i. e.* Mother of Mt. Tai.

The origin of most of the Chinese gods

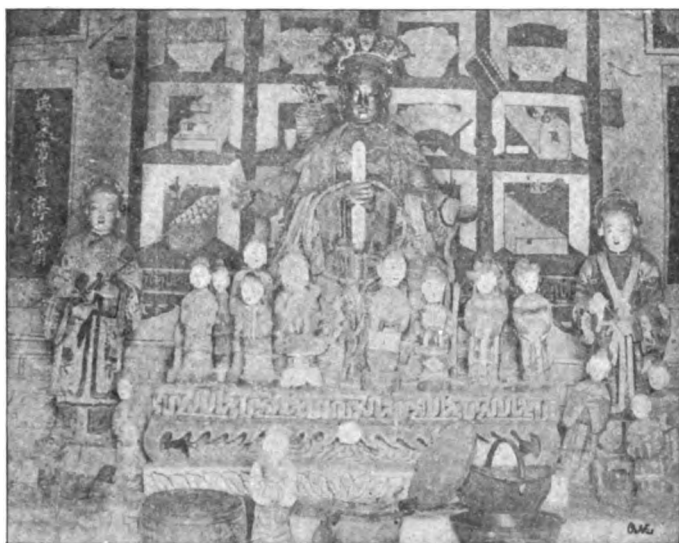
may be traced to this source—nothing more than deified men and women who had lived virtuous lives.

This living an ascetic life is a favorite method with Chinese women for satisfying their troubled consciences and for obtaining merit for the life to come. It is among such women also that the gospel finds a more ready entrance because of the religious sense they possess.

There are three principal ways in which they seek to obtain merit, probably all of Buddhist origin—by abstaining from meat, by not killing animals, on account of the theory of transmigration of souls, by giving alms.

then they will have no one to worship them when they are dead. Hence it is that many a Chinese woman who is childless goes to the temple like Hannah of old and prays that the Mother of Mt. Tai may have compassion on her state and grant her children.

But the main object for which this goddess is worshipped is because she hears the prayers made in behalf of those who are sick. And strange to say there enters into this worship the idea of substitution which we find so minutely unfolded in the law of Moses. A relative goes to the temple and presents an image made of clay to the goddess, praying that she may accept this instead of the life



TAI SHAN NAI NAI, A CHINESE IDOL.

This goddess had lived such a life and obtained great merit; and when some sought and found relief from sickness after worshipping her, her fame spread. It was increased by the circumstance of the Emperor Kien Lung stopping on his way from Peking to Nanking in order to pay his devotions to her.

The temples of this goddess are everywhere. She is worshipped principally because (as they believe) she grants sons to women and heals those who are afflicted with troublesome diseases. This latter is in fact her principal office.

The Chinese are very fond of children and dread not to have any, especially sons, for

of the sick one. The temples are usually full of such images.

Thus one can see how the Chinese possessing this idea of substitution can readily understand when we tell them of the Lord Jesus who bore our diseases, and whom God accepted as a sacrifice in our stead, that we might not perish but have everlasting life.

The Gospel is finding an entrance into the hearts of these people and we are hoping and praying that the blessed Master may continue to bless this work and countless numbers become the followers of him who became our sacrifice in order that we might find peace with God.

Thoughts on The Sabbath-school Lessons.

May 6.—*Joseph's Last Days*.—Gen. 1: 14-26.

"By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones."

This man, surrounded by an ancient civilization, and dwelling among granite temples and solid pyramids, and firm-based sphinxes, the very emblems of eternity, confessed that here he had no continuing city, but sought one to come. As truly as his ancestors who dwelt in tabernacles; like Abraham journeying with his camels and herds, and pitching his tents outside the walls of Hebron; like Isaac in the grassy plains of the South country; like Jacob keeping himself apart from the families of the land, their descendant, an heir with them of the same promise, showed that he too regarded himself as a "stranger and a sojourner." Dying, he said, "Carry my bones up from hence." Therefore we may be sure that, living, the hope of the inheritance must have burned in his heart as a hidden light, and made him an alien everywhere but on its blessed soil. And faith will always produce just such effects. In exact proportion to its strength, that living trust in God will direct our thoughts and desires to the "King in his beauty, and the land that is very far off."

Alexander Maclaren, D.D.

May 18.—*Israel in Egypt*.—Exodus i: 1-14.

It is no wonder that more than one of the quaint plantation songs of the South find the theme for their pathos in the experiences "When Israel was in Egypt's land." It is not the weariness of labor, excessive as that may be, that is the greatest hardship of a life of bondage. Love or patriotism or ambition will inspire to as rigorous toil as the most cruel task master can require of his slave. But labor that brings no return, discipline that makes no allowance for circumstances, tyranny that makes fidelity only a basis for more exorbitant demands, mastery

without sympathy,—these are the elements that make such a life unbearable, and drive its victim to desperation. And it was to such a life that the Israelites, forgetting the repeated and wonderful deliverances that the hand of the Lord had wrought, looked longingly back. "We remember the fish, which we did eat in Egypt freely; the cucumber, and the melons, and the leeks, and the onions, and the garlic." Truly they were a people of uncertain memories and of weak faith.

May 20.—*The Childhood of Moses*.—Exodus ii: 1-10.

The world and the Church have known no greater hero than the one whose life story began among such troublous times for the Hebrew nation, but the heroism began farther back than in the little life that was cradled among the bulrushes of the Nile, and it was a heroism that was born of a pure and simple faith. "By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment." As has been said of Moses' mother, "She could not have laid the ark so courageously upon the Nile, if she had not first devoutly laid it upon the care and love of God." (Joseph Parker, D. D.) And the mother's heroism was shared by the young sister who was set afar off to watch the precious treasure and who had courage to face royalty itself in her sisterly eagerness to secure suitable care for her little brother.

The whole story gives us such a picture of home life and family affection as brings the Hebrew family of long ago very near to our hearts.

May 27.—*Moses Sent as a Deliverer*.—Exodus iii: 10-20.

Forty years amid the splendors of the Egyptian court with its opportunities of culture and education; forty years in "the backside of the desert" with a lonely shepherd's opportunities for meditation and communion, and now our hero's great life work was to begin. And it began with such a revealing of God's power and purpose as marked in a wonderful way the forty years that were to follow. "God made known his ways unto

Moses, his acts unto the children of Israel." There were many precious secrets between Moses and his Lord, and among the most precious of them was that with which his doubting heart was strengthened in this remarkable interview, "Certainly, I will be with thee;" a secret in which all of God's children may claim a share when they go forth to do his bidding. "Lo, I am with you alway, even unto the end of the world."

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN AND HIS PASTOR.

GEORGE H. FULLERTON, D.D.

The object of the editor of our good magazine in giving me this theme is, as I understand it, to get a young Christian and a pastor together, as it were, for a friendly talk.

I shall have to hold up both sides of the conversation indeed; but as I am a pastor and as it seems but yesterday that I was a young Christian, I think I can fairly represent the two parties.

And let me start out by saying, that every young Christian and his pastor should have talks together. The pastor is a shepherd, and the young disciple is a member of his flock,—what would be thought of a shepherd who was too busy to come near his sheep? or of a sheep that never cared to go near its shepherd? The pastor is a species of doctor; what would be thought of a doctor who never looked at his patient's tongue, or felt his pulse? and what would be thought of a patient who would never tell his doctor how he felt? I know the young Christian often feels that his pastor is so busy with books and sermons and visits, and has got so far beyond him in the Christian life that it is useless to try to have a conversation with him; and I know that we pastors are often to blame for seeming inapproachable and overwise. We fail to realize that the babes in Christ need the "sincere milk of the word," and those who are older need to be led on to the "strong meat," and we allow them therefore to look

out for themselves. But I know, too, that our hearts often long to get nearer to the young disciples of our charge so as to advise with them about their trials and learn of their progress and hindrances in the divine life. If one of them should come to us with a request for a talk about religion it would be like opening a shutter in our study window. It would not only brighten us up, but would warm our hearts and our sermons too. I wish that all young Christians who read this article would try their pastors in this way, and see how the effort would turn out. You could help us to keep young and cheery and interesting, I am sure, if you would employ such methods.

But this leads me to say, that our young people ought not to expect us to make a business of entertaining them in our preaching and other work. I think they sometimes make mistakes here and that we pastors make mistakes by yielding to their wishes too far. While a church should always be a cheerful, homelike place, it should never be a kindergarten or a playhouse. It is a place for instruction in God's Word, in order to worship and love and service, a place to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," to use the Apostle Peter's language. Now mere entertainment in church and Sabbath-school; "having a good time," as we often express it, is a poor way to help our growth in grace and knowledge. A young Christian should be taught to think and reflect by his pastor, as well as by his school teacher, and should be led thus into deeper experience of God's Word and will; but amusement will not accomplish this end. The "good times" for which pastor and flock should labor and pray are "times of refreshing from the presence of the Lord" of which we read in the story of Pentecost in the Book of Acts. Of course I do not mean that there should not be a cheery social life in the church. The Pentecost disciples we learn engaged in "breaking bread from house to house" and attended their church socials "with gladness and singleness of heart," but all this was incidental to the preaching and baptizing, and to the joy of the Spirit's work in the hearts of saints and sinners. I do wish that our young Christians would help their

pastors to hold the Church to this spiritual work as pilots hold their vessels on their course. A church's or a soul's growth that comes from getting up all sorts of novelties in preaching and music and social gathering—that is fostered by a species of show business—will be like that of the seed, in the parable of the sower, which fell into stony places where there was no depth of earth. It is a great comfort to pastors in these days that our societies of young people are usually so helpful in the best things. I have heard of organizations among them that tried to "run the church" and looked down upon pastors and elders and other officers as if they were hardly to be tolerated in church affairs, but I have had no experience with societies of that kind. Some of the best tonics I get in my work are given me by my young people of the Sabbath-school and of the Christian Endeavor Society. It stimulates me in my preaching, to hear their songs and prayers before the hour for sanctuary service. This is in fact the only kind of stimulant I take before preaching. And when they flock into the pews, and join in the worship, and turn up to me their kind, loyal faces for my gospel message, it makes me wish that I could preach like Paul or Apollos or Luther or Wesley or Edwards, and you know that the way to begin to be like great and good men is to wish to be like them. Of course the young Christian and his pastor should pray for each other and sympathize in each other's joys and sorrows; and let me as I close (for a good talk must not be too long) give you an example of such mutual help, in the association of the Apostle Paul and the young man Timothy. Do you remember how this pastor and this young disciple of Jesus *leaned against* each other, so to speak? Paul brings out this fact most affectingly in his second epistle to Timothy. The aged pastor was in prison at Rome, and, bound with a chain to his guard, was expecting to be led out to execution at any time, at the behest of the cruel Emperor Nero. And while sitting there in his loneliness he thinks about his "son Timothy" as he calls him, who was now preaching, probably at distant Ephesus. He remembers his conversion as a lad at Lystra

in the home of his mother Eunice, and grandmother Lois, and his companionship in his missionary journeys as a young disciple and evangelist. He is mindful even of his tears, as he tells Timothy; his tears of repentance, perhaps, and of sympathy in his toils and successes. And while the old man thus sits recalling the past, he concludes to write this second letter to his son in the faith. I presume that he wrote it with the hand that had the manacle on it that bound him to the Roman soldier; and if any of you want to see how much a young Christian can help a pastor, while that pastor in turn helps him with instruction and exhortation, I wish you would read carefully again this touching letter. Heart answers to heart in it; Rome to Ephesus; and both the young soldier, and the old soldier and prisoner of Jesus Christ, are encouraged to live and to die for their faith.

The first person that the young Saul of Tarsus saw after he had seen Jesus at the time of his conversion, was the good pastor Ananias of Damascus; and about the last person he thought of before he went upward to see Jesus in his glory was this young disciple at Ephesus, and he thus linked together in his own precious and deepest experience both at the beginning and closing of his life, "The young Christian and his pastor."

THE BATTLE IN THE BEANFIELD.

O. A. HILLS, D.D.

Upon some slope of Judah's hills a parcel of ground was devoted to the cultivation of lentils. The lentil of the Scriptures is a leguminous plant like our pea or bean. Upon a slender but self supporting stalk the pods are formed, each having three or four small beans. These in cooking dissolve in the water and form a thick porridge of a brownish-yellow color, and of a nourishing and appetizing quality. It was and probably is a chief article of diet among the poor.

It was in a field of this lowly plant that Shammah, the third of David's "Three Mighty Ones," gained his single handed victory. The Philistines were invading the country. A foraging party was bent on getting the lentils. As is often the case in a

campaign, the little skirmish brought on a general engagement. The Hebrew army was defeated, and the people fled. But Shammah stood his ground; and single-handed and alone snatched a glorious victory from the jaws of defeat; and gave the glory of it to Jehovah. It was the Lord who wrought a great victory that day for Israel.

Why did the pen of inspiration give us such a passing glance (II Sam. xxiii: 11-12) at this ancient battle in the beanfield? We may not certainly know. But if we read between the lines, we shall not find it difficult to discover some of the characteristics of

THE TRUE HERO.

Hero-worship is not an uncommon form of idolatry. Young people especially are easily fired with the story of brave deeds. Nor is this undesirable. It is of vast moment for all young folks to set before their eyes the loftiest ideals. Every body ought to have a hero. Only let us be sure that our hero is an ideal,—noble in character, pure in life and valorous in deed. Such a hero was this warrior of the lentil field;—as we shall see if we study this episode in his life a little.

1. *He was faithful in little things.* The bean patch, we should say, was not an affair to fight about. Had it been the great harvest field of Esdraelon, the obstinate bravery of Shammah, and of the entire army of Israel as well, would not have been surprising. But it was a soldier's duty to defend a poor man's beanfield as earnestly as his rich neighbor's golden wheat field. And our hero was not wanting in fidelity to the trifle. By this alone, as it would seem, his right to a place among the king's heroes is attested. It was a small thing to stand for Israel's independence among the bean stalks. But David's mighty man had learned the power and perfectness of little things. Modern heroes, of the Bible sort, are not unlike him here. They are "faithful in that which is least."

We ought to be heroes after the Shammah pattern. Disastrous failure may come from unfaithfulness in the little things. So pervasive is the nature of some of the aniline dyes that a single atom will give its color to a volume of water many million times greater than itself.

Just as truly one little stain in the character of a person may blot the life and blight one's brightest hopes, so pervasive is the trifle in the domain of evil. A thin and almost imperceptible red line led Canova to reject the block of costly Parian marble intended for his statue of the great Napoleon. The master sculptor knew that every stroke of his chisel in perfecting the image would but reveal more clearly the inherent and at first seemingly trifling deformity.

Power and perfectness reside in little things. And he who can be tempted to neglect the trifle, can never be a hero in *His* world, who does his mightiest works by smallest instrumentalities. There is no poetry in a bean field, nor is there in Samson's jawbone of an ass; but in the one and with the other, God chooses to give strength for glorious victories. And this suggests another notable thing about our hero.

2. *He gained the victory in common things.* Who would have thought that Jehovah was going to give his people such a triumph in a bean patch? But He did! And all through the valor and fidelity of one man! And he was a hero! His name is immortal! His fame shall endure when the stars die!

And still we do not look for triumphs in trifles. We expect them on more pretentious fields; and we are only waiting for an opportunity to distinguish ourselves on some grand occasion! Such victories are easy! But we do not get many chances to win them. Most of the effective fighting in our every-day world has to be done among the bean stalks; and there, if anywhere, we must gain our victories.

How few great days we have! Even birth-days get monotonous after you have had fifty of them! How few memorable occasions you can recall!—the day you graduated from school, the hour your lover proposed, the day of your wedding! And none of these were good days for fighting! "And thus," as Dr. Bushnell says, "with the exception of some few striking passages, or great and critical occasions, perhaps not more than five or six in all your life, that life is made up of common, and, as men are wont to judge, unimportant things."

But in these uneventful days and humdrum duties we may win most glorious victories for our Saviour-King. They still may seem, to other eyes, to be only lentil fields; but in our memories they shall be glorified with Ebenezers—stones of memorial—recalling the valorous combats in which Jehovah helped us, and wrought us mighty victories. Every soul of Christian hero has its Gettysburg,—a sleepy old Dutch village in itself, it may be; but by reason of the mighty triumph there achieved, immortal evermore. The field where Shammah won renown was only a patch of vetches; but three thousand years adown the centuries we read of his valor, and learn of him to stand amidst the fleeing hosts, yet faithful in a humble lot, and conquer victory in the commonest things.

8. *He valued the lowly channels of blessing.* Many would have said to David's Mighty Man,—Better let the bean patch go, and make a stand for the vast grain fields of the plains. But Shammah did not reason in this way. His thought seemed rather to be this,—The lentil may be only the food for the poor, but nevertheless there is a blessing in it; and we will stand for victory here, and retain even the humblest channel of Jehovah's mercies.

He was wise; and we, too, may wisely follow his example. A large number of people live in a state of perpetual wretchedness, because they do not realize the power and adaptation of common things to bring them joy. And yet nothing is more sure than that lowly things are the chief sources of all our earthly happiness. The silent hour of communion with God; how many turn from it as a barren place! Yet who has tried it and failed to find it a source of daily benediction growing in sweetness and helpfulness "as the days are going by." The chapter of Holy Scripture; how jejune and meaningless to him whose eyes are ever looking for some great things! And yet is it not true that to the humble and believing soul that simple page does often burn and glow with a celestial fire; and the voice of God, leaping from plain words, penetrates the soul's profoundest needs, and brings in-

effable peace and rest to the weary and heavy laden. The richest joy marks the impromptu feast, while disappointment nearly always waits on sought-for opportunities and elaborate pleasures.

The lentil field is worth a fight. In the surrender of lowly instrumentalities of blessing we often miss the blessing itself. There is bliss sometimes in beans. In the glare and publicity of the life so many of us live, it is of the utmost importance that we strive daily after simple-hearted pleasures, and find our purest and sweetest joys in humble things. "Seekest thou great things for thyself? Seek them not." Stand for combat and triumph in the beanfield.

If you young folks want to find some lively and interesting reading, you can find it in the Home Mission Letters.

If you want to find examples of unselfish devotion to Christ and diligent seeking for lost souls, look through those letters.

If you want to find touching examples of earnest souls in dark places, seeking for the light, look for them in those letters, especially those from Utah.

Do you want any better Americans than those Germans in that Wisconsin letter?

Will not some of you girls write to that tried and tired yet persevering woman in New Mexico.

You will find much to interest you in all parts of this number. You cannot afford to fail of looking through them all.

DO NOT WORRY.

CHARLES F. DEEMS, D.D.

[From Christian Thought.]

The world is wide
In time and tide
And—*God is guide*;
Then do not hurry.
That man is blest
Who does his best
And—*leaves the rest*,
Then do not worry.

SUGGESTIVE HINTS FOR THE STUDY OF AFRICA.

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

Dean Swift, describing the map-making of his day wrote:

"Geographers in Afric's maps
With savage pictures fill their gaps;
And o'er uninhabitable downs
Place elephants in want of towns."

Since the lines were written the Dark Continent has yielded up many of its secrets. The map grows. "In the next century Europe (and America) will have made a world of Africa."

Society formed in London, 1788, for exploration of Africa. Name the great explorers since Houghton and Mungo Parke?

Three times the area of Europe, bounded by two oceans and two seas. Its great rivers, Congo, Nile, Niger, Zambezi, Limpopo, Orange. Its great lakes, Victoria Nyanza, larger in area than the State of New York; Tanganyika, 412 miles in length; Nyasa, 9,000 square miles; Tchad, 10,000, and when swollen by rains, 40,000 square miles. Two vast deserts, Sahara and Kalihara; 12,000,000 acres of the former have been made productive by artesian wells.

"In former years," says Dr. Cust in *Africa Rediviva*, "Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans." For a summary of the history of the Partition of Africa, see Larned's *History for Ready Reference*.

On the climate, scenery and productiveness of the higher plateaus of the interior, read Captain Lugard's *Rise of our East African Empire*, and Dr Peters' article in *Forum*, October, 1893.

THE BARBARY STATES.

Population, 15,000,000. Mohammedan, except 350,000 Jews. Consult Field's *The Barbary Coast*; "Barbarians not Barbarous," *The Independent*, January 4, 1894; "The Gospel in North Africa," *Missionary Review*, June, 1893; "Mohammedanism in Africa," *Homiletic Review*, April, 1894. The North African Mission began in 1881.

Morocco. "The China of the West." The Sultan; the kaid; two chief cities; Kairouin University, founded 9th century; Melilla and the Riflans. Shall Morocco be opened to Europe? Sir Enan Smith's unsuccessful mission.

Algeria. Twice declared war on the United States. England's victory in 1816. France, July 4, 1830. Vernet's famous painting at Ver-

sailles portrays the subjection of the Kabylia. Present prosperity due to French rule. Missionaries ordered to leave the country.

Tunis. The Bey, Mohamed Sadock. Mamelukes hold most of the high official positions. Read, in Hesse-Wartegg's *Tunis, the Land and the People*, chapter on Kirwan and the High School of Africa. Since the French occupation, 1881, farmers and mechanics have immigrated from France, Switzerland and Germany. The Reformed Church of France has two parishes, in Tunis and in Sfax.

Tripoli. A province of the Turkish Empire. Population 1,000,000. The Bey is selected by the Sultan. City of Tripoli, the capital, a typical Moorish city of 20,000.

EGYPT.

Literature abundant. An English publisher divides the literary world into two classes—those who have written books on Egypt, and those who have not. What does modern Egypt owe to England for her present prosperity? The new Khedive and his relations to the English government. The revolution in the Coptic Church. The work of Miss Whateley, who died 1889. Mission of United Presbyterian Church.

ABYSSINIA.

"The Switzerland of Africa," a plateau 7,000 feet above the sea. The inhabitants, of Semitic origin, probably came from Arabia about beginning of Christian era. Abyssinian, meaning "Mongrel," and applied by the Arabs, they reject as a term of reproach, and call themselves "Gees," i. e. Freedmen. Received Christianity from the Greeks in 4th century. Ignorant of the true spirit of the Gospel. The work of Dr. Stern and J. M. Flad among the 200,000 Falashas, or black Jews. See CHURCH AT HOME AND ABROAD, 13: 59, 896. January and May, 1893.

The Abyssinian Archbishop is selected and ordained by the Coptic Patriarch of Alexandria. Russia has taken a special interest in Abyssinia on account of an affinity between the forms of worship in the two countries—both being offshoots of the old Alexandrian Church. An Italian protectorate established 1889. The Abyssinians have now appealed to Russia to protect the Church and the independence of the Monarchy. See *Missionary Review*, Oct., 1893.

UGANDA.

"A land of sunshine and plenty," north of Victoria Nyanza. "Tell the White people," said King Mtesa to Mr. Stanley, "I am like a man sitting in darkness or born blind; and that

all I ask is that I may be taught to see." In response to Stanley's appeal the Church Missionary Society opened a mission on Victoria Nyanza, in spite of Sir Samuel Baker's declaration that any society would be crazy to think of sending missionaries to Uganda. In 1876, no written language: now 10,000 of the population can read. First converts baptized March 18, 1882. Read *Mackay of Uganda*, "A score of us could not make a Mackay," said Grant the explorer. Read also the story of Bishop Hannington's life. Abolishing slavery, CHURCH AT HOME AND ABROAD, 14: 446, 500, December, 1894. Eager for the Scriptures, CHURCH AT HOME AND ABROAD, 14: 99, 190, 241, August and September, 1894.

THE UNIVERSITIES MISSION.

At Zanzibar, and on eastern shore of Lake Nyasa. Livingstone, returning for a period of rest, delivered a lecture in Cambridge, Dec. 4, 1857, closing with the words: "I go back to Africa to try to open a path for commerce and Christianity. Do you carry out the work I have begun. I leave it with you." Oxford, Durham and Dublin accepted the trust and organized the Universities' Mission, which has been under the leadership successively of Bishops Mackenzie, Fozzer, Steere and Smythies. On the site of the old slave market in the city of Zanzibar, where 80,000 human beings were annually sold, stands a Christian church, built by Bishop Steere, Sultan Burgosh, who had been persuaded to forbid the traffic, presented a clock for its tower. Bishop Smythies' methods, CHURCH AT HOME AND ABROAD, 13, 148, February, 1893.

THE SHIRE HIGHLANDS.

Half-way between Lake Nyasa and the Zambezi. Occupied by the mission of the Established Church of Scotland, with Blantyre as a centre.

MASHONALAND.

Was it the Ophir of the Bible? A powerful people once held armed occupation to mine for gold. See Bent's *Ruined Cities of Mashonaland*. Mr. Robert M. W. Swan has made further discoveries. The natives say of the ruins, "the gods built them." Natives make their houses in the rocks. See picture of native village in *Missionary Herald*, September, 1893. A telegraph line from Cape Town to Fort Salisbury opened February, 1892. Wesleyan and S. P. G. Missions. First Christian Church, CHURCH AT HOME AND ABROAD, 14, 241, September, 1893.

SEARCH QUESTIONS.

1. Name the missionary whom the natives remembered as "a man of a sweet heart?"

2. What missionary from the United States said, "If I get to heaven, I must go there by way of Africa?"

3. One who was "in some sense the father, and in every sense the hero, of Presbyterian Missions in Africa?"

4. The missionary who said, "If I had a thousand lives to live, Africa should have them all?"

5. One whom Henry M. Stanley thought "the best missionary since Livingstone;" and of whom Lord Rosebery has spoken as, "that Christian Bayard, whose reputation will always be dear?"

6. Of what missionary did the natives speak as "a white man whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men?"

7. Who was it who was once a slave-boy in Western Africa, and was afterwards consecrated, in Canterbury Cathedral, Missionary Bishop of the Niger?

ANSWERS TO QUESTIONS IN APRIL NUMBER.

1. *Frederic Schwartz*. He was the mediator between the English government and the terrible Hyder Ali of Mysore. Hyder Ali had been deceived and enraged by the English, but he had perfect confidence in Schwartz.

2. *Bishop Reginald Heber*. He became Bishop of Calcutta in 1823, and died in 1826. When a young man he went to Wrexham, North Wales, to hear his father-in-law, the Dean of St. Asaph, preach a missionary sermon. When the parish clerk reported that there was no hymn in the collection suitable for the occasion, the Dean said to Heber: "You are a bit of a poet, I wish you would write a hymn." In an hour and a half the young man produced "From Greenland's Icy Mountains."

3. *John Scudder, M.D.*, who went to India in 1819 as a missionary of the American Board. Five of his sons, and a daughter became missionaries in India. The sons were married, so that at one time thirteen of the family were engaged in mission work. They founded the Arcot Mission, a mission of the Reformed Church in America.

4. *Frederic Schwartz*. See No. 1.

5. *Bartholomew Ziegenbalg*. The remark was made by his instructor at the University of Halle, August Herman Franke, who co-operated with Frederick IV. in establishing the Danish Mission in India.

6. *Alexander Duff*.

7. *William Carey*.

8. *William Carey*.

Children's Church at Home And Abroad.

THE CHILDREN'S SABBATH AGAIN.

It is just as true on the Sabbath as on any other day that

"Satan finds some mischief still,
For idle hands to do;"

and one of the mother's puzzles is to find something for the restless little fingers to do that is not mischief and that will keep the thoughts away from week-day occupations.

Some one suggests

SAND MAPS OF BIBLE LANDS.

A tray of dampened sand, bits of silver paper for lakes and oceans, worsted threads for rivers, buttons for towns; and with some help from an older person the children will find much pleasure in making the maps and in tracing the travels of Abraham and Jacob, of our Saviour and of the Apostle Paul. Tiny paper tents may be used to mark the resting places of the Israelites in their journey from Egypt to Canaan, and stones for the altar erected by Abraham and Jacob. Mission lands may be studied in the same way and it will be a question whether the children or their older helpers will gain the greater benefit.

BIBLE SEWING CARDS.

For those who do not object to putting a needle into the child's hand on the Sabbath, Milton Bradley Co., Springfield, Mass., offers two sets of outline cards to be perforated and worked with colored threads. The designs all represent articles mentioned in the Bible, the larger one containing two maps, the table of shewbread, a shepherd, the temple, etc. If it is thought better the work may be done during the week and the cards used on the Sabbath day to illustrate the Bible lesson for the little ones.

Price set C, 35 cents; postage, 8 cents; set D, 25 cents.

SAWYER SUNDAY BLOCKS AND CARDS.

Now that the story of Joseph is fresh in the minds of the Sabbath-school scholars, these cards and blocks will have a new charm. The forty-eight illustrations of this favorite

story are accompanied by a rendering of the story in rhyme which is easily memorized and the children will enjoy arranging the pictures in their order. They may be obtained from Mrs. H. A. Sawyer, 5813 Von Versen Ave., St. Louis Mo., and are offered to our readers at greatly reduced rates. Blocks, \$1.00; Cards, 20 cents.

WHO KNOWS?

A set of one hundred Scripture questions and answers, covering a wide range of subjects and history. This is also published by Milton Bradley Co., Springfield, Mass. Price, 25 cents.

TEMPLE OF KNOWLEDGE.

A dissected picture of eighty-eight pieces. The ten commandments compose the steps; each block of the building represents a book of the Bible. On the reverse side is a map of Palestine. A set of questions and answers accompanies it.

Published by Alice I. Chamberlain & Co., Galesburg, Ill. Price, \$1.00.

DISSECTED MAPS AND PICTURES.

Bible maps and pictures may be mounted on pasteboard and then cut into squares or irregular shaped pieces for the children to rearrange. They are more interesting if brightly colored.

Gleanings

At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Two English women are laboring in behalf of the 17,000 Malays in Cape Town, Africa.

—In the sixty-one hospitals and forty-four dispensaries in China, 350,000 patients are treated annually.

—The word for Christian generally used by the Chinese, *Jesus Ch'an*, is literally, "believe Jesus man."

—Among the 10,000,000 people of Arabia seven Europeans and four natives are engaged in Christian labor.

—The Kaffirs were accustomed to speak of Bishop William Taylor as "Isiquisilvuta Yo," the flaming torch.

—The problem of rural Christianity is the problem of national Christianity stated a few generations in advance.—*President Hyde.*

—"I shake hands with you with my heart," wrote a Christian Indian at the Cheyenne Mission, South Dakota, to a friend.

—I fear for my countrymen, that they will sink from the hell of heathenism into the deeper hell of infidelity.—*Keshub Chunder Sen*.

—The Buddhists of Japan, it is said, have formed a Hawaiian Mission Association, to look after the thousands of Japanese in Hawaii.

—The Chinese Viceroy, Chang, has invited Dr. Mackay, a physician of the London Missionary Society, to attend him personally when sick.

—No religion at the World's Parliament excepting Christianity, says Dr. Barrows, put forth any strong and serious claim to universality.

—The Canadian Presbyterian Church has established its mission to the Jews in Palestine at Haifa, on the northern slope of Mount Carmel.

—The Society of Friends in England has experienced in recent years a deepening of spiritual life, especially among the younger members.

—The effect of the spread of temperance among the British soldiers in India is estimated as equal to the addition of three battalions to the army.

—I am growing happier in my work as the years go by, and age comes slowly on, and responsibilities heighten, writes a missionary in New Mexico.

—To make missions a reality, let the women teach the children to know the mission fields, the missionaries, and the results of missions.—*J. A. Broadus, D.D.*

—The dowry of Bishop Taylor's Southern wife was counted in slaves. With her approval he sent them to the then new colony of Liberia.—*African News*.

—The father of Bishop Patteson, who was a distinguished judge, said he felt he had in some sort made a present of his son to the work of the Lord Jesus.

—The sad condition of the blind in China, who number fully 500,000, is expressed in the Chinese proverb: "To have eyes is heaven; to be without is hell."

—Thou that prayest for more missionaries, art thou willing to become a missionary thyself? If not, thy prayer cannot be of much avail.—*Rev. J. R. Ward of Madras*.

—In 1895 Japan is to have a Parliament of Religions in Kyoto, in connection with the 1100th anniversary of the establishment of that city as the capital of the empire.

—A recent council held at Port Elizabeth, Cape Colony, representing the Presbyteries and Presbyterian churches in South Africa, recommended the formation of a Synod.

—Of the 12,000 Canadian Indians on the Pacific Coast, 8,000 have been baptized or attend Christian worship. The Gospels have been printed for them in four languages.

—Mrs. Wellington White recently gave touching incidents of the incredulity with which the poor, down-trodden women of China hear the good news of a God who saves women.

—In my opinion, said the Lieutenant Governor of Bengal, Christian missionaries have done more real and lasting good to the people of India than all of the other agencies combined.

—"O God, let no more women be born in India," was the prayer of an intelligent Hindu woman who realized the misery and degradation of her sisters, and the terrible wrongs they suffer.

—Prof. Flint, in his *Historical Philosophy*, mentions Ibn Khaldun, a Mohammedan philosopher of the fourteenth century, as the first writer to treat history as the proper object of a special science.

—During the year 1893 there were in the North India Conference (Methodist) 8,000 baptisms, and in the North West Conference, 10,000—a total of 18,000, or nearly 50 a day for the whole year.

—The Metabele, according to their moral standard, which is low and selfish in the extreme, says Rev. D. Carnegie, believe in right and wrong, in a future state, and in rewards and punishment.

—Twenty-seven members of a parish in England, all with a single exception from the working class, simultaneously and spontaneously offered themselves recently for the foreign field.

—*The Missionary*.

—One evidence of the earnestness with which the Maoris of New Zealand study the Scriptures is the demand for a students' edition of the New Testament, with references, which has just issued from the press.

—The principle which Mr. Stead develops in his new work, that "a living faith in Christ would lead directly to the civil and social regeneration of Chicago," applies with equal force to every city in our land.

—One missionary writes that the loss of Sunday services and Christian helps, so common in this country, almost makes her feel that in trying to save the souls of others she is in danger of losing her own soul.

—The Empress of Japan is described as a womanly woman, devoted to the interests of her subjects, contributing freely to charities, and delighting in the warm place she holds in the affections of the people.

—Said a missionary in China recently: During this very month more money will be spent in propitiating evil spirits that have no existence, than all the churches in the United States give in one year for foreign missions.

—The first result of Christian teaching in Senite, Burma, says *The Missionary Link*, is the willingness of the women to give up the weary load of thirty and often forty pounds of brass wire which they wear as ornaments.

—The Mikado of Japan has recently issued a decree allowing a Japanese woman to lead, if she chooses, a single life. Hitherto, if found unmarried after a certain age, a husband was selected for her by law.—*The Missionary*.

—An unwatched camp or an unlocked house is sacredly respected in Alaska, and the most valuable property cached in the woods, as is the Indian custom, is as safe from the other Indians as if guarded by night and day.—*Census Report*.

—Samuel Marsden, who went out believing that civilization must prepare for conversion, after twenty years of hard trial, inverted his doctrine, and wrote: "It will always be found that civilization follows Christianity rather than conversely."

—It is related that the king of Burma once liberally offered to build a church at Mandalay and to place his children under Christian instruction; his only requirement in return was that the missionary should translate the *Encyclopedia Britannica* into Burmese.

—Those best acquainted with the Indian mind are persuaded that the leaven of Christianity is working secretly in unsuspected quarters, and that, in the words of an experienced missionary, many Christians will arise from Mohammedan graves.—*Quarterly Review*.

—A box containing one hundred mock dollars, made of cardboard covered with a very thin coating of tin, and stamped, is sold for three and a half cents. This mock money is offered to the spirits, who are supposed to be cheated into believing it is good money.

—A Hindu, intellectually convinced, usually gives one of the following reasons for not accepting Christ: "I cannot break my poor old mother's heart." "I am afraid of my mother's curse." "I cannot give up my wife and children." It is a woman's influence that holds him back,

—Judaism, says Miss Josephine Lazarus, has undergone more modification during the last century than during the previous one thousand years. She calls upon the Jew to change his attitude before the world, and come into fellowship with those around him.

—The missionaries in Africa count the work of one woman worth that of twelve men, since women can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with greatest respect.—*Mrs. H. W. Gleason in North and West*.

—Chinese Gordon's epitaph in St. Paul's, London, is a worthy tribute to a noble man: "To Major-General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

—In the Congo State, where twenty-three years ago there was but one white man, there are now more than 1,000 officials administering the laws of civilization, says Henry M. Stanley. Many missionary stations have been established, that precept and example may not be wanting in the regeneration of Africa.

—In the Bassein Karen Mission in Burma, writes Secretary W. S. Duncan, each of the ninety-one churches is self-supporting. The missionary who laid the foundations urged the development of lay workers in the church, and brought about the unique custom of church discipline for covetousness.

—Of the efforts of France to gain control of Madagascar, the *Indian Witness* says: "The strange thing about it is that an enlightened European nation represents military power, and the inhabitants of an African island are opposing it with the moral forces of national sentiment and pure Christianity."

—The census report on Alaska mentions those whom religion is doing more to keep within peaceful pursuits than all the combined forces of military and civil government; and adds that too much cannot be said of the men and women who are laboring to bring these people to a higher plane of civilization.—*Home Mission Monthly*.

—A tradition of the crucifixion of Christ is held by a tribe dwelling within a few hundred miles of the North Pole. A native near Point Barrow, Alaska, told Professor Stevenson that a man who lived a long time ago was killed and put into the ground, and a few days after rose again. He said he had it from his father, and his father from his grandfather, and he did not know how many generations it had been in the family.—*Home Mission Monthly*.

—Col. Charles Denby, U. S. Minister to China, finding that a considerable portion of those who might look to him for protection were missionaries, determined to become acquainted with them and their work. Having possessed himself of the facts, he wrote: "Believe nobody when he sneers at missionaries. The man is simply not posted."

—The history of the Maduri mission exemplifies several stages of mission progress. Native pastors of the oldest period bear the names of prominent American divines; those of the middle period for the most part have Bible names; and now the national feeling is asserting itself, and most of the young men have Tamil names. —*Indian Witness.*

—If St. Paul had written that epistle to us nineteenth century Christians, instead of to those at Rome, in which occur the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" I think he would have added: How shall they be sent except somebody sends them and pays the expenses? —*Mr. Thomas Kane.*

—The conception of mission work which confines it to evangelism pure and simple, is very meagre. It includes rather the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It means not only the saving of souls from destruction, but their development into the image of Christ. —*New York Observer.*

—It is now proposed, says *Medical Missions at Home and Abroad*, that the medical men of England and America place a copy of the Bible in Japanese in the hands of each of the 40,000 native physicians in Japan, with a letter stating their belief in it as an infallible guide, and their desire that their Japanese friends should give it a careful consideration

—There are many in India, writes Dr. Washburn of Madras, who hold on to Hinduism, but are appreciative of Christianity; who give to Hindu charities and are liberal toward the work of missionaries; who would now profess themselves outwardly Christians did not that mighty power, the Hindu family system, octopus-like, hold them in its tentacles.

—Home missions are the centre of the great army of Methodism, foreign missions are on either flank; all the commissary stores are behind the center; all the support of the right wing, the foreign department of the parent society, and all the support of the left wing, the Woman's Foreign Missionary Society, come from the center of the army. —*E. W. Caswell, D. D.*

—"We believe education, property and practical religion will eventually give us every right and privilege enjoyed by other citizens, and therefore that our interests can best be served by bending all our energies to securing them, rather than by dwelling on the past or by fault-finding and complaining." This is from the platform put forth by the Tuskegee Negro Conference.

—Jesus Christ belongs to no people. He is of no nation. He is infinite. It is folly to talk of an "Oriental Christ" as of a special Being. He is Oriental, but only because He is Occidental. Eastern, western, northern, southern, preached and believed on in Greenland and in India, in Australia and Alaska, the same Christ, yesterday, to-day and forever. —*Rev. Dr. Hugh Miller Thompson.*

—Our Anglo-Saxon tongue was in a state of flux until King James ordered his version, and that moulded our tongue into its classic phase. The Bible of Luther's translation crystalized the German language. The Chinese cannot tell which of their dialects is the real national language. The Bible has gone to China to settle that matter for them, and it will do it. —*Christian Commonwealth.*

—Monier-Williams denounces the "jelly-fish toleration" which refuses to acknowledge the decided superiority of Christianity. Let it be absolutely clear, says he, that Christianity cannot be watered down to suit the palate of Hindu, Parsee, Confucian, Buddhist, Mohammedan. Whoso wishes to pass from the false to the true religion, can never hope to do so by the rickety planks of compromise. —*The Interior.*

—Prof Max Müller, when asked for his reasons for omitting so much from his edition of the *Sacred Books of the East*, replied that if he had translated the portions left out, as they exist in the originals, he would have been prosecuted for publishing obscene literature. The highest legal authority in Bombay has declared it a criminal offence to translate the *Yagur Veda* into any living language in India. —*Free Church Monthly.*

—The Chinese believe that portions of the human body have valuable therapeutic properties. Thirty-seven forms of remedies are compounded with such ingredients and published in their *Materia Medica*. In consumption human muscles are considered especially efficacious. Even the *Peking Gazette*, the official organ of the Emperor, often gives special commendation to those who have mutilated their own bodies in order to provide remedies for sick relatives. —*R. W. Lambuth, M.D., in The Missionary.*

—Rabbi Lichtenstein in his fifth pamphlet, recently issued, uses this language. I, a rabbi grown old in office, an aged Jew faithful to the law, confess now aloud, Jesus is Israel's promised Messiah. He, Christ, and no other, is the angel of the Covenant, whose coming our people have ever expected. *He has come.* That is my triumphant proclamation, to which my mouth, my pen, and my further life shall be dedicated.

—Dona Celestina de la Rosa, for more than five years an unwearied Bible worker in the Zaatecas, Mexico, congregation, though nearly sixty years of age, is very active. The larger part of the congregation is poor, living in retired and humble parts of this city of 45,000 inhabitants. She goes daily through ill-paved streets and filthy alleys, often traversing great distances in her rounds among the sick and needy, and is an invaluable helper.

—Any one sent to do God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E. in Missionary Link.*

—The word used for love in the Japanese Bible did not have that meaning until Christians agreed to use it as the term for love to God and man. It is rarely used in this sense except by Christians, for according to the old ideas Japanese children were not taught to love their parents, but to reverence them. The writer who makes this statement gives instances of Christian Japanese teachers who, feeling that love is a base and low thing, teach that one should not really love God, but only reverence Him.

—An interesting and critical movement occurred this year in Shanghai, writes Rev. George Cornwell in the *Christian at Work*, when the native church in a body proposed and enthusiastically urged as a plan for attaining self-support, the purchase of tracts of land to be owned and worked or let by the church. It was hard turning them from this scheme, through the perils of such a plan, as seen in the churches of Rome and of England were pointed out. As a compromise they have been encouraged to buy land and build parsonages.

—The effect of the singing of the Hallelujah chorus by an immense choir on the last evening of the Parliament of Religions is utterly beyond

the power of words to describe, writes Dr. Barrows. To all Christians present it appeared as if the Kingdom of God was descending visibly before their eyes, and many thought of the Redeemer's promise: "And I, if I be lifted up, will draw all men unto me." Thousands felt that this was the great moment of their lives, and will never be unmindful of the heavenly vision granted them in that hour.

—Professor de Harlez in the *Dublin Review* accounts thus for the spread of Mohammedanism. Its moral system completely satisfies the strongest demands of the human passions; and it offers a paradise with the hopes of a future life, wherein all the passions will be satisfied and all pleasures reach their highest point. This is well suited to please coarse and corrupt peoples. To be a Christian, one must obtain the victory over one's mind and heart; to be a Mussulman it is sufficient to follow the inclinations of our corrupt nature, and to wallow in the mire.

—Christian civilization is neither a synonym for Christianity nor yet its only exponent. It is unfair to the Indian Christian to require him to adopt western civilization, and then measure his progress in Christianity by his readiness to pick up our forms of life. An Indian villager, wearing only a *dhoti*, living in a thatched hut, eating with his fingers from a plaintain leaf, knowing almost nothing beyond the fields in which he works, can be an intelligent Christian, with a practical Christian experience and a heart and mind filled with thoughts of God and love and loyalty to him.—*Indian Witness.*

—It was a heathen man who said: "There is nothing human which is *foreign* to me." That is the force of his *alienum*—there is nothing human which can be foreign. Must you and I learn from an unbaptized Roman the right use of language about missions? Our Lord does not use the words foreign nor domestic in the marching orders He issued to the church. He taught that all men are neighbors, that there is one father, even God, and that all men are brothers. He came to humanity. He taught no special race. He lived and died to redeem men—savage, civilized, white, black, European, Asiatic, and in the islands of the sea. There is not one foreign to him among the children of his father whom he came to save. "The field is the world." In the truest sense there are no foreign and domestic missions. The words are worn out—antiquated. They belong to a state of thinking fast passing away.—*Rev. Dr. Hugh Miller Thompson in Spirit of Missions.*

Book Notices.

FRA PAOLO SARPI.—By *Rev. Alexander Robertson*; Sampson, Low, Marston & Company, London, Publishers.

A copy of this book has been sent us by its author, who is one of our frequent contributors, and it seems to us to justify its designation of its subject as "Fra Paolo Sarpi, The Last and Greatest of the Great Venetians."

This superlative praise does not seem extravagant of one whom Galileo is quoted as calling "my father and my master;" of whom Lord Macaulay wrote: "Fra Paolo is my favorite modern historian. His subject did not admit of vivid painting; but what he did he did better than anybody;" whom Gibbon called "the incomparable historian of the Council of Trent;" whom Professor Teza calls "the king of Venetian writers;" who in anatomy, astronomy, animal and vegetable physiology, geology and mineralogy ranked among the most eminent scientists of his time; and who as chief councillor for many years of the Doge and Senate of Venice, won by his surpassing wisdom and incorruptable and indomitable patriotism, the hatred of popes and the enduring gratitude of his countrymen.

The seven chapters of this interesting book are entitled: "The Scholar; The Professor; The Provincial and Procurator; The Scientist and Philosopher; The Theological Counsellor; the Martyr; The Statesman Author; In Tomb and on Pedestal."

The title, *The Martyr*, is justified by the stabs of assassins acting for the pope, inflicting wounds from which he almost miraculously recovered to serve his country for fifteen years more, until he died in his 71st year.

In the last chapter our author gives graphic description of the joyful scene at the unveiling of the statue decreed by the Senate immediately after Fra Paolo's death, but erected in these happier times of Italy—not two years ago. At the unveiling of this statue, September 20, 1892, the Syndic of Venice said: "Half a century has not passed since a pope marked in history by his blind aversion to every idea of progress, maligning one day, in the presence of Venetians, the name of Sarpi, wished that his memory might perish forever." Then pointing to the statue the eloquent patriot added: "To that evil augury we answer with this monument."

At a banquet given by the Syndic in the evening of that day, he said: "To the systematic opponents of all progress we answer to-day by placing in luminous contrast to the Rome of the pontificate, as Fra Paolo saw and condemned it, the Rome of the Italian people and of Humbert of Savoy. . . . The Rome of Paul V holds within its walls the sepulchre of the monarch who reconstituted the country—obedient to the Church as a Christian, but rebellious as a patriot and a king, whose son, surrounded and sustained by the love of his Italy, personifies in Rome that lay power which, as far

back as Dante's time, he, a Catholic, yearned for, to curb ambitions and cupidities which ill-befittingly call themselves by the name of Christ."

An American can hardly read this book and close it without exclaiming: *God save and guide King Humbert; God save and bless Italy.*

MURDERED MILLIONS is the title of a booklet of some eighty pages by George D. Dowkontt, M. D., published at the office of the *Medical Missionary Record*, 138 East 45th Street, New York City, reprinted from the *Medical Missionary Record*, with an introduction by *Rev. Theodore L. Cuyler, D.D.*, in which he says: "I earnestly bespeak for this important treatise a hearty welcome and an attentive reading. It carries its own vindications on every page."

OVER SEA AND LAND as it comes from month to month has interesting and instructive information on the Home and Foreign Missionary subjects, with stories, exercises and suggestions for work that will be welcome helps to all who are interested in the missionary education of children and youth. In the April number we notice illustrated articles on India and Persia and bright anecdotes from the home field. Published, 1334 Chestnut Street, Philadelphia. Price, 35 cents per year. In clubs of five or more to one address, 25 cents each.

THOMAS BIRCH FREEMAN.—The biography of this devoted servant of Christ, missionary of the Wesleyan Missionary Society to Ashanti, Dahomey and Egba, is published by Fleming H. Revell Company. It contains an interesting account of his abundant labors and triumphant death.

Ministerial Necrology.

CALHOUN, HENRY.—Born February 24, 1818, at Washington, Litchfield Co., Conn. Fitted for college at an Academy in the "Old Mission School House," in Cornwall, Conn. Graduated at Kenyon College, O., 1841; received the degree of M. A., in 1844. Taught a classical school two years, in Zanesville, O., and studied theology under Rev. Addison Kingsbury, D.D., of that city; licensed to preach by the Presbytery of Tuscarawas, Sept., 1844, and ordained by the same Presbytery, April, 1846.

Stated supply at Canal Dover, O., Nov., 1845-1847; stated supply, Coshocton, O., 1847-57; stated supply, Circleville, O., 1857-66; pastor, Troy, O., 1866-70; pastor elect, Ironton, O., 1871-85; stated supply, Santa Barbara, Cal., 1846, four months; resided at Mansfield, O., 1886-94, having been constrained by ill health to retire from pastoral work, after a ministry of 40 years.

His fields of labor were successively in the Synods of Ohio, N. S., Cincinnati, N. S., and of

the reunited Synod of Cincinnati, of each of which he was elected moderator.

Died at the home of his niece in Minneapolis, March 2, 1894, at the age of 76 years. Married at Zanesville, O., June 23, 1847, Jane Metcalfe, who survives him.

FERRIS, GEORGE HENRY.—Born in Hillsdale, Mich., Dec. 26, 1853; united with the Church in Hillsdale, Nov. 1870; graduated from Princeton College, 1874; tutor in Princeton, 1875-76; graduated from Auburn Theological Seminary, 1878; ordained at Phelps, N. Y., by Presbytery of Geneva, April 17, 1878; missionary at Kolhapur, India, till his death. Married Miss Lucy Hall, of Auburn, N. Y., July 2, 1878. Died at Kolhapur, India, March —, 1894, aged 40 years. His wife and three sons survive him.

JACKE, ANDREW DONNELL.—Born near Kingston, Decatur Co., Ind., July 19, 1829; united with Shiloh Presbyterian Church, Ind., March 12, 1848; graduated, Wabash College, July, 1854, and Lane Theological Seminary, May, 1857; licensed to preach June 2, 1856; ordained, July, 1857; delivered Master's oration and took degree of A. M., at Wabash College, July, 1857; married August 20, 1857, Miss Mercy E. Tidball; sailed from New York as a missionary to Africa, Oct. 6, 1857; reached Gaboon Mission early in Jan., 1858; labored there about two years when, on account of the failure of his wife's health, they were obliged to return to America.

For many years he hoped to return to Africa, but was never permitted to do so. He took charge of Concord and Pisgah churches, Ind., 1860, Troy, 1862, Shiloh and Gilead, 1864, Edwardsville, Troy and Marine, Ill., 1867-1872; pastor at Eureka, Kansas, 1873-1877; Preached at Williamsburgh, Mineral Point, Richmond and Princeton, Kas., 1878; Mt. Pleasant, Ashton, and Rosebank, 1881-1884; Stanley, Hebron, and De Soto, 1885-1886; missionary in the Cherokee Nation, 1886-1894, located for six years at Claremore, I. T.; organized several churches in the Cherokee Nation; preached his last sermon, Feb. 4. Died, Feb. 19, 1894. His wife survives him, with one daughter, the wife of Rev. R. C. Townsend.

NASSAU, JOSEPH EASTBURN, D. D.—Born, Norristown, Pa., March 12, 1827; graduated, Lafayette College, 1846; tutor in that college two years; classical professor, high school and female seminary, one year; graduated, Princeton Theological Seminary, 1852; principal of female seminary, Wilkesbarre, Pa., 1853-1855; ordained, October 24, 1855; pastor, Presbyterian Church, Warsaw, N. Y., 1855-1894; died at Warsaw, N. Y., February 21, 1894.

Married, October 16, 1856, Elizabeth Wallace Frank, of Warsaw, N. Y., who, with two daughters, survives him.

PATTERSON, ROBERT WILSON, D. D.—Born near Maryville, Tenn., January 21, 1814; removed, with his parents to Illinois, 1821; graduated, Illinois College, 1837, Lane Seminary, 1840; preached as a licentiate in Chicago and in Monroe, Mich.; ordained by the Presbytery of Ottawa, 1842; pastor Second Presbyterian Church, Chicago, 1842-1874; professor of Christian Evidences and Ethics, McCormick Theological Seminary, 1873-1881; President, Lake Forest University, 1876-1878; lecturer for three years in Lane Seminary; moderator of General Assembly, Wilmington, Del., 1859; member of the joint committee for Presbyterian reunion, 1866-1869; died, Evanston, Illinois, February 28, 1894.

Married, 1843, Julia A. Quigley, of Alton, Illinois, who, with six of their eight children, survives him.

ROSS, GEORGE.—Born near Montrose, Scotland, January 6, 1826; graduated from Marischal College, Aberdeen, 1852; attended the Free Church Divinity Hall, Aberdeen; licensed by the Presbytery of Aberdeen, April 28, 1857; supplied the Free Church of Newbyth, Aberdeenshire, for fifteen years. Came to Oregon in 1871; supplied the church of Tualatin Plains from that time until his death. Was ordained by the Presbytery of Oregon November 8, 1874. Died, January 11, 1894.

Married, 1858, Eliza, daughter of Rev. Joseph Morrison, who with five of their seven children survives him.

WOOD, ALANSON THORP.—Born in Junius, N. Y., October 25, 1816; united with the Presbyterian Church in Allen, N. Y., 1834; graduated from Mission Institute, Quincy, Ill., 1844; from Auburn Theological Seminary, 1848; ordained and installed at West Unity, O., by Maumee Presbytery, 1850; West Unity, to 1855; Bryan and Farmer; Cohocton, N. Y., 1857; Branchport, 1858-59; Winslow, Ill., 1860-65; Kendall, 1865-66; Olivet, Iowa; Tecumseh, Falls City, Helena, Neb.; Beloit Kas.; resident in Helena, and Auburn, Neb.

Married to Miss Caroline Susan Judson, of Prattsburgh, N. Y., 1849; married to Mrs. Harriet Plumb Hunter, of Nevinville, Iowa. Died of heart disease at Omaha, Neb., March 11, 1894.

YOUNG, ABRAHAM T.—Born in Carlisle, N. Y., 1806; graduated from Union College, 1839, Princeton Theological Seminary, 1842; served as pastor in several churches in Western, Central and Northern New York, 1842-1876; afterwards preached as occasional supply. Died at Cleveland, Ohio, November 24, 1893.

Married, July 17, 1844, Miss Ann Hogarth, of Geneva, N. Y., who, with one of four sons, survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

NOTE—It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1894.

ATLANTIC.— <i>East Florida</i> —Candler, 4.	4 00
BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Avenue, 44 25; — Faith, 8 19. <i>New Castle</i> —Pencader, 8; Perryville, 3 49; Wilmington Hanover Street, 9 78. <i>Washington City</i> —Washington Eastern sub-sch, 2; — Metropolitan, 10.	54 71
CALIFORNIA.— <i>Benicia</i> —Point Arena, 5; Shiloh, 5; St. Helena, 11. <i>Los Angeles</i> —Azusa, 8; Coronado Graham Memorial, 11 60; El Montecito, 5; Ojai, 9; Pomona, 9 10. <i>San Francisco</i> —San Francisco Welsh, 1 50.	65 20
CATAWBA.— <i>Yadkin</i> —Free loam East, 1.	1 00
COLORADO.— <i>Boulder</i> —Valmont, 24 cts. <i>Pueblo</i> —Cin-cero, 8; — Mesa, 50; San Rafael, 2.	55 24
ILLINOIS.— <i>Bloomington</i> —Rankin, 3 42. <i>Chicago</i> —Chi-cago 7th 2; — Covenant, 35 33; — Jefferson Park, 94 53. <i>Mattson</i> —Arcola, 5; Assumption, 11 56; Chrisman, 1; Edgar, 2. <i>Ottawa</i> —Grand Ridge, 5 40; Rochelle, 13 61. <i>Rock River</i> —Arlington, 3; Munson, 9. <i>Schuyler</i> —Bush-nell, 3; Perry, 3. <i>Springfield</i> —Pisgah, 1 60.	173 40
INDIANA.— <i>Crawfordsville</i> —Frankfort, 20. <i>Logansport</i> —Walkerton, 3. <i>Muncie</i> —Jonesboro, 4; Wabash, 6 09. <i>New Albany</i> —Bedford, 6 04; Corydon, 3 36. <i>Vincennes</i> —Evansville Grace, 16; Worthington, 6.	64 38
INDIAN TERRITORY.— <i>Oklahoma</i> —Ardmore Ladies' Aid Society, 46 cts.	0 46
IOWA.— <i>Council Bluffs</i> —Hardin Township, 5 13. <i>Des Moines</i> —Indianola, 7; Jacksonville, 6; Plymouth, 3 65. <i>Iowa City</i> —Summit, 4 50. <i>Sioux City</i> —Ida Grove, 15.	41 38
KANSAS.— <i>Emporia</i> —Howard, 8; Lyndon, 7 30. <i>Neosho</i> —Fort Scott 2d, 1; Fulton, 1 30; Scammon, 5 35. <i>Osborne</i> —Long Island, 5 38. <i>Solomon</i> —Bennington, 4 36. <i>Topeka</i> —Lawrence, 8; Mulberry Creek German, 5 50.	40 98
KENTUCKY.— <i>Ebenezer</i> —Sharpsburg, 3 59. <i>Louisville</i> —Kuttawa Hawthorne Chapel, 5; Pewee Valley, 5 50.	14 00
MICHIGAN.— <i>Kalamazoo</i> —Richland, 5. <i>Monroe</i> —Erie, 6 50; La Salle, 2. <i>Saginaw</i> —Mount Pleasant, 3 50.	17 00
MINNESOTA.— <i>Duluth</i> —Ely, 3; McNaair Memorial, 3; Tower St. James, 4 40. <i>Mankato</i> —Beaver Creek, 5 30; Madella, 9; Rushmore, 3 50. <i>St. Paul</i> —Macalester, 1 50; North St. Paul, 2.	29 70
MISSOURI.— <i>Kansas City</i> —Kansas City 1st, 45 71; Salt Springs, 6. <i>Ozark</i> —Mount Vernon, 16; Ozark Prairie, 8. <i>Palmyra</i> —New Cambria, 2 50. <i>St. Louis</i> —Bethel, 4; De Soto, 8.	90 31
MONTANA.— <i>Butte</i> —Deer Lodge, 15 20. <i>Helena</i> —Boul-der Valley, 10 30.	25 50
NEBRASKA.— <i>Niobrara</i> —Emerson, 6; Wakefield, 6 67. <i>Omaha</i> —Webster, 2.	14 67
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Benita, 2. <i>Elizabeth</i> —Elizabeth 3d, 18 70; Lamington, 9; Plainfield Crescent Avenue Hope Chapel, 2. <i>Jersey City</i> —Hackensack, 7; Paterson Redeemer, 5. <i>Monmouth</i> —Cranbury 1st, 30; Englishtown, 2; Sayreville German, 3. <i>Morris and Or-ange</i> —Parlappany, 10; Schooley's Mountain, 9. <i>New Brunswick</i> —Trenton Prospect Street, 31. <i>West Jersey</i> —Janvier, 1; Williamstown, 10.	140 70
NEW MEXICO.— <i>Rio Grande</i> —Socorro Spanish, 5. <i>Santa Fé</i> —Las Vegas 1st, 9 65.	14 65
NEW YORK.— <i>Albany</i> —Corinth, 1. <i>Boston</i> —Holyoke, 10. <i>Brooklyn</i> —Brooklyn Ross Street, 20 32. <i>Buffalo</i> —Buffalo Bethany, 18 40. <i>Champlain</i> —Malone, 27 77. <i>Columbia</i> —Hudson sub-sch, 25. <i>Geneva</i> —Geneva North, 66 81. <i>Hudson</i> —Good Will, 2 08; Ridgebury, 57 cts. <i>Long Island</i> —Yaphank, 2. <i>Lyons</i> —Fairville, 3. <i>New York</i> —New York Brick additional, 30; — North, 45 84. <i>Niagara</i> —Niagara Falls (including sub-sch, 6 69), 26 28.	90 31
OTSEGO.—Cherry Valley, 6 48. <i>Rochester</i> —Genesee Vil-lage Y. P. S. C. E., 2 58; Rochester St. Peter's, 23 36; Sparta 1st, 33 53; — 2d, 11 58. <i>St. Lawrence</i> —Gouver-neur, 24 40; Heuvelton, 1. <i>Steuben</i> —Corning, 4 30. <i>Ulster</i> —New Hartford, 5 25. <i>Westchester</i> —Yonkers 1st, 44 33.	484 63
NORTH DAKOTA.— <i>Pembina</i> —Canton, 2; Hamilton, 1 70.	3 70
OHIO.— <i>Athens</i> —Pomeroy, 10. <i>Bellefontaine</i> —Galion, 4 50. <i>Chillicothe</i> —Marshall, 3. <i>Columbus</i> —Columbus Broad Street, 50 cts. <i>Lima</i> —Celina, 1; Ebron Valley, 2. <i>Findlay</i> 1st, 46; Van Buren, 3. <i>Mahoning</i> —Canton, 16 34. <i>Martins</i> —Berlin, 1 62. <i>Steubenville</i> —Richmond, 2 62. <i>Wooster</i> —Hopewell, 18 50; Mansfield, 25.	123 50
OREGON.— <i>Portland</i> —Portland 1st, 81 56; — 2d, 6. <i>Southern Oregon</i> —Ashland Y. P. S. C. E., 3.	90 66
PENNSYLVANIA.— <i>Blairsville</i> —Foke Run, 14. <i>Butler</i> —Jefferson Centro, 1. <i>Chester</i> —Bryn Mawr, 56 31. <i>Clarion</i> —Oil City 2d, 5. <i>Erie</i> —Atlantic, 4 90; New Lebanon, 2; Sugar Creek, 3. <i>Titusville</i> , 44 01. <i>Huntingdon</i> —Milroy, 6 09; Phillipsburgh, 10 74; Spruce Creek, 15 94. <i>Kittan-ning</i> —Centre, 1; Currie's Run, 4; Leechburg, 12. <i>Lacka-wanna</i> —Brooklyn, 5; Pittston (Incl. sub-sch, 13 85), 20 78; Sugar Notch, 6. <i>Lehigh</i> —Hawthorn, 27 97; Hokendauqua (Incl. sub-sch, 4 58), (Gr. Y. P. S. C. E., 25 cts.), 10 72; Mahanoy City, 7 60; Shenandoah, 5. <i>Northumberland</i> —Shamokin 1st, 8 58. <i>Philadelphia</i> —Philadelphia 1st, 9 77; — Tabernacle, 155 06. <i>Philadelphia North</i> —Frankford, 3 67; Langhorne, 5; Lower Providence, 27; Springfield, 3. <i>Pittsburgh</i> —Oakmont 1st, 7; Pittsburgh 3d, 100; — 6th, 10; — East Liberty, 26 81; — Shady Side, 22. <i>Shenango</i> —Beaver Falls, 10. <i>Newhannock</i> , 9 50. <i>Washington</i> —Waynesburg, 4 30; West Alexander, 23 90; West Liberty, 4. <i>Westminster</i> —Mount Joy (Incl. sub-sch, 1 50), 20 03.	725 56
SOUTH DAKOTA.— <i>Central Dakota</i> —Blunt, 4. <i>Dakota</i> —Poplar Creek, 3 24. <i>Southern Dakota</i> —Scotland, 4. 11 26	1 00
TEXAS.— <i>Austin</i> —Lampasas, 6; Sweden, 2; Voca, 1.	9 00
UTAH.— <i>Utah</i> —Richfield, 3.	3 00
WISCONSIN.— <i>Chippewa</i> —Big River, 5; Chippewa Falls, 12 48; West Superior, 12. <i>Madison</i> —Reedsburg, 2. <i>Winnebago</i> —Fort Howard, 2; Neenah, 26 03; Wausau, 49 39.	108 90
Total from churches and Sabbath-schools.....	\$2,397 29
OTHER CONTRIBUTIONS.	
Rev. Dr. W. Bannard, Philadelphia, Pa., 5; Miss Mollie Clements, Antonito, Colo., 6 49; "H. L. J.," 90; Minister's Tithe, Athens Presbytery, 1 53; Minister's Tithe, Fargo Presbytery, 1 53; Minister's Tithe, Parkers- burg Presbytery, 1 53; "C. Penna.," 4; Rev. W. L. Tarbet and wife, 1 60	\$41 68
MISCELLANEOUS.	\$2,438 97
Interest on Investments, \$316 84; Payment on Church Mortgage, 25; Premiums of Insur- ance, 417 23; Sales of Book of Designs, No. 5, 1; Total loans collected, 300.....	\$3,760 12
SPECIAL DONATIONS.	
ILLINOIS.— <i>Springfield</i> —Jacksonville Westmin-ster, 50.	
IOWA.— <i>Sioux City</i> —Sioux City 2d, 10 40.	

+ Under Minute of Assembly of 1883.

New Mexico.—*Santa Fé*—Las Vegas 1st Y. P.
S. C. E., 10.
New York.—*North River*—Poughkeepsie, 15 83;
PENNSYLVANIA.—*Philadelphia*—Philadelphia
North Board Street, 23.
Mrs. C. C. Sinclair, Philadelphia, Pa., 50.....
Special for work in New Mexico, 100.

262 23

6,461 39

Church collections and other contributions,
April, 1893—February, 1894..... \$37,038 11
Church collections and other contributions
April, 1892—February, 1893..... 41,399 44

LOAN FUND.

Installments on loans.....\$300 00
Interest..... 190 60 390 60

MANSE FUND.

NEW YORK.—*Westchester*—Yonkers 1st, 9 84...

9 84

MISCELLANEOUS.

Installments on loans.....	383 00	
Interest.....	181 92	
Premiums of Insurance.....	9 00	573 92
		\$553 77

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.
ADAM CAMPBELL, Treasurer.
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1894.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 18;
—Central, 15; —Faith, 7 76; Deer Creek Harmony, 7 47.
New Castle—Dover, 18; Newark 1st, 8; New Castle 1st,
107 69; Pencader, 3. *Washington City*—Falls Chapel,
8 07; Washington City 1st, 6 84; Eastern sab-sch, 2.

301 83

CALIFORNIA.—*Oakland*—Danville, 2. 2 00
CATAWBA.—*Yadkin*—Bowers Chapel, 1. 1 00
COLORADO.—*Boulder*—Valmont, 18 cts. *Gunnison*—
Grand Junction, 5. 5 18

ILLINOIS.—*Alton*—Chester, 5; Hillsboro, 7 50. *Bloom-*
ington—El Paso, 7 96; Hoopston, 5; Normal, 5 10; Wat-
seka, 10. *Chicago*—Brookline, 2 63; Chicago 4th, 459 02;
—8th, 43 70; —Belden Ave., 9; —Covenant, 233 64;
—New Hope, 8; —River Forest, 3 35. *Freeport*—Freeport
2d, 6; Rockford Westminster, 4 87. *Mattoon*—Arcola, 5;
Chrisman, 1; Edgar, 2; Oakland, 2. *Ottawa*—Aurora, 6;
Earlville, 4 86; Rochelle, 10 88. *Peoria*—Oneida, 5;
Peoria 2d, 18 65; Princeton, 16 cts. *Rock River*—Mor-
rison, 70 88; Pamel, 3. *Schuyler*—Camp Creek, 6; Mount
Sterling, 19 40. *Springfield*—Brush Creek, 4; Pisgah,
1 61. 965 70

INDIANA.—*Crawfordsville*—Bethany, 7; Darlington, 5;
Romney, 3 61; Waveland, 3 70. *Indianapolis*—Franklin,
18; Southport, 2 30. *Muncie*—Janesboro, 2; Wabash,
4 87. *Vincennes*—Vincennes sab-sch, 8 54. 44 73

IOWA.—*Cedar Rapids*—Lime Grove, 5. *Corning*—Sid-
ney, 7. *Council Bluffs*—Marne, 3. *Fort Dodge*—Coon
Rapids, 5 80. *Iowa*—Martinsburg, 3 06. *Iowa City*—
Columbus Central, 1; Marengo, 4 33. *Waterloo*—Grundy
Centre (sab-sch, 1 87), 9 04; Jamesville, 3. 40 73

KANSAS.—*Emporia*—Belle Plaine, 2 50. *Neosho*—Glen-
dale, 1 00. *Solomon*—Clyde, 6. *Topeka*—Topeka West-
minster, 4. 18 50

MICHIGAN.—*Saginaw*—Emerson, 2 75; Lafayette 2d,
2 75. 5 50

MINNESOTA.—*Mankato*—Fulda, 3 12. *Minneapolis*—
Bloomington Oak Grove, 1 75. *St. Paul*—Macalester,
3 35; St. Paul Merriam Park, 5. 12 22

MISSOURI.—*Kansas City*—Kansas City 1st, 18 34;
—2d, 45. *Osark*—Springfield Calvary, 10; Platte Hodge, 4.
St. Louis—Bethel German, 5; De Soto, 4; Emmanuel, 5;
Zoar, 5. 96 86

NEW JERSEY.—*Corisco*—Bata, 1; Benita, 2. *Elizabeth*—
Crawford (sab-sch, 7), 17 10; Plainfield Crescent
Avenue Hope Chapel, 2; Pluckamin sab-sch, 5 16.
Jersey City—Hackensack, 10; Rutherford 1st, 500. *Mon-*
mouth—Cream Ridge, 3 44; Englishtown, 2; Moore-
town, 5; Sayreville German, 2. *Morris and Orange*—
Chatham, 40; Monmouth 2d, 11; Parsippany, 8; Rock-
away, 13 27; Schooley's Mountain, 9. *Newark*—Cald-
well, 11 25; Newark 5th Avenue, 17; Park, 10 22. *New*
Brunswick—Amwell 1st, 3; Ewing, 4 40; New Brun-
swick 1st, 49 18; Princeton 1st, 25 70; Trenton Prospect
Street (sab-sch, 6 27), 34 27. *Newton*—Newton 1st, 60.
West Jersey—Janvier, 1; Williamstown, 7. 554 59

NEW YORK.—*Albany*—Albany West End, 5; Esper-
ance, 5 20; Jefferson, 10; Northampton, 1 79; Stephe-
nstown, 5; West Galway, 1. *Binghamton*—Binghamton
West, 14; Smithville Plats, 1. *Boston*—Roxbury, 8 46.
Brooklyn—Brooklyn Ross Street, 23 34. *Buffalo*—Buf-
falo Bethany, 13 80; —Central, 17 90. *Chemung*—Big
Flats, 6; Burdett, 1 30; Monterey, 2; Sugar Hill, 2.
Columbia—Durham 1st, 2 06; Hunter, 60 cts. *Geneva*—
Trumansburgh, 16 67. *Hudson*—Cohecton, 3; Good
Will, 1 56; Hamptonburgh, 13; Haverstraw Central, 15.
Long Island—Yaphank, 2. *Lyons*—Rose, 4 50; Wolcott
1st, 4 60. *New York*—New York 5th Avenue, 725 48.
North River—Milton, 1; Poughkeepsie 1st, 11 87. *Otsego*—
Cooperstown, 16 38; Delhi 1st, 20; Oneonta, 22. *Roch-*
ester—Brookport, 3 73. *St. Lawrence*—Gouverneur 1st,

30 67; Ox Bow, 3 50; Potsdam, 5. *Steuben*—Corning,
3 15; Jasper, 2 80; Painted Post, 1. *Syracuse*—Canas-
tota, 7; Syracuse Park Central, 17 24. *Troy*—Cohoes
1st, 22 88; Troy 2d, (sab-sch, 6 18), 43 16; Woodside,
41 92. *Utica*—New Hartford, 5 25; Turin, 2 05; Utica
Bethany, 7 33. *Westchester*—Huguenot Memorial, 42;
Patterson, 6 75; South East Centre, 6 10; Yonkers
Westminster, 15 05. 1,249 07

OHIO.—*Athens*—Amesville, 4 05; Athens 1st, 14 65; New
England, 1 46. *Bellevue*—Bucyrus, 10 50. *Chilli-*
cothe—Greenfield 1st, 4. *Cincinnati*—Cincinnati 1st, 15;
—2d, 3 53; Clifton, 9 03; Walnut Hills, 67 54; Delhi, 5 16;
Glendale, 15; Hartwell, 2; Pleasant Ridge, 13 50. *Colum-*
bus—Columbus Broad Street, 15 61. *Dayton*—Blue Ball,
3; Dayton Park, 2 59; New Carlisle, 4; New Jersey 1 76;
Oxford, 14 75; Troy, 9 57. *Huron*—Monroeville, 1 61.
Lima—Enon Valley, 2; Rockford, 6 50; Van Buren, 1.
Mahoning—Massillon 2d, 13 49. *Marion*—Liberty, 4;
Trenton, 4. *Maumee*—Toledo 5th, 4. *Portsmouth*—
Hanging Rock, 2; Ironton, 8; Red Oak, 3. *St. Clairsville*—
Buffalo, 5; Crab Apple, 5 45; Farmington, 1 28; Scotch
Ridge, 2 17. *Steubenville*—East Liverpool 2d, 1; Madison,
5 70; Minerva, 6; New Hagerstown, 2; Pleasant Hill, 1 60;
Richmond, 1 42; Yellow Creek, 5. *Wooster*—Ashland,
10 43; Doylestown, 4; Savannah, 7 09. *Zanesville*—Mad-
ison, 10; Zanesville 1st, 13 35. 347 65

OREGON.—*Portland*—Portland 1st, 57 52, 57 52
PENNSYLVANIA.—*Allegheny*—Aspinwall 1st, 2 52; Belle-
vue, 11 40; Fairmount, 2; Hiland, 12; Pine Creek 2d, 5;
Tarentum, 10; Vanport, 1. *Blairsville*—Bradcock 1st,
10; Greensburg Westminster, 23 70; Ligonier, 10 23;
Plum Creek, 9 85; Turtle Creek, 5 31; Unity, 17 25. *But-*
ter—Jefferson Centre, 1; West Sunbury, 8. *Carlisle*—
Harrisburgh Olivet, 2 95; Lebanon 4th Street, 34 01;
Mechanicsburgh, 3 66; Mercersburgh, 11 80; Paxton, 8;
Shippensburg, 17 60. *Chester*—Doe Run, 5; Nottingham,
1 18; Penningtonville, 3; Upper Octonara, 13 05. *Clarion*—
Academia, 2 65; Bethesda, 5; Emonton, 9 20. *Oil City*—
2d, 5; Rockland, 2 50; Sugar Hill, 1 80. *Erie*—East
Greene, 3; —Springfield, 1 20; Erie Park, 20 51; Garland,
7 56; Oil City 1st, 32 06; Pittsfield, 5 04; Wattsburgh, 2.
Huntingdon—Altoona 1st, 25 50; Hollidaysburgh (sab-
sch, 2 35), 21 73; Osceola Mills, 6 85; Tyrone, 27 87. *Kit-*
tanning—Centre, 1; Currie's Run, 3; Freeport, 8; Indi-
ana, 29. *Lackawanna*—Bethany, 1 94; Carbondale 1st,
51 65; Dunmore, 4; Hawley, 10; Pittston, 10 56; Sayre,
1 75. *Lehigh*—Shawnee (sab-sch, 1 80), 4 20; South Beth-
lehem, 13. *Northumberland*—Mahoning (sab-sch, 6 49),
51 19; Millinburg, 3; Milton, 75; New Berlin, 5; Sun-
bury, 14. *Parkersburgh*—Mannington, 2. *Philadelphia*—
Philadelphia Patterson Memorial, 9; —Princeton,
159 25; —South, 10; —Woodland, 239 30. *Philadelphia*—
North—Abington, 18 09; Carversville, 1; Chestnut Hill
Trinity, 24; Doylestown, 22 70; Norristown 1st, 23 96;
Port Kennedy, 1. *Pittsburgh*—Bethel, 22 67; Cannons-
burgh 1st, 11; Central, 6 60; Edgewood, 9 93; Fairview, 5;
Finleyville, 3; Forest Grove (sab-sch, 2), 7; Hookstown,
4 37; McDonald 1st, 17 15; McKee's Rocks, 6; Mansfield,
16 78; Middletown, 6 20; Pittsburgh 3d, 250; —4th (sab-sch,
6 89), 34 38; —East Liberty, 26 61; —Shady Side, 11;
Raccoon (sab-sch, 5 15), 35 25; Sheridanville, 1 50; West
Elizabeth, 3. *Redstone*—Dunbar, 18; Round Hill, 7;
Sewickly, 5; Smithfield, 1; Uniontown, 52 55. *Shenango*—
New Castle 1st, 12 68; Westfield, 21; West Middlesex,
2 42. *Washington*—Burgettstown, 20. *Wellsboro*—Alle-
gheny, 1. *Westminster*—Mount Joy (sab-sch, 1 12), 4 18;
Wrightsville, 7; York 1st, 64 80. 1,899 65

TENNESSEE.—*Union*—Caledonia, 1; New Providence,
4 19. 5 19

UTAH.—*Utah*—Nephi Huntington, 5 20; Richfield, 5.
10 20

WISCONSIN.—*Chippewa*—West Superior 1st, 10. *Madison*—Baraboo, 9; Belleville, 1; Janesville, 15 38; *Prairie Du Sac* sab-sch, 1 62; Verona, 1. *Winnebago*—Marquette Pioneer, 7 84. 45 34

Total received from Churches and Sabbath-schools.....\$ 5,857 97

PERSONAL.

Y. P. S. C. E. Cannonsburg Central, Pa., 1 36; Mr. H. B. Cragin, Chicago, 25; Y. P. S. C. E. Mercersburg, Pa., 2 57; "Aid," 10; Miss Lilla C. Wheeler, Partville, N. Y., 30; Wm. M. Findley, Altoona, Pa., 5; H. L. J., 10; "C. Penna.," 3; Rev. W. L. Tarbet and wife, Springfield,

Illa., 1 60; Ladies' Aid Society, Ardmore, Indian Ter., 34 cts.; Miss Mollie Clements, Antonito, Colo., 4 87; Miss Hattie S. Sueszy, Amityville, N. Y., 60 cts.; J. P. Holliday, Newburn, Ia., 12 cts.; Y. P. S. C. E. Shawnee, Pa., 1 80..... 85 26

Total receipts for February, 1894.....\$ 5,944 88
Previously reported..... 35,451 92

Total receipts from April 1st, 1893 to March 1st, 1894.....\$31,406 15

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Illa.

RECEIPTS FOR EDUCATION, FEBRUARY, 1894.

BALTIMORE.—*Baltimore*—Baltimore Broadway, 6; —Central, 15; —Faith, 8 80. *New Castle*—Buckingham, 4 50; Lower Brandywine, 5; Newark, 8; Pencader, 5; West Nottingham, 25; Wilmington Central add'l, 15 42; —Hanover Street, 30 51. *Washington City*—Washington City 1st, 8 70; —Eastern sab-sch, 1; —Metropolitan, 50. 123 44

CALIFORNIA.—*Los Angeles*—Arusa, 3. *San Francisco*—San Francisco Welsh, 2. 5 00

CATAWBA.—*Yadkin*—Mt. Airy 2d, 1. 1 00
COLORADO.—*Boulder*—Valmont, 15 cts. *Pueblo*—Cinler, 3; San Rafael Mexican, 2. 5 15

ILLINOIS.—*Bloomington*—Rankin, 2 06. *Cairo*—Anna, 10. *Chicago*—Chicago Covenant, 85 40. *Mattoon*—Vandalia, 4 75. *Ottawa*—Rochelle, 10 68. *Rock River*—Munson, 8. *Schuyler*—Hersman, 8. *Springfield*—Jacksonville 2d Portuguese, 3; Pisgah, 1 31. 123 12

INDIANA.—*Crawfordsville*—Frankfort, 20 93. *Fort Wayne*—Elkhart, 35; Fort Wayne 1st, 29 23. *Muncie*—Jonesboro, 1; Wabash, 3 50. *New Albany*—New Philadelphia, 1. *Vincennes*—Evansville Grace, 16. 106 96

INDIAN TERRITORY.—*Oklahama*—Ardmore Ladies' Society, 29 cents. 0 20

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 49 80. *Corning*—Sidney, 7. *Council Bluffs*—Hardin Township, 6 17; Marae, 3. *Des Moines*—Newton, 3 75. *Fort Dodge*—Coon Rapids, 4 25; Emmanuel German, 3. *Iowa*—St. Peter's Evangelical, 7. *Sioux City*—Sioux City 2d, 2 50. *Waterloo*—West Friesland German, 6. 92 47

KANSAS.—*Neosho*—Glendale, 1; McCune, 2 50; Osage 1st, 10. *Solomon*—Bennington, 4; Glasco, 1 55. *Topeka*—Clinton, 3 25; Idana, 2; Kansas City Western Highlands, 7 07. 31 37

KENTUCKY.—*Louisville*—Kuttawa Hawthorn Chapel, 1; Pewee Valley, 4. 5 00

MICHIGAN.—*Detroit*—Ann Arbor, 28 06; Brighton, 2; Detroit Fort Street, 140 73; Ypsilanti, 16 26. *Saginaw*—Mount Pleasant, 5. 193 10

MINNESOTA.—*Mankato*—Delhi, 6 35; Madella, 11. *St. Paul*—St. Paul House of Hope, 79 27. *Winona*—Freemont, 4 45; Preston, 4 50; Rushford, 2 23. 107 70

MISSOURI.—*Kansas City*—Kansas City 1st, 30 35. *Ozark*—Mount Vernon, 3; Ozark Prairie, 1; Springfield Calvary, 8 50. *Platte*—Union, 1 73. *St. Louis*—Windsor Harbor, 7. 51 88

NEBRASKA.—*Omaha*—Columbus, 1; Creston, 1; Webster, 3. 5 00

NEW JERSEY.—*Corisco*—Bata, 1; Benita, 2. *Elizabeth*—Dunellen, 1 98; Plainfield Crescent Avenue Hope Chapel, 2. *Jersey City*—Hackensack, 8. *Monmouth*—Englishtown, 4; Lakewood, 49 70. *Morris* and *Orange*—East Orange Bethel, 18 24; Parsippany, 8; Schooley's Mountain, 5. *New Brunswick*—Amwell 2d, 5 25; Trenton Prospect Street, 80. *Newton*—Phillipsburg 1st, 9 44; Wantage 1st, 6. *West Jersey*—Greenwich, 8; Janvier, 1; Merchantville, 2; Williamstown, 7. 168 61

NEW YORK.—*Boston*—Holyoke, 5. *Buffalo*—Alden, 5; Buffalo Bethany, 11 50. *Champlain*—Peru, 1. *Chemung*—Havana, 8. *Columbia*—Hudson sab-sch, 25; Hunter, 8 30. *Genesee*—East Pembroke, 5 80. *Geneva*—Geneva 1st, 25; Gorham, 5. *Hudson*—Good Will, 1 30; Hopewell, 17. *Long Island*—Yaphank, 2. *Nassau*—Newtown, 50. *New York*—New York 5th Avenue, 634 40; —Adams Memorial, 7. *North River*—Newburgh Calvary, 8 22; Poughkeepsie, 9 89. *Rochester*—Rochester Westminster, 15. *Steuben*—Corning, 2 63. *Syracuse*—Canastota, 13. *Troy*—Cohoes, 21 42. *Utica*—Clinton, 13; South Trenton, 3; Westernville, 9. *Westchester*—South Salem, 6 33. 932 37

NORTH DAKOTA.—*Pembina*—Canton, 2. 3 00
OHIO.—*Athens*—Athens, 13 40; Stockport, 1. *Bellefontaine*—Kenton, 23 88. *Columbus*—Columbus Broad Street, 65 cts. *Dayton*—Bath, 3; Dayton Park, 3 81;

Greenville, 21; Osborn, 3. *Lima*—Collina, 1; Enon Valley, 2; Turtle Creek, 3 50; Van Buren, 2. *Marion*—Berlin, 2 70; Marysville, 14 27. *Portsmouth*—Hanging Rock, 4; Mount Leigh, 3; Rome, 2. *Steubenville*—Richmond, 2 13. *Wooster*—Mansfield, 20. *Zanesville*—Homer, 2 20. 125 13

PENNSYLVANIA.—*Allegheny*—Vanport, 1. *Blairsville*—Beulah, 8 50; Pine Run, 5; Poke Run, 27; Turtle Creek, 5 79. *Butler*—Jefferson Centre, 1. *Carlisle*—Lebanon Christ, 80 63. *Chester*—Fairview, 5; Media, 29 19. *Clarion*—New Rehoboth, 2 31; Oil City 2d, 5; Sugar Hill, 2 10. *Erie*—Atlantic, 3 70; Belle Valley, 2; Cool Spring, 4 05; Sugar Grove, 1. *Huntingdon*—Osceola, 7. *Kittanning*—Centre, 2; Currie's Run, 5; Leechburg, 13. *Lackawanna*—Athens, 10; Moosic (Junior Y. P. S. C. E.), 20; Pittston (sab-sch, 14 81), 21 81; Rushville, 3; Stevensville, 3; Wyalsburg 1st, 5. *Lehigh*—Allen Township, 10; Bangor, 5. *Northumberland*—Shamokin 1st, 5 90; Sunbury, 20. *Philadelphia*—Philadelphia 2d, 68 94; —Calvary, 205 39; —Tabor, 76 12; —Walnut Street, 175 96; —West Hope, 14 39; —West Spruce Street add'l, 10. *Philadelphia North*—Chestnut Hill Trinity, 24; Frankford, 12 42; Germantown 1st, 269 56; Norristown 1st, 21 96. *Pittsburgh*—Duquesne, 5; Highland, 12; Pittsburgh East Liberty, 26 81; —Shady Side, 27 50; Sharon, 11 18. *Shenango*—Beaver Falls, 10; New Castle 1st, 12 68. *Washington*—Cameron, 5; Lower Buffalo, 6 50; Wheeling 1st, 42 55. 1,351 94

SOUTH DAKOTA.—*Southern Dakota*—Scotland, 3 00
TENNESSEE.—*Kingston*—Pleasant Union, 1. *Union*—New Salem, 1. 2 00

UTAH.—*Utah*—Logan Brick, 3 65; Richfield, 5. 8 65

WISCONSIN.—*Chippewa*—Baldwin, 7; West Superior, 12. *Madison*—Belleville, 1; Verona, 1. *Winnebago*—Marquette Pioneer, 5; Wausau, 52 78. 78 78

Receipts from Churches in February, 1894.....\$ 3,550 15
Receipts from Sabbath-schools, in February, 1894..... 40 81

REFUNDED.

Rev. G. N. Luccock, 100..... 100 00

GRATITUDE FUND.

10; 5..... 15 00

MISCELLANEOUS.

Rev. Jos. D. Smith, 5; Rev. G. L. Hamilton, 100;
Rev. J. D. R., 5; Rev. H. L. Janeway, 15;
Rev. Wm. Bannard, D.D., 5; Miss Hattie Sueszy, 60 cts; Mr. J. P. Holliday, 10 cts.; C. Penna., 2; Rev. W. L. Tarbet and wife, 1; Miss Mollie Clements, Antonito, Colorado, Tithe, 4 06.....\$ 127 85

INCOME ACCOUNT.

200; 49; 51; 3; 75; 62 50..... 290 01

Total receipts in February, 1894.....\$ 4,233 83
Total receipts from April 30, 1893..... 102,437 87

JACOB WILSON, Treasurer,
1324 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1894.

ATLANTIC.—*East Florida*—Candler sab-sch, 2; Green Cove Springs, 10; Jacksonville 1st, 29 11; Weirsdale, 5 17. *South Florida*—Sorrento, 25. 71 28

BALTIMORE.—*Baltimore*—Annapolis Y. P. S. C. E., 3; Baltimore 2d Y. P. S. C. E., 49 67; — Aisquith Street sab-sch, 45; — Boundary Avenue sab-sch Missionary Society, 7 04; — Brown Memorial Y. P. S. C. E., 47; — Central, 20; — Faith, 10 65; Bel Air, 4 73; Deer Creek Harmony, 14 47; Emmitsburg, 55 83; Lonsconing, 18 50; Taneytown, 56. *New Castle*—Manokin, 15; New Castle for Hainan, 5; Pitt's Creek, 23, sab-sch, 10, Y. P. S. C. E., 17; Port Penn, 5 20; Wilmington Central, 350 13; — Olivet, 9 35. *Washington City*—Clifton, 4; Hermon, 2; Lewinsville, 7 50; Vienna, 6 60, sab-sch, 1; Washington City 1st, 41 65; — 4th, 21 20; — Assembly, 105; — Covenant, 496 16; — Eastern sab-sch, 8; — Garden Memorial Y. P. S. C. E., 8 23; — Takoma Park Y. P. S. C. E., 2; — Western Y. P. S. C. E., 78 50. 1,523 50

CALIFORNIA.—*Benicia*—Napa, 341 40. *Los Angeles*—Arlington, 74 25; Burbank, 11 15, Union sab-sch, 2 75; Glendale, 25 60; Los Olivos Y. P. S. C. E. for Hainan, 2; Ojai Y. P. S. C. E., 3 85; Pomona, 57 34; Santa Ana Y. P. S. C. E. for Temple at Nain Tsun, 3 50. *Oakland*—Nalona, 4 50, sab-sch, 2 55. *Sacramento*—Sacramento Westminster, 12. *San Francisco*—San Francisco Calvary, 123 45; — Japanese, 5; — Welsh, 5. *San José*—Santa Clara, 20. *Stockton*—Modesto, 12 20. 706 44

CATAWBA.—*Cape Fear*—St. Paul, 2 15. *Southern Virginia*—Mt. Calvary sab-sch, 1 29. 3 44

COLORADO.—*Boulder*—Berthoud, 18 26; Valmont, 99 cts. *Denver*—Brighton, 7 55; Denver 1st Avenue, 22 35; Denver Capitol Avenue sab-sch, 4; — Central Endeavor Miss. School, 7 75; — Westminster, 9 30; Idaho Springs, 53. *Pueblo*—Clincher, 3; Del Norte, 27 20, Y. P. S. C. E., 3 90, Jr. S. C. E., 90 cts.; Eastonville, 5; Hastings, 4; Mesa, 85; Pueblo Westminster Y. P. S. C. E., 6; San Rafael, 2. 259 30

ILLINOIS.—*Alton*—Brighton, 4; Greenville sab-sch, 6 16; Hillsboro sab-sch, 50; Jerseyville, 73; Upper Alton, 8; Whitehall, 1, Y. P. S. C. E. for Hainan, 3 10. *Bloomington*—Bement, 20 68; Champaign, 78 01; Colfax sab-sch, 5 50; Cookville sab-sch, 6 45; Gibson City Y. P. S. C. E., 15 60; Gilman, 27 50, sab-sch, 11 66; Minonk, 33 30; Monticello, 2; Paxton, 5; Philo Y. P. S. C. E., 7; Rankin, 3 57; Roseville Y. P. S. C. E., 4 10; Watseka, 20; Wayneville Y. P. S. C. E., 2. *Cañero*—Anna, 15; Cairo, 10, Y. P. S. C. E., 6 50, Jr. O. E., 10; Centralia, 37 33, sab-sch, 9 12; Galum, 6 25; Metropolis, 6 35; Tamaroa, 27. *Chicago*—Chicago 1st, 32 10; — 2d, 750; — 3d, 295 99; — 5th, 123 50; — 10th, Y. P. S. C. E., 7 67; — Avondale, 5 25; — Central Park sab-sch, 16 57; — Covenant, 271 97, Y. P. S. C. E., 75; — Jefferson Park, 82 43; — Woodlawn Park, 40; Highland Park sab-sch, 15; Lake Forest, 119 53; Manteno, 67; Moreland, 3 23; New Hope, 24 53; Peotone, 149 26; River Forest, 2 50; South Chicago, 10. *Freeport*—Elizabeth, 2; Freeport 2d, 10; Galena 1st, 69 85; Galena South sab-sch, 16 28; Hanover, 20; Harvard, 6 76; Middle Creek, 53, sab-sch, 16 70. *Mattoon*—Bethel, 5; Christian, 4; Edgar, 5; Grandview, 3; Mattoon, 19 23; Morrisonville, 4 61; Oakland, 4; Pana, 3 50, Y. P. S. C. E., 6 70; Taylorville, 14. *Ottawa*—Earlville, 13, sab-sch, 2; Troy Grove, 5. *Peoria*—Altona, 3; Canton Y. P. S. C. E., 5 57; Elmira, 100; Eureka, 60 50; Farmington, 61 85; French Grove Y. P. S. C. E., 7; Galesburg, 32 23; Lewistown sab-sch, 54 91; Peoria 1st, 60 90; Princeville, 30 21. *Rock River*—Aledo, 54 25, Y. P. S. C. E., 25; Ashton, 12 40, Y. P. S. C. E., 24 60; Garden Plain, 28; Geneseo, 23; Kewanee, 16 25; Newton, 19 74; Peniel, 6; Princeton, 74 68, sab-sch, 25; Rock Island Broadway, 70; Viola, 6. *Schuyler*—Carthage, 25, Y. P. S. C. E., 25; Ebenezer, 37; Hersman Y. P. S. C. E., 40 55; Kirkwood sab-sch, 3 75; Macomb, 145; Mount Sterling Jr. Y. P. S. C. E., 3; Nauvoo 1st Helping Hand Society, 5; Plymouth, 8 87; Quincy 1st sab-sch, 12 80, Y. P. S. C. E., 12 50; Rushville, 29 16. *Springfield*—Jacksonville State Street, 22; Macon Y. P. S. C. E., 2 40; Manchester, 2 68, sab-sch, 2 50; Mason City, 24 21; Pisgah, 5 64. 4,199 38

INDIANA.—*Crawfordsville*—Bethany, 45; Dayton, 33 08, Y. P. S. C. E. for Hainan, 3 53; Lebanon, 12; Romney, 15 40. *Fort Wayne*—Auburn sab-sch, 6 20; Fort Wayne 2d Y. P. S. C. E. for Hainan, 5 08; Ossian, 11 73. *Indianapolis*—Bethany, 30; Hopewell, 61 08; Roachdale, 2; Southport, 6 67, sab-sch, 6 48. *Logansport*—Bourbon, 7 65; Meadow Lake, 4; Michigan City, 88 50; Remington, 6; Walkerton, 2 75; Y. P. S. C. E., 2 25. *Muncie*—Jonesboro, 3; Wabash, 25 11. *New Albany*—Bedford, 12 55; Livonia, 7; Vevay, 5 70. *Vincennes*—Evansville Grace, 43; Vincennes, 85; Washington, 72. *White Water*—College Corner, 5; Connersville 1st, 45; Greensburg, 73 37. 682 23

INDIAN TERRITORY.—*Muscogee*—Broken Arrow, 30 cts.

Oklahoma.—*Ardmore* Ladies' Aid Society, 1 88; Chickasha, 5. 7 18

IOWA.—*Cedar Rapids*—Bethel, 7 21; Blairtown sab-sch Birthday, 2 35; Clinton, 153 63; Onslow, 11 68. *Corning*—Corning, 11 13, Y. P. S. C. E., 7; Malvern, 27 01; Platte Centre, 5; Prairie Star, 4; Randolph, 19 25; Villisca Y. P. S. C. E., 19. *Council Bluffs*—Adair sab-sch, 2 50; Avoca, 14 48; Walnut, 5 25. *Des Moines*—Adel, 17 15; Albia, 18 37; Dallas Centre sab-sch for temple at Nain Tsun, 2; Des Moines Highland Park, 16; — Westminster Y. P. S. C. E., 20; Grimes, 14 20; Hopeville, 4; Jacksonville, 19; Lucas, 11; Milo, 15; Newton, 14 79, sab-sch, 4 50; Panora, 15; Ridgedale, 15 50; Seymour, 8; Winterset, 196 60. *Dubuque*—Dubuque 3d 6; Hopkinton, 26 06, James Harper, 15. *Fort Dodge*—Armstrong, 6; Dana, 3 25; Manilla, 15 32; Manning, 2 07. *Iowa*—Birmingham, 6; Kossuth 1st, 22 41; Lebanon, 4; Mediapolis sab-sch, 35 88; Mount Pleasant German, 14, sab-sch, 3; New London, 9 50, sab-sch, 6 50; St. Peter's Evangelical, 13; Troy, 4; Wapella, 27 06, sab-sch, 4 64, Y. P. S. C. E., 3 30. *Jowa City*—Muscatine, 4 92, Y. P. S. C. E., 6 25; Oxford, 7; Union, 4 25. *Sioux City*—Hawarden, 23; Liberty, 14 40, Y. P. S. C. E., 7 60; Meriden, 6 75; Mt. Pleasant, 6 75; Providence, 5 80; Sac City, 14 90; Sioux City 2d, 5 80; Union Township Y. P. S. C. E., 12; Vail sab-sch, 8. *Waterloo*—Conrad Grove sab-sch, 5; La Porte City, 45, sab-sch, 6; Morrison, 6; Salem, 18 84; Toledo, 7; Union, 4. 1,130 85

KANSAS.—*Emporia*—Brainerd, 2; Caldwell, 61; Eldorado, 13 50; Emporia 1st Y. P. S. C. E., 50; Indianola, 2; Marion, 30; Potwin, 3; Waverly, 11 49; White City, 6; Winfield, 38. *Highland*—Blue Rapids Y. P. S. C. E., 4; Highland, 14, sab-sch, 15; Holton Jr. Y. P. S. C. E., 10 50. *Larned*—Burton, 4 26; Hutchinson, 22 91. *Neosho*—Baxter Springs, 2 25; Kincaid, 2 55; Lone Elm, 3 55; Miliken Memorial, 10 90; Neodesha, 6; Ottawa, 20 63; Paola Y. P. S. C. E., 25; Toronto, 9; Yates Centre, 22 12; C. E. of 1st District, 3 90. *Osborne*—Osborne, 4; Rose Valley, 3 15; Smith Centre, 3 40; Wakeeney, 14. *Solomon*—Minneapolis, 100 66; Mt. Pleasant Y. P. S. C. E., 3. *Topeka*—Idana, 4; Junction City Y. P. S. C. E., 15 50; Kansas City 1st, 127; — Grand View Park, 36 50; — Western Highlands, 39 83; Mulberry Creek sab-sch, 5; Topeka Westminster, 12 50; Vinland, 4 25; Wamego Y. P. S. C. E., 3. 769 35

KENTUCKY.—*Ebenezer*—Covington 1st, 264 17; Flemingsburg, 33 88, sab-sch, 6 56. *Louisville*—Kuttawa Hawthorne Chapel, 6; Louisville Warren Memorial, 25; Pewee Valley, 10. *Transylvania*—Greensburg, 10 50. 356 11

MICHIGAN.—*Detroit*—Brighton, 3; Detroit 1st Mrs. A. McFarren, 10; — Central Y. P. S. C. E., 50; — Forest Avenue, 25; — Fort Street, 551 25, S. G. Caskey, 250; Mount Clemens, 13; Northville sab-sch, 10 84; Saline, 11, Y. P. S. C. E., 14 50; Ypsilanti, 24 40. *Flint*—Croswell, 20 50; Fenton, 14. *Grand Rapids*—Evert, 17; Grand Rapids Immanuel, 7 37; — Westminster Y. P. S. C. E., 15. *Lake Superior*—Newberry sab-sch, 1 55, Y. P. S. C. E., 3 45; St. Ignace, 7. *Lansing*—Eckford, 8; Homer, 40; Marshall, 10 10; Tekonsha, 13. *Monroe*—Tecumseh, 81 89. *Petoskey*—East Jordan, 14 51, sab-sch, 4 19, Y. P. S. C. E., 3; Infant Class, 1 07. *Saginaw*—Bay City 1st, 19 25. 1,243 87

MINNESOTA.—*Duluth*—Barnum, 13 77. *Mankato*—Blue Earth City, 20; Luverne, 10 10; Madelia, 40; Pipestone, 7; St. Peter's Union, 48 21; Swan Lake Y. P. S. C. E., 3. *Minneapolis*—Minneapolis Andrew, 82 65; — Westminster, 923 08. *St. Paul*—North St. Paul, 12 05; Shakopee sab-sch, 5 40; St. Paul Dayton Avenue Y. P. S. C. E., 25; — House of Hope, 328 44; — Westminster, 10; White Bear, 11 06. *Winona*—Claremont Y. P. S. C. E., 11 50; La Crescent, 3 74; Le Roy, 14 25, Ladies' Mite Society, 3; Preston, 10 20, Y. P. S. C. E., 3; St. Charles sab-sch, 1 50; Winona 1st, 37. 1,623 95

MISSOURI.—*Kansas City*—Butler, 42, sab-sch, 6 50; Clinton, 12; Kansas City 2d sab-sch, 90. *Ozark*—Lockwood, 6. *Platte*—Gallatin, 8; Hodge, 18 50; Lathrop, 4 10; Oregon, 9 10; Parkville Lakeside sab-sch, 2 80; Union, 5. *St. Louis*—Cuba, 4; Jonesboro, 6; Kirkwood sab-sch, 18; Ridge Station, 2; Salem German, 7 50; St. Charles, 56; St. Louis Carondelet, 18 65; — Cote Brilliante Y. P. S. C. E., 1 55; St. Louis, Lafayette Park, 60; — North Primary Dept., 8; — Washington and Compton Ave. Y. P. S. C. E., 25; E. H. J., 5. 415 70

MONTANA.—*Helena*—Helena 1st sab-sch, 38 72. *Great Falls*—Havre, 2. 40 72

NEBRASKA.—*Hastings*—Hastings 1st, 51 98; Holdrege, 18; Nelson, 39. *Kearney*—Broken Bow, 6 14; Fullerton, 14 19. *Nebraska City*—Adams, 28; Beatrice, 46 60; Bennett, 2; Hubbell, 10, sab-sch, 2; Humboldt, 36 53; Plattsmouth, 18 10. *Niobrara*—Elgin, 23 75; Oakdale, 18 10. 682 23

18 70; Union Star sab-sch, 1. Omaha—Columbus, 5; Craig, 35; Omaha Knox, 2 96; Westminster, 49 73; Osceola Y. P. S. C. E., 5; Webster, 10.
 412 68
NEW JERSEY.—*Cortico*—Bata, 3; Benita, 30. *Elizabeth*—Elizabeth 1st Murray Missionary Society, 31 30; Mary Morrison Mission Band, * 26; — 3d Y. P. S. C. E., 10; — Marshall Street, 44 61; — Westminster, 749 07; Hope Mission, 10 80; Lamington, 10, Syrian Guild, 55, sab-sch, * 28; Metuchen, 24; Plainfield 1st, 101; — Hope Chapel, 6; Pluckamin sab-sch, * 11; Rahway 2d, 75; Woodbridge, 16. *Jersey City*—Arlington Y. P. S. C. E., 5; Jersey City 2d, 6; Paterson 1st, 300. *Monmouth*—Atlantic Highlands Ladies' Aid Society, 3; Cream Ridge, 12 98; Englishtown, 5; Y. P. S. C. E., 6; Farmingdale, 7 29; Freehold, 17 06; Jamesburgh Y. P. S. C. E., 14, Jr. Y. P. S. C. E., 6; Lakewood, 248 88; Manasquan, 8 75; Moorestown Y. P. S. C. E., 15; Mount Holly, 156 66, Y. P. S. C. E., 42 35; Sayreville German, 8. *Morris and Orange*—Boonton, 236 61; East Orange 1st, 157 77; Madison, 428 28, sab-sch, 230 65; Morristown South Street, 130, sab-sch Missionary Society, * 73 52, sab-sch Missionary Society for salary F. G. Coan, 112 60; Mt. Olive, 14 32; New Providence, 4, Y. P. S. C. E., 2 50; New Vernon sab-sch, 10 63; Parsippany, 44, sab-sch, 25, Y. P. S. C. E., 5; Schooley's Mountain sab-sch, 6 30. *Newark*—Caldwell, 47; Montclair 1st, 275, Y. P. S. C. E., 12 50; Newark 1st, 178; — Park, 45 93. *New Brunswick*—Amwell 1st, 24; Frenchtown, 87; Lawrenceville sab-sch, 26 13; Princeton 1st, 15, sab-sch, 105 45; Stockton, 15; Trenton Prospect Street, 39. *Newton*—Blairtown, 353 12, sab-sch, 11 77, * 35 11; North Hardiston, 81 40; Oxford 1st, 39 05; — 2d Primary Class, native helper in India, 30; Phillipsburgh, 36 38; Stanhope, 3; Wantage 3d Y. P. S. C. E., 6. *West Jersey*—Atlantic City 1st, 35; — German, 8 75, sab-sch, 2, Y. P. Society, 3; Camden 2d, 19, sab-sch, 10; Cedarville Osborn Memorial, 15; Greenwich, 8; Hammon-ton sab-sch, 50; Salem, 109 02. 5,157 08
NEW MEXICO.—*Arizona*—Tombstone, 3. *Santa Fe*—Las Vegas 1st Y. P. S. C. E., 5; Santa Fe Y. P. S. C. E., 10.
 18 00
NEW YORK.—*Albany*—Albany 3d, 47 48; Esperance Y. P. S. C. E., 6 77; Gloversville Kingsboro Avenue, 35; Jer-man Memorial Helping Twelve King's Daughters, 25; Northampton Y. P. S. C. E., for Hainan, 3; Sand Lake, 10 35; Saratoga Springs 3d sab-sch, * 8 35. *Binghamton*—Binghamton Bess Memorial, 30; Cortland, 140 66, sab-sch, 100; Y. P. S. C. E., 6 17; East Maine, 2 15; McGrawville, 15. *Boston*—Boston 1st sab-sch, * 24 67; East Boston, 44 40; Holyoke, 29; Portland Y. P. S. C. E., 11 44; Rox-bury, 28 62; South Ryegate Y. P. S. C. E., 6 32. *Brooklyn*—Brooklyn 1st, 146 74; — 2d Y. P. S. C. E., 23; — Arling-ton Avenue Y. P. S. C. E., 4 44; — Classon Avenue Y. P. S. C. E., 3; — Cumberland Street, 109, sab-sch, Missionary League, 15; — Greene Avenue Y. P. S. C. E., 23 88; — Lafayette Avenue, 2, 145, sab-sch Missionary Association salary R. P. Wilder, 200; — Memorial Y. P. S. C. E., 6 13; — Ross Street, 36; — South 3d Street, 34 38; — Westmin-ster, 495 46. *Buffalo*—Alden Y. P. S. C. E., 2 56; Allegheny sab-sch, 1; Buffalo Bethany, 73 60; Westminster, 475 30; Dunkirk, 16; Olean Y. P. S. C. E., 30. *Cayuga*—Auburn 2d sab-sch, 10 22; — Westminster, 5; Ithaca, 1,315 88. *Chemung*—Elmira 1st Y. P. S. C. E., 15; Wat-kins, 43 29. *Columbia*—Catskill, 28 36; Durham 1st, 19; Greenville, 20 10, sab-sch, 6 50, * 3; Hudson sab-sch, 60; Hunter sab-sch, * 14 40. *Genesee*—Bergen, 25 69, sab-sch, 8 50; East Pembroke, 13; Leroy, 77; North Bergen, 19 34. *Genesee*—Bellona, 24; Geneva 1st, 22 75, sab-sch, 61 71; Manchester, 25, sab-sch, 10; Waterloo, 25; West Fayette, 6. *Hudson*—Chester sab-sch, 2; Good Will, 8 58; Haver-straw 1st, 8; Y. P. S. C. E., 7; Ridgebury, 2 32. *Long Island*—Amagansett, 13; Middletown, 23 77; Southampton, 75 34; Yaphank, 13. *Lyons*—Fairville, 3 15; Lyons, 75; Wolcott 1st, 5 70. *Nassau*—Fresh Pond sab-sch, 5; Huntington 1st Y. P. S. C. E., 18 79; — 2d, 25 23; Islip Y. P. S. C. E., 7 50; Northport, 11; Whitestone, 7. *New York*—New York 1st Earnest Workers for China, 500; — 4th Avenue, 233; — 5th Avenue, 107, 63d Street Mission sab-sch, 50; — 13th Street Y. P. S. C. E., 46 14; — 14th Street, 81 72; — Adams Memorial for Africa, 13; — Calvary sab-sch, * 23 44; — De Witt Memorial Chinese sab-sch, 25; — Harlem, 215 65; — Mount Washington, 200, sab-sch, * 4 33; — North Y. P. S. C. E., 6 50; — University Place, 2, 539 39; West End sab-sch, 20 63; — Westminster West 23d Street, 22 50. *Niagara*—Holley, 3 25; Lockport 1st sab-sch sal. Miss Murray, 45. *North River*—Amenia South Wassail Y. P. S. C. E., 18; Cold Spring, 43 58, sab-sch, 5 44, Y. P. S. C. E., 6; Marlborough, 8; Newburgh Calvary, 30 83; — Union, 60; Poughkeepsie, 65 29, sab-sch, 92 25; Wapping-er's Creek, 5 25. *Oneida*—Gilbertsville Y. P. S. C. E., 5 25; New Berlin, 2 50; Unadilla, 18 66. *Rochester*—Avon Central Y. P. S. C. E., 5; Brighton, 30; Dans-ville, 37 36; East Kendall, 3; Fowlerville, 30; Gene-see 1st sab-sch, 6 16; Genesee Village, 250, sab-sch, 50, Y. P. S. C. E., 9 25; Mendon, 11 96; Piffard, 1 10;

Rochester Central sab-sch, 63 56; — St. Peters, 71; Sparta 1st Y. P. S. C. E., 16 10; — 2d, Y. P. S. C. E., 14 03; Tuscarora, 8. *St. Lawrence*—Morristown Y. P. S. C. E., 23 87; Potsdam, 107; Sackett's Harbor, 3 74; Watertown 1st Y. P. S. C. E., 50; — Hope Chapel, 17 39. *Steuben*—Addison sab-sch, 9 77; Campbell sab-sch, 10; Corning, 18 24; Hornellsville 1st, 13 21; Howard Y. P. S. C. E., 4 60; Painted Post, 10; Pultney, 3; Woodhull, 5 26. *Syracuse*—Amboy, 25; Baldwinsville, 29 67; Chittenango Y. P. S. C. E., 17 33; Mexico, 90; Syracuse Park Central sal. Dr. Laffin, 501 01. *Troy*—Cambridge, 10 50; Fort Edward Y. P. S. C. E., 6 07; Houdock Falls, 55 58; Lansingburgh 1st, 157 67; Mechanicsville Y. P. S. C. E., 17 33; Middle Granville Y. P. S. C. E., 2; Salem, 87 50; Troy 2d, 174 45, sab-sch, 45 94; — Oakwood Avenue, 29 24, Y. P. S. C. E., 5 70; — Second Street Y. P. S. C. E., 30; Warrens-burgh Y. P. S. C. E., 1 60; Waterford, 707 63; Y. P. S. C. E., 7. *Utica*—Clinton, 30; Turin Y. P. S. C. E., 4 80; Westerville, 34. *Westchester*—Gilead, 21 40; Mahopac Falls sab-sch, 11 79; Mt. Vernon 1st, 215 10; Peekskill 1st, 106 43; Poundridge sab-sch, * 15; Rye sab-sch, 160; South Salem, 24 90; Stamford 1st Y. P. S. C. E., 15 30; Yonkers 1st sab-sch, 33. 14,670 63
NORTH DAKOTA.—*Fargo*—Edgeley Little Helpers, 10; Dorcas Aid Society, 1 75; Hillsboro, 5; Jamestown, 19; Monango, 5; A Minister's Tithe, 1 53. *Pembina*—Canton, 2; Glasston, 3; Grafton sab-sch, * 5 59. 53 73
OHIO.—*Athens*—Athens 58; Bashan, 1 23; Berea, 6; Bristol, 10; Marietta Y. P. S. C. E., 86; Stockport, 6; A Minister's Tithe, 1 53. *Bellevue*—Crestline, 5 67; De Graff, 20 38; Forest, 9 33, sab-sch, 5; North Washing-ton, 1 12; Patterson, 1 05; Spring Hills, 31 17; Urbana, 44 59; Rev. John Tenney, Forest, 0. 10. *Callicott*—Belfast, 6; Greenfield 1st Washington Mains, 100; Hills-boro, 176 60; New Market, 3 25; Salem, 112 35, sab-sch, 23 12, Y. P. S. C. E., 10. *Cincinnati*—Cincinnati 2d, 110; — 7th sab-sch, 35; — Avondale, 110; — Clifton, 15 77; — Poplar Street, 13; — Walnut Hills, 72 67; Lebanon, 13, sab-sch, 10; Montgomery sab-sch, 19 75; Pleasant Ridge, 24; Sharonville, 3; Silverton, 4; Springdale, 10; Venice, 10; Williamsburgh, 7. *Cleveland*—Akron Central, 7 25; Cleveland 1st sab-sch Old Stone Church, 60; — 2d sab-sch, 18 24; — Woodland Avenue Y. M. Fraternity, 100; Parma sab-sch, * 2 50, mite box of Alice Cogswell, decid, * 1 10; Rome, 4. *Columbus*—Columbus Broad Street, 38; Scioto, 5; Worthington, 3. *Dayton*—Dayton 1st, 254 76; — Memorial 10; Eaton, 10; Monroe, 7 50; Y. P. S. C. E., 3 50; New Carlisle, 28; New Jersey, 7 50; Oxford, 43 40; Troy, 47 41; West Carrollton, 4 15; Xenia, 88. *Euroa*—Euroa 1st sab-sch, 7 05; Milan sab-sch, 4 70; Olena, 10; Peru, 7 65; Sandusky, 64 45. *Lima*—Ada Y. P. S. C. E. salary, E. A. Lowe, 8 50; Blanchard, 80, Y. P. S. C. E. salary, E. A. Lowe, 11 25; Colina, 4 55. The Gleaner, 1 63; Delphos Y. P. S. C. E., 9 10 salary, E. A. Lowe, 10; Findlay 2d Y. P. S. C. E., salary, E. A. Lowe, 3 75; Lima 1st Y. P. S. C. E., salary, E. A. Lowe, 15 50; McComb, 43, Y. P. S. C. E., salary, E. A. Lowe, 12 50; Ottawa Y. P. S. C. E., salary, E. A. Lowe, 10; Rockport, 12 55; St. Mary's, 38 90, Y. P. S. C. E., salary, E. A. Lowe, 15; Turtle Creek Y. P. S. C. E., salary, E. A. Lowe, 6 25; Van Wert Y. P. S. C. E., salary, E. A. Lowe, 13 75; Wapakoneta, 16 10, Y. P. S. C. E., salary, E. A. Lowe, 7 50. *Maioning*—Elle-worth Y. P. S. C. E., 35; Massillon 2d, 31 66; Pleasant Valley, 3 35; Poland, 30; Vienna, 5 60. *Marion*—Berlin, 3 75; Brown, 2 35; Chesterville, 13 30; Delaware, 123; Jerome, 2 50, sab-sch, 1; Milford Centre, 4; Mount Gilead, 16 54, sab-sch, 5; Ostrander, 9 50, sab-sch, 3; Pisgah Y. P. S. C. E., 11 30; Providence, 1; West Berlin, 3. *Maumee*—Bowling Green, 22 65. *Portsmouth*—Hang-ing Rock, 7; Russellville, 5. *St. Clairsville*—Bannock, 8; Martin's Ferry, 34 41; Morristown, 9; New Athens, 19; Rock Hill, 17 65, sab-sch, 5. *Steubenville*—Bakersville, 3; Bethesda sab-sch, * 13; Brilliant, 3 75; Buchanan Chapel, 10 07; East Liverpool 1st, 101 84, sab-sch, 103 60; Harlem Springs, 15, sab-sch, 14; Hopedale, 7; Linton, 5; Long's Run, 8, sab-sch, 5; Pleasant Hill Miss Carr, 8; Steuben-ville 1st, 19 25; Two Ridges, 4 72; Unionport, 4; Yellow Creek, 15 70. *Wooster*—Apple Creek, 48, sab-sch, 21 11; Ashland Y. P. S. C. E., 10; Doylestown, 9 50; Fredericks-burgh, 40; Homesville, 11 75; Mansfield, 50; Marshall-ville, 11; Perryville, 8 80; Savannah, 39 23; Shelby, 17 55; Shreve, 8 50, sab-sch, 2, L. F. M. S., 17 75; Wooster West-minster, 99 23. *Zanesville*—Dresden, 5 98; Mt. Zion sab-sch, 70 cts.; Utica, 20. 4,268 53
OREGON.—*Portland*—Bethany, 10. 10 00
PENNSYLVANIA.—*Allegheny*—Allegheny 2d Y. P. S. C. E., 11 47; — Central, 123 25; — McClure Avenue, 241 20; Beaver, 53, sab-sch, 100; Bellevue, 13 55; Glenfield, 17 34; for work in Syria, 10 80; Hilland, 25 55; Leetsdale, 105 07; Pine Creek 1st, 5; — 2d, 8; Vanport, 3. *Blairsville*—Beulah, 31 97; Fairfield, 55 23; Greensburgh Westmin-ster, 61 55; Harrisburg City, 7 25; Johnstown, 117 23;

Laird, 7; Ligonier, 13 71; Manor, 9 96; New Salem Y. P. S. C. E., 20; Plum Creek, 23; Unity, 2 50. *Butler*—Butler, 342 51; Centre Y. P. S. C. E., 1 86; North Washington sab-sch, 6; Summit, 7 45; West Sunbury, 22. *Carlisle*—Carlisle 1st, 83, Y. P. S. C. E., 16 42; Gettysburg, 65; Harrisburgh Olivet, 4; Pine Street sab-sch, * 22 63; Mechanicsburgh, 18, Y. P. S. C. E., 5; Monaghan, 37; Newport, 20; Robert Kennedy Memorial, 6 87; Y. P. S. C. E., 5; Shippensburgh, 63 20; Silver Spring, 12 50, sab-sch, 5. *Chester*—Chester 1st sab-sch, 13 50; — 2d, 10; Doe Run sab-sch, * 4; Downingtown Central, 14 78, sab-sch, * 8; Kennett Square, 10; Wallingford, 64 76; Wayne, 137 87; Westminster Goshenville Y. P. S. C. E. for Hainan, 2 25. *Clarion*—Emblenton, 11 24; Oil City 2d, 7; Reynoldsville, 17; Rockland, 6; Sugar Hill, 14 23. *Eric*—Atlantic, 5 25; Bradford, 53 28, sab-sch, 26 30; Cochran-ton Y. P. S. C. E. for Hainan, 7 31; East Greene, 5; Erie Park, 79 91; Franklin, 141 80; Girard, 16 84, Miles Grove Branch, 8 96; Greenfield, 39; Meadville 1st, 45 30, sab-sch, 6 55; Salem, 3; Stoneboro, 4; Sugar Grove, 10; Warren, 153 11. *Huntingdon*—Bellefonte, 60; Birmingham Warrior's Mark, 137; Coalport Y. P. S. C. E., 3; Hollidaysburgh sab-sch, * 24 56; Huntingdon sab-sch for Sangli School, 50; Lewistown Y. P. S. C. E., 15; Logan's Valley, 20 55, sab-sch, 5 55; Lost Creek, 24 45; Milesburgh, 6; Moshannon and Snow Shoe, 2; Petersburg, 10; Sinking Creek, 13 10; Sinking Valley, 13, sab-sch, 12; Tyronne, 87 73. *Kittanning*—Centre, 8; Currie's Run, 13; Marion, 13 50; Slate Lick, 17 09; Strader's Grove, 19 56, sab-sch, 11 64; West Glade Run, 19; Worthington, 12. *Lackawanna*—Brooklyn Y. P. S. C. E., 4; Carbondale, 1 16, sup. J. A. Fitch, 80 63; — sab-sch sup. J. A. Fitch, 6 04; Great Bend, 7; Hawley Y. P. S. C. E., 3 86, salary Mr. Drummond, 4 56; Langcliffe, 50 45; Montrose, 100; Moomic, 26, Y. P. S. C. E., 13; Pittston, 57; Plains sab-sch, * 8; Sayre, 53; Scranton 1st, 400; — 2d Y. P. S. C. E., 11; Stella, 14 06; Sugar Notch, 2, sab-sch, * 2; Susquehanna, 17, Y. P. S. C. E., 5; Towanda, 241 73; Tunkhannock, 43 23; Wilkes Barre 1st, 468 27; — Westminster, 15. *Lehigh*—Allentown, 20; Audenried Y. P. S. C. E., 12 44; Middle Smithfield, 5 65; Pottsville 1st Y. P. S. C. E., 30 78; Reading 1st, 113, sab-sch, 50; South Easton, 10, Y. P. S. C. E., 10. *Northumberland*—Bald Eagle and Nittany, 10 05, sab-sch, 5; Beech Creek, 7; Berwick, 40; Great Island, 68; Hartleton, 10; Lycoming, 54 60; Milfing-burg, 18; Montoursville, 4 59; Northumberland, 15; Shamokin 1st, 39 56; Watsontown, 31; Williamsport 3d, 35 51. *Parkersburg*—Buckhannon, 7 50; A minister's tithe, 1 63. *Philadelphia*—Philadelphia 3d, 92 89; — African 1st, 5; — Calvary, 3 75; — Cohockank sab-sch, 6; — Covenant sab-sch, 50; — Gaston Y. P. S. C. E., 12 25; — Hebron Memorial, 7 87; — Memorial, 81 39; — Oxford, 251 69; — Princeton, 1, 211 14; — Tabernacle sab-sch, 34 18; — Tlaga, 58; — Trinity, 23; — West Spruce Street, 1,228 92; — Zion German Y. P. S. C. E. self-denial, 11. *Philadelphia North*—Bristol, 25; Chestnut Hill, 100; Falls of Schuylkill sab-sch, 58; Frankford, 30 16, Y. P. S. C. E., 3; Germantown Wakefield, 76 14, sab-sch, 30; Hermion, 175; A friend, 25; Langhorne, 5; New Hope sab-sch, 17 79; Norristown 1st Y. P. S. C. E., 1 50; — 2d, 11; Fort Ken-nedy, 2 33; Springfield, 18; Sacony Dismen Memorial, 29 26. *Pittsburgh*—Craifton, 30 50; Edgewood, 49; Forest Grove, 25, sab-sch, 17; Highland sab-sch Miss Arm-strong's Class, 10; McDonald 1st Y. P. S. C. E., 10; Mc-Kee's Rocks, 13, sab-sch, 3; Montour, 9; Mount Olive, 4; Pittsburgh 1st, 722 01; — 3d, 140; — 4th, 46 27, sab-sch, 9 61; — 6th, 193 12; — 7th, 10 89; — East Liberty, 134 08, S. L. Fullwood, sup. Zia Zing Tong, 13 50; — Co. Workers Band, 25; — Class No. 20 for Hira Zail, 19 50; — Home-wood Avenue, 3 87; — McCandless Avenue Morningside Mission, 5; — Point Breeze, 375; — Shady Side, 67, Y. P. S. C. E., 8; Sheridansville, 2; West Elizabeth 7 61; Wilkins-burg, 130 87. *Redstone*—Laurel Hill sab-sch, 86 86; Mc-Keesport 1st, 519; New Providence, 11; Scottdale, 39 37, sab-sch, 5 65; Sewickley, 5; Uniontown, 233 75; *Shenango*—Mahoning sab-sch, 15; New Castle 1st, 33 35; Pulaski, 2 80; Slippery Rock, 16; Transfer, 9 34; Unity, 30. *Wash-ington*—Burgettstown, 130 85, sab-sch, 46 94; Cove, 11 50; East Buffalo, 30 21; Forks of Wheeling, 113; Hookstown, 25, sab-sch, 21 79; Mount Prospect sab-sch, 13; Y. P. Soc., 6; Washington 3d, 72 56; Wheeling 1st, 150, Miss Ott Thank Offering, 5. *Wellboro*—Allegany, 1; Farmington Y. P. S. C. E., 1 95. *Westminster*—Centre, 50, sab-sch, * 16 34; Middle Octorara, 14; Mount Joy, 41 34, sab-sch, 6 97; Wrightsville, 13; York 1st, 250 80. 13,074 01

SOUTH DAKOTA—*Black Hills*—Whitewood, 4, sab-sch, 4. *Central Dakota*—Brookings, 17 23. *Dakota*—Poplar, 2 75. *Southern Dakota*—Dell Rapids, 1, Mission Band, 6; Mit-chell sab-sch, * 6 70; Scotland, 9 26; Union Centre, 9. 59 99

TENNESSEE—*Holston*—Mount Bethel, 15 70; Timber Ridge, 2. *Kingston*—Chattanooga Park Place, 3 46; Huntsville, 9 23; Sherman Heights, 5, Ladies' Society,

2 40. *Union*—Hopewell, 3; New Providence, 119 25; Shan-nondale, 15; Spring Place, 3; Westminster, 15. 193 03

TEXAS—*Austin*—Sweden, 3; Voca, 2. *North Texas*—Denison, 59 65; Gainesville sab-sch, * 10. 74 65

UTAH—*Boise*—Boise City, 9 50, sab-sch, 5, Y. P. S. C. E., 7 50. *Utah*—Box Elder, 5; Central Y. P. S. C. E., 2 50; Mount Pleasant sab-sch, 2 50; Richfield, 10; Salt Lake City 1st Y. P. S. C. E., 35 86; — 3d, 9 50, sab-sch, 3 54. 90 89

WASHINGTON—*Olympia*—Tacoma Calvary, 5. *Puget Sound*—Seattle 1st, 45; Sumner, 6 25; White River, 7. *Spokane*—Coeur d'Alene, 5 25. 68 50

WISCONSIN—*Chippewa*—Big River, 5. *La Crosse*—La Crosse 1st, 18 57. *Madison*—Marion German, 5, sab-sch, 1; Plattville German, 18 25; Pleasant Hill sab-sch, 3 25; Poynette Y. P. S. C. E. for Hainan, 5; Reedsburgh, 5. *Milwaukee*—Cedar Grove, 10; Milwaukee Calvary, 31 37; — Perseverance Y. P. S. C. E., 3 58. *Winnipeg*—Marinette, 20 15; Shawano, 10; Wausaukee, 3; Winne-conne, 6, sab-sch, 5; Y. P. S. C. E., 1. 147 09

WOMEN'S BOARDS.

Women's Board of the South West, 1,850; Women's Board of Philadelphia, 16,223 60; Women's Board of New York, 6,000; Women's Board of the North West, 4,738 59; Women's Occidental Board, 59 05; Women's Board of the North Pacific, 657 13.....\$ 29,518 36

LEGACIES.

Estate of John G. Reading, deceased, 1,900; Estate of George Sidney Camp, deceased, 2,583; Estate of William Monroe, deceased, 6 85; Estate of William Flanigan, deceased, 400; Estate of Hannah Ireland, deceased, 1,370 93.....\$ 6,760 78

MISCELLANEOUS.

Jane B. Worth, Tallola, Ill., 1; Parris B. Foote, Lewistown, Ill., 3; Field, 200; N. Currie, Balmoral, Wis., 2; "J. C. H.", 2; Mrs. S. A. Yale for Laos, 30; Mrs. S. A. Yale for Gaboon, 30; A Friend, 5; Prof. R. C. Wild, Greenfield, Ill., 5; Sarah M. Dickson, Phila., for salary of Mr. Eakin, 25; L. H. Johnson, Newark, N. J., 10; Thomas L. Sexton, Seward, Neb., 10; Rev. Chalmers Martin, Princeton, N. J., special Laos Fund, 25; Martha J. Smith, Delta, Pa., 10; Joseph D. Smith, Delta, Pa., 5; Miss M. Campbell, Mansfield, O., 3; "J. E. S.", 5; 1st Cong. sab-sch, Malone, N. Y., for Mrs. Mateer's work, 25; Mrs. John L. Mann, N. Y., 1; Miss S. Paul, N. Y., 17; From two Chinese men, for scholarship in Chinese Boys' School, N. Y., 30; Rev. and Mrs. J. B. Smith, Crockett, Tex., 35; M. S. Rice, for Hospital at Oroomiah, Persia, 5; "W. S. B. Jr.", 25; W. Egbert Thomas, Milford, Penn., for Hainan, 15; A friend of Missions, 5; "M. C. B.", 20; "A Lover of the Cause," 5; "A. B. K.", 30; A Friend, for Temple at Nain Tsun, 2; Mr. L. W. Battenfield, Delaware, O., for native preacher in China, 100; Rev. J. J. Rankin, Tiche Fund, 75; A Thank offering, 5; A friend in West Virginia, 1,000; A. C. Wilson, 5; M. E. Woodhaus, Santa Clara, Cal., 35; Katharine Parker Riley, Orange, N. J., 25; Beatrice A. K. Stocker, Forcuping, S. D., 26 60; S. S. Potter, Cincinnati, O., 5; Rev. W. B. Carr, Latrobe, Pa., 35; A Friend, 50; South Walpole, Mass., 1; Miss Harriet N. Saunders, 2; A friend, for Medical work, 10; E. S. Lhemenz, Chicago, Ill., 2; Arthur H. Adams, for Mosul Houses, 2 13; James Alexander, Milan, Ill., 500; S. L. Smith, West Camden, N. Y., 45; Mrs. S. A. Yale, Brighton, N. Y., for Hainan, 10; Missionary Society of Western Theological Seminary, special Laos Fund, 100; "M.," Pa., 5; Mr. and Mrs. J. J. Marks, Cucamonga, Cal., 5; Grassdale Church, Liberia, Africa, 3 50; Rev. and Mrs. D. W. Cassett, Vail, Ia., support of Liu Wei, 15; Rev. Thomas Marshall, Chicago, Ill., 50; Rev. and Mrs. W. E. Mack, Council Grove, Kas., 50; W. M. Hunter, Mt. Jewett, Penn., 1; Mary Sherrard, Cedar Springs, S. C., 25; Williams Burns, Lansingburgh, N. Y., 423; Students of McCormick Theological Seminary, salary T. G. Brashear, 30; Rev. and Mrs. H. H. Kellogg, Havannah, N. Y., 25; Rev. A. S. Houston, LeClaire, Iowa, 18; "Tithe," Minneapolis, 35; W. M. Reed, Schell

City, Mo. 1; Isabella McQueen, Schenectady, N. Y. 5; "A Friend," Madison, N. J., 50; T. P. Handy, Cleveland, O., special Laos Fund, 30; J. W. Parks, South Haven, Kas., 25; Miss Eleanor F. Allen, Kennedy, O., for deficit, 3; Mission Band, Holderness, N. H., for printing tracts, etc., in Siam, 1 75; Convention of German Ministers and Elders of the East, for the support of a native Bible Reader, under care of Rev. G. A. Goddahn, 80; "C. C.," Penna. 5; "Cash," 20; Henry V. Freeman, Chicago, support of W. L. Swallen, 12 50; Three Friends of Foreign Missions, for Robert Mateer's School, Kanazawa, 25; G. W. Farr, Jr., Phila., 50; The Misses Marshall, N. Y. City, for An Ting Hospital, 10; Society of Inquiry of Union Theological Seminary, support of F. E. Hoskins, 300; "Cedar Rapids," for Memorial Training School, Tabriz, 15; Rev. J. H. Edwards, Los Angeles, Cal., 10; Rev. B. T. Sheeley, Milwaukee, Wis., 1 50; Geo. W. Cass, Chicago, support of W. L. Swallen, 37 50; Rev. and Mrs. F. L. Shaub, Parsons, Kas., 3; A Friend, Portland, Oregon, for Hainan, 1; A Friend, Portland, Oregon, special Laos Fund, 1; T. and M., 24; The Misses Willard, Auburn, N. Y., 1,000; The Heirs, in memory of the late D. O. C., 100;

Rev. A. C. Good, Batanga, Africa, for work in Africa, 200; Mrs. H. B. Williams, Chocount Centre, N. Y., 6; William H. Perdoma, Anaheim, Cal., 5 50; Rev. George Jackson, Jamestown, N. D., 5; "G. W. M.," Dayton, Pa., 5; C. Penna., 22; Rev. W. L. Tarbet and wife, 2 80; Rev. J. M. Hunter, "Tithes," 5; Mrs. J. M. Hunter, "Tithes," 1; Rev. Thomas A. Shaver, Congress, O., 2 50; Miss Mollie Clements, Antonio, Col., "Tithes," 10; Rev. Jos. H. Cooper and wife, 5; Rev. W. L. Tarbet and wife, 2 80; Miss C. O. VanDuzee, 8 80; Second Church, Shanghai, China, 3 08; \$5,528 65
Total received during February, 1894..... \$ 93,325 97
Total received from May 1st to February 28, 1894..... 433,676 75
Total received from May 1st to February 28, 1893..... 542,240 58

Decrease.....\$114,563 78

WILLIAM DULLER, JR., Treasurer,
53 Fifth Avenue, New York City.

* For Mitchell Memorial Laos Fund.

NOTE.—In January \$12 was credited to Hartwell church and \$10 75 to Bethel, Vincennes Presbytery. This should have been Cincinnati Presbytery.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1894.

ATLANTIC.—Fairfield—New Haven sab-sch, 5. 5 00
BALTIMORE.—Baltimore—Baltimore Faith, 8; Elliott City, 2 21; Piney Creek, 6 06. New Castle—Pencader, 5. Washington City—Washington City 1st, 7 10; — Covenant, 10; — Eastern sab-sch, 1; — Metropolitan, 25; — Western, 20. 84 37
CALIFORNIA.—Benicia—Healdsburg, 3 65; Kelseyville, 4 25; Lakeport, 5 25. Los Angeles—Azusa, 3. San Francisco—San Francisco Welsh, 1 50. San José—San José 2d, 25. 43 65
CATAWBA.—Cape Fear—Mt. Pleasant C. E., 3. Yadin—Freedom East, 1; Mt. Airy 2d, 1. 5 00
COLORADO.—Boulder—Fort Collins Y. P. S. C. E., 11; Valmont, 15. 11 15
ILLINOIS.—Bloomington—Romeville, 3 55. Cairo—Cobden, 4 39; Odin, 3. Chicago—Chicago 7th, 2; — 8th, 62 15; — Covenant, 35 28; — Fullerton Avenue, 53 85; Moreland, 1 14. Freeport—Foreston Grove German, 15; Rock Run, 3 25. Mattoon—Arcola, 5. Ottawa—Earlville, 2 35; Oswego, 5; Paw Paw 1st (Jr. C. E.), 6 50; Rochelle, 18 40; Waltham, 8. Rock River—Fulton, 5; Morrison C. E., 10; Munson, 3; Princeton, 13 60. Schuyler—Bushnell, 3; Plymouth, 3 45; Quincy 1st (sab-sch, 6 40), 10 15. Springfield—Greenview 1st, 6 90; Pisgah, 2 41. 267 59
INDIANA.—Crawfordsville—Bentley, 1; Newtown, 7. Fort Wayne—Warsaw, 4. Logansport—La Porte, 130 59; Logansport Broadway, 15 16; Kesselsler (C. E.), 3; 17 11; Union, 2 90. Muncie—Jonesboro, 1; Wabash, 3 60. New Albany—Corydon, 5. Vincennes—Evansville Grace, 14 15. White Water—Knightstown, 9; Richmond 1st, 15 75. 496 46

INDIAN TERRITORY.—Cherokee Nation—Pleasant Valley, 40 cts. Choctaw—Choctaw Nation, per B. L. Ahrens, 24 25. Oklahoma—Ardmore L. A. Society, 28 cts. 24 23
IOWA.—Cedar Rapids—Cedar Rapids 1st, 7 50; Linn Grove, 7. Dear Moines—Newton, 8 20. Fort Dodge—Emmanuel German, 3. Iowa—Keokuk Westminster, 14 71; Mount Zion, 5. Iowa City—Davenport 1st, 24 70. Stow City—Sioux City 2d, 4. 74 11

KANSAS.—Emporia—Caldwell, 11; Council Grove, 10; Peabody, 20; Wichita Lincoln Street, 2. Highland—Washington, 4 12. Neosho—Glendale, 1. Osborne—Wakeney, 6. Topeka—Clinton, 2; Idana, 3; Topeka 1st, 51 65. 100 73

KENTUCKY.—Ebenzer—Frankfort 1st, 27 25; Ludlow, 7 25. Louisville—Kuttawa, 1; Pewee Valley, 5 50. 41 00

MICHIGAN.—Detroit—Ann Harbor, 22 31; Plymouth, 5 55. Flint—Flushing, 7 52; Lapeer, 10 91. Grand Rapids—Grand Rapids Westminster, 8. Kalamazoo—Edwardsburgh, 3 30; Niles 1st sab-sch, 12. Lake Superior—Newberry (Jr. Y. P. S. C. E., 1 25), 7. Monroe—Monroe, 18 90. 93 39

MINNESOTA.—Mankato—Fulda C. E., 1; Madella, 9; Mankato 1st, 11 39. Minneapolis—Minneapolis Franklin Avenue, 3 10; — Westminster, 108 67. St. Paul—St. Paul Dayton Avenue C. E., 10. 143 16

MISSOURI.—Osark—Springfield Calvary, 5. Platte—Hodge, 2. 8 00

MONTANA.—Helena—Boulder, 10 20. 10 20
NEBRASKA.—Hastings—Nelson, 6; Ong, 1 60. Kearney—Shelton, 5 80. Nebraska City—Lincoln 1st, 20. Omaha—Columbus, 2; Webster, 2. 37 40
NEW JERSEY.—Corisco—Bata, 1; Benita, 2. Elizabeth—Plainfield Crescent Avenue, 71 10; Woodbridge 1st, 5; Hope Chapel, 2. Monmouth—Sayreville German, 1. Morris and Orange—Boonton 1st, 37 58; Schooley's Mountain, 10. New Brunswick—Ewing, 10 98; Flemington, 20 80; Holland, 6 20; Lawrenceville, 17 25; Milford, 16. Newton—Wantage 1st, 6. West Jersey—Cedarville Osborn Memorial, 3; Janvier, 1; May's Landing, 3; Merchantville, 5; Pittsgrove, 10; Williamstown (sab-sch, 6 51), 12 51. 244 43
NEW YORK.—Albany—Albany West End, 5; Ballston Centre, 4 27; West Galway, 1. Binghamton—Smithville Flats, 1. Buffalo—Buffalo Bethany, 11 50. Cayuga—Ithaca 1st sab-sch, 34 12. Chemung—Big Flats 1st, 5. Columbia—Hudson 1st sab-sch, 25; Jewett, 13. Geneva—Seneca Falls, 62 43; Trumansburg, 17 30. Hudson—Good Will, 1 30; Hamptonburgh, 15; Montgomery, 20 50. Long Island—Cutchogue, 5 17; Yaphank, 2. Lyons—Wolcott 1st, 7 04. North River—Freedom Plains, 19; Milton, 2; Newburgh Union, 30; Pleasant Plains, 4; Poughkeepsie 1st, 2 89; Wappinger's Creek, 5. Otsego—Cherry Valley, 2. Rochester—Genesee Village C. E., 5 27. Steuben—Addison, 21 09; Corning 1st, 2 63; Hornby Y. P. S. C. E., 4 75; Painted Post, 2. Syracuse—Cazenovia, 6 48. Troy—Hoosick Falls sab-sch, 11 11; Warrensburg, 3 14. Utica—Augusta, 3 18. Westchester—Rye, 37 52; South Salem, 12 34. 401 05
NORTH DAKOTA.—Pembina—Canton, 2; Edinburg, 2 50. 4 50

OHIO.—Athens—Pomeroy, 7; Stockport, 1; Syracuse, 1 90. Bellefontaine—Gallon, 7. Cincinnati—Cincinnati 2d, 200 29; — Poplar Street, 5 25; Loveland, 9 09; Montgomery, 6 05; Springdale, 2 16. Cleveland—Cleveland South Boys' Brigade, 1 50; East Cleveland, 16 70. Columbus—Columbus Broad Street, 5 35. Dayton—Dayton Park, 6 45; New Jersey, 3 90. Lima—Celina, 2; Enon Valley, 2; Van Buren, 1. Marion—Berlin, 1; Brown, 4; Delaware, 26; Marysville, 6 51; Milford Centre, 3; Richmond, 5; York, 3. Portsmouth—Hanging Rock, 2 80; Rome, 2. St. Clairsville—Cambridge, 10; Martin's Ferry, 17 72. Steubenville—Beech Spring, 10; Brilliant, 3; Jewett, 4 35; Madison, 8; Richmond, 3 57; Scio, 8 50; Yellow Creek, 10. Wooster—Bethel, 2; Congress, 3 78; Jackson, 3 82; Shelby 1st, 5; Wayne, 5; West Salem, 4; Wooster 1st (sab-sch, 5 80), 44 77. Zanesville—Utica, 13. 483 45
PENNSYLVANIA.—Allegheny—Allegheny 1st (sab-sch Class 7, 16 50), 30 65; — Bethel, 2; Avalon, 20; Pine Creek 1st, 5 25; Plains, 3; Rochester, 3; Vanport, 2. Blairsville—Pine Run, 5; Turtle Creek, 4 83. Butler—Jefferson Centre, 1; Mount Nebo, 1 50. Chester—Upper Octorara, 27 23. Clarion—Clarion, 18 80; Maysville, 1 63; Oil City 2d, 13; Sugar Hill, 2 40. Erie—Erie Park, 22; Greenville, 17; Sugar Grove, 3. Huntingdon—Mifflintown Westminster, 17 55; Milesburgh, 2; Moshannon and Snow Shoe, 2; Spring Creek, 6. Kittanning—Centre, 3; Currie's Run, 5. Lackawanna—Bennett, 2; Bethany, 1 25; Dunmore,

DIRECTS FEBRUARY, 1894.

MARY ALLEN SEMINARY.

Stryker Sem. Miss. Soc'y, St. Anthony Falls, 48; Miss Mabel Pepper, Aledo, Ill., 20; Bible Class, Evanston, Ill., per Mrs. W. E. Stockton, 51; Y. P. S. C. E. Pres. Ch., Superior, Wis., 24; Ladies' Home Miss. Soc'y, East Liberty, Pa., 14; Second Pres. Ch., Dallas, Tex., 3 10; Miss Belle Johnson, M. A. Sem., 11 25; Y. P. S. C. E., Union City, Ind., 15; Miss Alice Miller, M. A. Sem., 15; Rev. and Mrs. J. B. Smith, M. A. Sem., 45; Mrs. Helen A. Stanley, Cleveland, Ohio, 45..... 288 35

MARY HOLMES SEMINARY.

Miss Kate Rising, Jackson, Miss., 10; Miss Jessie Scott, Jackson, Miss., 5; Pres. Church, Fremont, Neb., 20 85..... 35 86

BRAINERD.

Associate Reformed Pres. Ch., Chester, S. C. 5..... 5 00

SCOTIA.

Home Circle Band, Washington, Pa., 20; Home Mission Soc'y, North Ch., Philadelphia, Pa., 45; S. W. Demaree, Franklin, Ind., 2; Jr. C. E., Lagrange, Ind., 5; Lagrange Ch., Ind., 9; First Ch. sab-sch, Montclair, N. J., 100; Miss E. E. Dana, Morristown, N. J., 45; Avondale Ch. Fr. sab-sch, Cincinnati, O., 45; Mrs. A. S. Moore, New Wilmington, Pa., 10; Westminster Ch., Detroit, Mich., 15; Mr. Wm. Spencer, Erie, Pa., 25; Bethany sab-sch, Philadelphia, Pa., 45; Miss M. A. Buchanan, Honey Brook, Pa., 25..... 391 00

INGLESLIDE.

Mrs. C. E. Oakley, Buffalo, Minn., 15; O. J. V. Aschenback, Sec. C. E. Soc'y, Chatham, N. J., 15..... 30 00

COTTON PLANT.

Ladies' Missionary Soc'y, Lowville, N. Y., 34 40..... 34 40

Total Directs..... \$734 61

Total receipts for February, 1894..... \$5,543 99
Previously reported..... 124,868 11

Total receipts to date..... \$141,412 10

JOHN J. BRACOM, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1894.

ATLANTIC.—East Florida—Green Cove Springs, 10.
South Florida—Eustis 1st (sab-sch, 30), 90 61..... 100 61

BALTIMORE.—Baltimore—Annapolis Y. P. S. C. E., 3; Baltimore Aisquith Street sab-sch, 40; — Boundary Avenue, 74 40; — Brown Memorial (Y. P. S. C. E., 35), (sab-sch, 25), 324 42; — Faith, 9 85; Emmittsburg, 30 10; Lonaconing sab-sch, 35. New Castle—Pencader, 6; Wilmington Central, 17 43; — Hanover Street, 33 78. Washington City—Washington City 1st, 44 80; — Assembly, 82 50; — Eastern sab-sch, 8; — Garden Memorial Y. P. S. C. E., 9 88..... 719 16

CALIFORNIA.—Benicia—Calistoga, 5; Rutherford, 3; San Rafael (sab-sch, 5), 15; St. Helena, 16 75; Ukiah, 10 26. Los Angeles—Antelope Valley, 5 30; Azusa, 8; Coronado Graham Memorial, 13 35; El Cajon, 46; Montecito, 10; Ojai (Y. P. S. C. E., 4 92), 18 42; Pasadena 1st, 139 55; Pine Grove, 5; Santa Ana, 37 35; Rev. F. D. Seward, 24 55. Oakland—Concord, 1 65; Pleasanton Y. P. S. C. E., 4 99; Walnut Creek, 5 55. Sacramento—Carlin, 5; Davisville, 10 75; Gridley, 3 20; Vina, 6 40. San José—Los Gatos, 5; San José 2d (sab-sch, 50), (Y. P. S. C. E., 10), 135; Templeton, 1. Stockton—Fowler Y. P. S. C. E., 4 60; Plano, 8..... 535 66

COLORADO.—Boulder—Boulder 1st (sab-sch, 4), 26; Longmont Central, 18 25; Valmont, 90 cts. Denver—Denver 1st Avenue, 27 35; — Capitol Avenue, 15; — Westminster, 8 45; Laird, 1; Wray, 6. Gunnison—Poncha Springs, 5; Salida, 25. Pueblo 1st Y. P. S. C. E., 6..... 123 95

ILLINOIS.—Alton—Greenville sab-sch, 6 16; Hillsboro sab-sch, 21 94. Bloomington—Gilman sab-sch, 11 66;

Misouk Y. P. S. C. E., 3 10; Philo Y. P. S. C. E., 8. Cairo—Carbondale 1st, 27 10. Chicago—Braidwood (sab-sch, 7 50), 15 25; Chicago 1st, 737 58; — 2d, 124; — 4th, 5,075 50; — 7th, 5; — Bethany (sab-sch, 55 cts.), 5 80; — Covenant, 772 13; — Jefferson 1st, 15 16; — Olivet, 17 72; — Woodlawn Park, 49 16; Deerfield Union Y. P. S. C. E., 1 60; Herscher Y. P. S. C. E., 1 50; Highland Park sab-sch, 25; La Grange 1st, 10 15; Lake Forest, 100; Maywood, 25. Freeport—Freeport 1st, 70; Rock Run, 8 70. Mattoon—Bethel, 5; Chrisman, 4; Edgar, 5; Oakland sab-sch, 5. Ottawa—Earville sab-sch, 2 65; Troy Grove, 5; Waterman Y. P. S. C. E., 8. Peoria—Altona, 4; French Grove, 8 50; Lewistown sab-sch, 54 76; Prospect, 12 85; Washington, 6. Rock River—Fulton, 25; Kewanee sab-sch, 1; Morrison sab-sch, 4 31; Munson, 25. Schuyler—Ellington Memorial, 5; Fountain Green, 17 50; Kirkwood sab-sch, 3 75; Monmouth Y. P. S. C. E., 18 43; Oquawka (sab-sch, 17 60), 61 35; Quincy 1st sab-sch, 12 50; Wythe, 5. Springfield—Bates sab-sch, (New Berlin sab-sch, 1 62), 3 89; Jacksonville, 2; — Westminster, 19; Mason City, 29 76; Pisgah, 4 83; Rev. W. L. Tarbet and wife, 4 80..... 7,498 89

INDIAN TERRITORY.—Choctaw—Oak Hill, 19 50. Oklahoma—Ardmore L. A. Society, 1 71; Norman, 25; Rev. R. C. Townsend and wife, 5. Sequoyah—Broken Arrow, 50 cts., 1 Limestone, 20 cts.; Pleasant Valley, 4 30; Red Fork sab-sch, 1 70; Rev. T. W. Perryman, 5..... 68 01
Iowa.—Cedar Rapids—Blairtown sab-sch, 5 18; Cedar Rapids 3d, 25 70; Bohemian Y. P. S. C. E., 2; Central (sab-sch, 1 00), (Y. P. S. C. E., 1 41), 2 50; Centre Junction sab-sch, 5 45; Clarence (sab-sch, 5 30), (Y. P. S. C.

E., 1 75; 6 95; Mechanicsville sab-sch, 1 80; Scotch Grove sab-sch, 3 46. *Corning*—Bedford, 27; Corning (Y. P. S. C. E., 7), 22 72; Lenox (sab-sch, 1 68), (Y. P. S. C. E., 1 93); 4 71; Malvern, 181; Prairie Chapel sab-sch, 1 39; Randolph, 18 50. *Council Bluffs*—Hardin Township, 6 73; Marne, 10. *Des Moines*—Des Moines Highland Park, 103; Leon (Sr. and Jr. Y. P. S. C. E., 5), 7; Newton (sab-sch, 4 50), 5 75. *Dubuque*—Dubuque 1st in part, 35; Hopkinton 1st Jas. Harper, 10; Independence 1st, 117 23. *Fort Dodge*—Algona sab-sch, 1 50; Emmanuel, 3; Ma-riola, 14 84; Spirit Lake sab-sch, 2 35; Wheatland Ger-man, 2. *Iowa*—Chequesset, 1 95; Lebanon, 6; Mediapolis sab-sch, 35 89; St. Peter's Evangelical, 13; West Point Y. P. S. C. E., 5. *Iowa City*—Atalissa sab-sch and Y. P. S. C. E., 5 12; Muscatine (Y. P. S. C. E., 6 26), 11 17; Unity, 10 16; West Branch, 5 79. *Sioux City*—Anburn sab-sch, 1 19; Denison 1st sab-sch, 6 65; Highland, 3; Sioux City 2d, 4 20; Vail, 26. *Waterloo*—Conrad sab-sch, 6; Greene, 6 70; La Porte City sab-sch, 7; Salem, 18 84; Toledo, 7. 664 31

KANSAS.—*Emporia*—Arkansas City (sab-sch, 2 90), 61 90; Howard, 17 65; Marion, 21; Waverly sab-sch, 10 39; Wichita 1st, 77 67; Winfield, 53 57. *Highland*—Blue Rapids Y. P. S. C. E., 4; Holton Jr. Y. P. S. C. E., 10 50; Horton Y. P. S. C. E., 3; Washington 1st, 2 50. *Larned*—Arlington, 2 50; Kingman L. M. S., 10; Larned, 10 42. *Neosho*—Caney Y. P. S. C. E., 3; First District Assembly Y. P. S. C. E., 3 90. *Solomon*—Abilene 1st, 10; Cawker City, 10 50; Glasco, 4; Salina, 62. *Topeka*—Manhattan L. M. Soc'y, 20; Vinland, 4 50; Willow Springs, 2 25. 404 25

KENTUCKY.—*Louisville*—Louisville Warren Memorial add'l, 5. 5 00

MICHIGAN.—*Detroit*—Brighton, 5; Detroit 1st, Mrs. Alex. MacFarren, 10; Forest Avenue, 25; —Fort Street, 979 04; —Trumbull Avenue, 100; Northville 1st sab-sch, 10 84. *Flint*—Brookfield, 3 77; Caseville sab-sch, 1; Frazer, 10; Poppo, 11; Sanilac Centre 1st, 2 45. *Grand Rapids*—Grand Rapids 1st sab-sch, 33 57. *Kalamazoo*—Allegan (sab-sch, 3), 21; Niles 1st (sab-sch, 11 65), 71 90. *Lake Superior*—Iron River, 3; Newberry Y. P. S. C. E., 2 80; Stambaugh Christ, 3. *Lansing*—Concord sab-sch, 1; Delhi, 1 82. *Monroe*—Adrian Jr. Y. P. S. C. E., 10; Raisin sab-sch, 2 37. *Petoskey*—East Jordan (sab-sch, Mrs. Porter's infant class, 1 07, 5 25), (Y. P. S. C. E., 3), 22 77. *Saginaw*—Bay City 1st, 14; Ithaca 1st sab-sch, 5 08; Mount Pleasant sab-sch, 2. 1 354 41

MINNESOTA.—*Duluth*—Tower St. James Y. P. S. C. E., 5. *Mankato*—Blue Earth City, 20; Ottonwood, 4; Currie, 3 20; Madelia, 41; Slayton, 10. *Minneapolis*—Crystal Bay sab-sch and Y. P. S. C. E., 2; Long Lake sab-sch and Y. P. S. C. E., 4. *Red River*—Aahby, 3; Evansville, 5; Mendenhall Memorial, 10. *St. Cloud*—Brown's Valley Y. P. S. C. E., 3 10; St. Cloud sab-sch, 2 87. *St. Paul*—St. Paul Dayton Avenue Y. P. S. C. E., 15; —House of Hope, 294 98. *Winona*—Albert Lea, 47 71; Claremont, 20; Lanesboro, 1 25; Le Roy 1st (Ladies' Mite Society, 3), 21; Oronoco sab-sch, 1; Preston (Y. P. S. C. E., 3), (sab-sch, 2 43), 5 43; Richland Prairie, 2 90; Utica sab-sch, 3 65. 635 09

MISSOURI.—*Kansas City*—Butler sab-sch, 6 50; Kansas City 1st, 93 07; —3d sab-sch, 30; —Linwood, 5; Rich Hill 1st sab-sch, 12. *Ozark*—Ebenezer sab-sch and Y. P. S. C. E., 2 50; Fairplay sab-sch, 4 56; Mount Vernon, 20; Ozark Prairie, 19; Springfield Calvary, 51 42; Westminster, 6. *Platte*—Hodge sab-sch, 6; Oregon, 30 45; Union, 5; Union Star, 9 68. *St. Louis*—Cuba, 3; De Soto, 7 59; Kirkwood sab-sch, 45; Rolla, 6; Salem German, 7 50; St. Louis Cete Brillante Y. P. S. C. E., 1 80; —North (sab-sch Primary Department, 8 55), (Y. P. S. C. E., 12 57), 21 12; —Washington and Compton Avenue, 250; Windsor Harbor, 3. 699 25

MONTANA.—*Butte*—Dillon sab-sch, 3. *Helena*—Helena 1st sab-sch, 38 73; Pony, 10 26. *Great Falls*—Kallispell, 10. 61 99

NEBRASKA.—*Hastings*—Ayr, 2; Campbell German, 8; Hanover German, 5; Hastings 1st, 63 67. *Kearney*—Lexington, 3 66. *Niobrara*—Atkinson, 15. *Omaha*—Omaha 1st, 59 56. 155 89

NEW JERSEY.—*Corisco*—Bata, 1; Benita, 5. *Elizabeth*—Dunellen, 2 92; Lamington, 30; Plainfield 1st Y. P. S. C. E., 5; —Orescent Avenue Hope Chapel, 5; Rahway 2d, 75; Woodbridge, 15. *Jersey City*—Arlington Y. P. S. C. E., 25; Jersey City 1st, 200. *Monmouth*—Atlantic Highlands L. A. Society, 3; Englishtown, 4; Hightstown (sab-sch, 37 70), 110; Sayreville, 4. *Morris* and *Orange*—Dover sab-sch, 30 64; East Orange 1st sab-sch, 8 04; —Bethel sab-sch, 37 12; Mt. Freedom, 8; Mt. Olive additional, 5; Myersville German, 2; New Providence Y. P. S. C. E., 2 50; South Orange Trinity, 121. *Newark*—Bloomfield 1st 56 90; Montclair 1st Y. P. S. C. E., 12 50; Newark 2d, 286 12; —Calvary sab-sch, 26; —Fenwsmith Memorial sab-sch, 11 10; —High Street, 150; —Park, 13 48. *New Brunswick*—

New Brunswick 1st, 85 69; Trenton 3d (Y. P. S. C. E., 24 94), (sab-sch, 5 14), 159 85; Prospect Street, 23. *Newton*—Andover (Y. P. S. C. E., 3), 10 50; Asbury, 53; Belvidere 2d (sab-sch, 16 03), 29 21; Oxford 2d, 2 25; Phillipsburgh 1st, 8 28. *West Jersey*—Oscarville Osborne Memorial, 23; Greenwich, 14 60; Hammonton sab-sch, 50; Pittsgrove Y. P. S. C. E., 5 60; Williamstown (sab-sch, 11), 37. 1 768 11

NEW MEXICO.—*Rio Grande*—Laguna, 3 50; Socorro Spanish, 10. *Santa Fé*—Buena Vista, 4 05; Mora, 1 26; Santa Fé 1st (Y. P. S. C. E., 10 20), (sab-sch, 5 90), 15 60 35 60

NEW YORK.—*Albany*—Albany 4th, 600; Ballston Centre Y. P. S. C. E., 10; Charlton Centre Thank Offering, 31; Corinth 2; Gloversville Kingsboro Avenue, 24 50; Rensselaerville, 99 80; Rockwell Falls, 25; Sand Lake sab-sch, 20; Schoenackett East Avenue, 49 88; Voorheesville sab-sch, 3 16. *Binghamton*—Binghamton West sab-sch, 13 61; Cortland sab-sch, 100. *Boston*—Holyoke, 16; Litchfield and Y. P. S. C. E., 17; Portland, 28 50. *Brooklyn*—Brooklyn Classon Avenue Y. P. S. C. E., 3; Cumberland Street sab-sch Missionary League, 15; —Greene Avenue Y. P. S. C. E., 12 65; —Memorial Y. P. S. C. E., 6 13; —Ross St., 90 14; —Throop Avenue, 69. *Buffalo*—Allegheny sab-sch, 1; Buffalo Bethany, 134 14; —Bethlehem, 8 16; —Central, 28 65; —Lafayette Street Y. P. S. C. E., 5 25; —Walden Avenue, 2; —Westminster, 500; East Hamburg, 15; Portville, 145; Silver Creek (sab-sch, 10 50), (Y. P. S. C. E., 3 75), 13 25. *Cayuga*—Auburn Central additional, 1; Woodsport (sab-sch, 10), 115 33. *Champlain*—Keeseville Cong'l Y. P. S. C. E., 8. *Cheungung*—Elmira 1st Y. P. S. C. E., 25; Spencer, 2. *Columbia*—Catskill (M. C., 14 76), 139 33; Hudson 1st (sab-sch, 75), (Y. P. S. C. E., 9 31), 84 31; Windham Centre, 60. *Genesee*—Batavia 1st, 265 62; Bergen 1st Cong'l (sab-sch, 8 50), 30 60; Leroy and Bergen Y. P. S. C. E., 4; Oakfield, 7; Tonawanda Valley, 8. *Geneva*—Manchester (sab-sch, 15), 40; Romulus, 28 32; Trumansburgh (sab-sch, 5 84), 10 84. *Hudson*—Chester sab-sch, 6 57; Cochection, 5; Florida sab-sch, 4 26; Good Will, 7 89; Haverstraw 1st Y. P. S. C. E., 10; Jeffersonville German, 10; Livingston Manor sab-sch, 11; Otisville (sab-sch, 3), 15; Ridgebury, 2 50. *Long Island*—Bellport, 5; Cutchogue Y. P. S. C. E., 2 52; Middletown Y. P. S. C. E., 1 07; Port Jefferson (sab-sch, 17 75), Y. P. S. C. E., 10, 40 06; Setauket, 11 50; South Haven, 8; Yaphank, 14 24. *Lyons*—Newark Park, 70 45; Wolcott 1st, 4 22. *Nassau*—Glen Cove 1st, 14; Huntington 1st, 50; Newtown sab-sch, 50; Roslyn (Y. P. S. C. E., 5 60), (Jr. Y. P. S. C. E., 1), 6 60. *New York*—New York 4th, 187 35; —1st Union, 36; —Brick additional, 50; —Central, 2 000; —Christ Y. P. S. C. E., 10; —Madison Square (Estate of J. R. Hills, 100), 625; —Mount Washington, 480; —Phillips (Y. P. S. C. E., 3 25), 152 85; —Puritana, 70; —Rutgers Riverside, 343 55; —West, 539 40; —Westminster West 23d Street, 174 13. *Niagara*—Charlton (Y. P. S. C. E., 1), 3; Lewiston Y. P. S. C. E., 3 30; Lockport 1st sab-sch, 50. *North River*—Cold Spring (Y. P. S. C. E., 6), 7; Little Britain, 17 50; Marlborough add'l, 1; Milton, 1; Newburgh Union, 150; Poughkeepsie, 59 35. *Osage*—Oneonta, 14 90; Springfield sab-sch, 5 50; Unadilla (Sr. Y. P. S. C. E., 10), 21 61. *Rochester*—Brighton, 20; Charlotte, 6 70; Kansasville sab-sch, 2 67; Genesee 1st sab-sch, 6 16; Genesee Village Y. P. S. C. E., 9 25; Lima Y. P. S. C. E., 5; Mount Hor, 20; Nunda sab-sch, 6 29; Rochester Grace, 3 10; Springwater sab-sch, 3. *St. Lawrence*—Dexter Y. P. S. C. E., 5; Oswegatchie 2d Y. P. S. C. E., 2 71; Sackett's Harbor Y. P. S. C. E., 13. *Steuben*—Campbell 1st sab-sch, 10; Corning, 16 63; Hornellsville 1st sab-sch, 5 60; Jasper, 4 50. *Syracuse*—Canastota 1st Y. P. S. C. E., 5; Syracuse East Genesee, 36 74; —Park Central, 177 47. *Troy*—Fort Edward Y. P. S. C. E., 6 07; Glens Falls, 200; Lansingburgh 1st sab-sch, 16 03; Troy Second Street additional, 50; —Woodside Y. P. S. C. E., 10 01. *Utica*—Augusta, 5; Clinton, 90; Little Falls sab-sch, 6 79; Lowville, 87; Turin Y. P. S. C. E., 4 50. *Westchester*—South Salem, 15; Stamford 1st, 339 50. 9 574 58

NORTH DAKOTA.—*Fargo*—Cassellton, 11 45; Edgely, 8 13; Fullerton, 2 87; Monagor, 1; Tower City 1st sab-sch, Missionary Society, 3 03; "A Minister's Tithe," 1 53. *Pembina*—Canton, 15; Glasston, 1 55; Rolla, 7. 60 55

OHIO.—*Athens*—Berea, 6; "A Minister's Tithe," 1 53. *Chillicothe*—Bloomington (sab-sch, 5 04), 27 04; Mount Pleasant (sab-sch, 11 83), (Y. P. S. C. E., 5), 22 29; Washington 1st, 8 88. *Cincinnati*—Cincinnati Central, 63 37; Hartwell, 10; Montgomery (sab-sch, 19 75), 35 75; Springfield, 12; Westwood, 10 63. *Cleveland*—Guilford, 17 12; Columbus—Columbus Broad Street, 6 35. *Dayton*—Dayton Park, 23 07. *Lima*—Enon Valley, 3; Findlay 1st, 53; Sidney, 7 06. *Mahoning*—Alliance 1st, 8 33; Canton 1st (Y. P. S. C. E., 5 03), 39; Leetonia 1st sab-sch, 6 38; New Lisbon, 19 35. *Marion*—Berlin, 5 40; Brown, 3; Marysville Y. P. S. C. E., 2 23; Mount Gilead sab-sch, 5; Ostrander (sab-sch, 1), 4. *Mow-*

nee—Antwerp, 8; Napoleon, 8; Perrysburgh Walnut Street sab-sch, 2; *Portsmouth*—Hanging Rock, 8 45. *St. Clairsville*—Buffalo sab-sch, 27 35; Olive Sharon sab-sch, 4 16. *Steubenville*—Pleasant Hill, Miss C. A. Carr, 5; Richmond, 18 56; Scio, 11; Yellow Creek, 16. *Wooster*—Ashland Y. P. S. C. E., 10; Creston sab-sch, 1 25; Fredericksburgh sab-sch, 22; Mansfield 1st, 50; Marshallville, 1 50; Wooster Westminster, 67. *Zanesville*—Homer, 1; Muskingum, 34; Zanesville 2d, 30 08. 709 49

OREGON.—*East Oregon*—Baker City, 28 25; Union, 8. *Portland*—Astoria, 8; Oregon City, 5 50; Tualatin Plains sab-sch, 6. *Southern Oregon*—Roseburg, 3 25. *Willamette*—Gervais, 5 72; Woodburn, 3 50. 68 22

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100; Beaver sab-sch, 100; Emsworth, 30 77. *Blairsville*—Avonmore, 3 86; Blairsville, 168 48; McGinnis, 9; Manor, 9 98; Pine Run, 10; Unity add'l, 2 50; Wilmerding, 4. *Butler*—Buffalo, 5; Harlansburgh, 4; Jefferson Centre, 3; North Washington sab-sch, 6. *Carlisle*—Chambersburgh Falling Spring, 100; Dauphin Y. P. S. C. E., 5; Robert Kennedy Memorial Y. P. S. C. E., 2 50. *Chester*—Chichester Memorial (W. M. Soc'y, 6 30), 12 76; Ridley Park sab-sch, 40; Upper Octorara, 16 17; West Chester Westminster sab-sch, 6 45. *Clarion*—Bethesda, sab-sch, 2; Sugar Hill, 8 95. *Erie*—Meadville Central Y. P. S. C. E., 8 66; Mercer 2d, 36; Mill Village sab-sch, 2 22; New Lebanon, 2. *Huntington*—Altoona 1st, 54 65; Lewistown sab-sch, (Infant Class, 10), 110. *Kittanning*—Bethelsab-sch, 2 82; Centre, 2; Currie's Run, 5; Strader's Grove (sab-sch, 11 52), 14 77; West Lebanon sab-sch, 35 27. *Lackawanna*—Franklin sab-sch and Y. P. S. C. E., 1 66; Hawley (sab-sch, 1 80), Y. P. S. C. E., 10 66; Montrose, 100; Pittston 1st (sab-sch, 33 56), 159 81; Plains sab-sch, 2; Rushville Ladies, 1 60; Scranton Providence sab-sch, 4; Susquehanna (Y. P. S. C. E., 5), (sab-sch, 10), 15; Wilkes Barre 1st, 17 50. *Lehigh*—Allentown, 35; Easton Brainerd Union sab-sch, 4 57; Mahanoy City (Y. P. S. C. E., 8 50), 31 86; Middle Smithfield, 5 25; Pottsville 1st, 66 52; Reading 1st sab-sch, 25; Summit Hill, 50. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Muncy, 7 02; Shamokin 1st, 20 34. *Parkersburg*—Bethel Y. P. S. C. E., 2; Parkersburgh 1st sab-sch, 3 05; "A minister's tithe," 1 53. *Philadelphia*—Philadelphia 2d, 267 62; —3d, 40 98; —Central sab-sch, 25 57; —Cohocksink (2d St. Mission, 3 08), (sab-sch, 8 20), 285 78; —Trinity, 21; —Woodland Y. P. S. C. E., 7 90. *Philadelphia North*—Frankford, 30 16; Germantown Wakefield sab-sch, 20; Hermon (sab-sch, 33), 133; Norristown 1st Y. P. S. C. E., 1 50; Overbrook sab-sch, 6 30; Port Kennedy sab-sch, 1 20; Roxborough sab-sch, 10; Springfield, 10. *Pittsburgh*—Homestead (sab-sch, 7), 51 06; McDonald 1st (sab-sch, 5), (Y. P. S. C. E., 6 58), 11 58; Middletown, 3; Mount Olive, 2; Pittsburgh 3d, 350; —7th, 6 87; —East Liberty, 89 39; —Shady Side (Y. P. S. C. E., 35), 79; Point Breeze, 225. *Redstone*—Laurel Hill sab-sch, 86 85; McKeesport Central Y. P. S. C. E., 5; Mount Pleasant Reunion, 15 13; Pleasant Unity, 10; Somerset, 3. *Shenango*—Enon, 7; Mahoning sab-sch, 15; Mount Pleasant, 25. *Washington*—Cross Creek sab-sch, 10; Fairview, 8; Lower Buffalo, 8. *Wellsboro*—Beecher Island, 3 15; Farmington Y. P. S. C. E., 3 09; Kane 1st, 5 70. *Westminster*—Centre sab-sch, 16 34; Chestnut Level, 31 41; Mount Joy sab-sch, 3; York Calvary, 51 66. 3,479 32

SOUTH DAKOTA.—*Aberdeen*—Eureka, 9 88; Paris, 1 21; Roscoe, 22 58. *Central Dakota*—Brookings, 19 05; Flandreau 2d, 18 65. 71 37

TENNESSEE.—*Kingston*—Sherman Heights L. M. S., 2 20. *Union*—Forest Hill, 1 60; Maryville 2d sab-sch, 1. 4 80

TEXAS.—*Austin*—Sweden, 3; Voca, 2. *Trinity*—Baird, 5. 10 00

UTAH.—*Utah*—Payson, 5. 5 00

WASHINGTON.—*Alaska*—Sitka Native Christians, 40. *Olympia*—Castle Rock, 3 75; Freeport, 3 50; Kelso, 5 25; South Union, 2 75; Tacoma Immanuel, 12 60; Tenino, 1 15. 68 00

WISCONSIN.—*Chippewa*—Ashland 1st sab-sch and Y. P. S. C. E., 10; Big River, 8; Superior, 38. *Madison*—Janesville, 28 95; Madison Christ Y. P. S. C. E., 10; Marion (sab-sch, 1), 4. *Milwaukee*—Cambridge (L. M. S.), 10. (Y. P. S. C. E., 5), 18; Cedar Grove, 15; Milwaukee Immanuel sab-sch, 6 62. *Winnebago*—Fort Howard, 11; Marinette Y. P. S. C. E., 21; Shawano Y. P. S. C. E., 5. 172 47

Woman's Executive Committee of Home Missions.....\$ 14,378 80

Less amount transferred to Foreign Missions, Union Presbytery, Rev. J. M. Hunter "tithe," 5; and amount refunded to Boston Presbytery, Fall River, Westminster ch., 10..... 15 00

Amount received from Churches.....\$ 43,196 79

LEGACIES.

Legacy of Geo. Sidney Camp, deceased, late of Elmira, N. Y., 2,568; Mrs. S. J. Craighead, deceased, 100; Hannah Ireland, deceased, late of N. Y., 1,870 98; Sarah W. McCord, dec'd, late of Pa., 300; Wm. Flanagan, deceased, late of Ostrander, O., 400.....\$ 5,158 98

MISCELLANEOUS.

"A Friend," 5; "From one in Plattsburgh," 3; Rev. Dr. and Mrs. David Dimond, 10; Miss M. Campbell, Mansfield, O., 3; "X," 40; Jos. D. Smith, Delta, Pa., 5; Mrs. Eleanor Johnson, Pine Ridge Agency, 5; A friend to Home Missions, 10; H. J. Baird Huey, Philadelphia, Pa., 30; Rev. and Mrs. John B. Smith, 25; M. C. B., 20; "A. B. K.," 5; "E. L. K.," 3; J. Rankin, Hawley, Pa., 65; Mrs. Cyrus Dickson, 200; E. L. Keys, Keys, Indian Territory, 10; From a friend in West Virginia, 1,000; Rev. and Mrs. M. A. Williams, Medford, Ore., 10; Rev. W. B. Carr, Latrobe, Pa., 35; C. S. Bowley, Cohoes, N. Y., 5; Rev. E. P. Robinson, Orchard Park, N. Y., 7; Susan C. Dickinson, Dunkirk, N. Y., 7 50; Rev. A. G. Eagleson, Ohio, 1 10; Geo. Bopes, San Diego, Cal., 10; "C. Penna," 14; Rev. Thos. A. Shaver, Congress, O., 2 50; Miss Mollie Clements, Antonito, Colo., tithe, 10; Rev. D. H. Christensen, Milford, N. Y., 3; G. F. Myer, 2; "Some friends, Wilkesbarre, Pa.," 559 22; Through Rev. F. D. Seward, 19 25; John P. Mann, Rockwood, Ill., 2; Rev. J. J. Marks and wife, Cucamonga, Cal., 10; Deceased son of Rev. W. E. Hamilton, 1; Rev. Sabin McKinney, Binghamton, N. Y., 100; Rev. R. S. Green, D. D., 67 cts.; "A Friend," 100; Geo. W. Farr, Jr., Philadelphia, Pa., 50; Mrs. M. A. Blair, 25; J. W. Parks, South Haven, Kans., 25; Friends, 300; "H. L. J.," 140 75; "Charlie Little," 5; F. L. Schaub and wife, Parsons, Kans., 5; Rev. J. H. Cooper and wife, 5; Mary S. Otto, Philadelphia, Pa., 100; "S.," 2; Isabella S. Skinner, New York City, 20; E. O. Emerson, Titusville, Pa., 316 32; A. C. Wilson, 5; Isabella McQueen, Schenectady, N. Y., 5; Rev. W. H. Moore, Brookville, Ind., 2; "H. S.," a thank offering, 10; "M. C. S.," a thank offering, 10; Rev. Wm. Bannard, Philadelphia, Pa., 5; J. E. Hastings, Ashburnham, Mass., 10; Miss S. M. Fauce, Wabash, Ind., 1; Miss Hattie S. Swezey, Amityville, N. Y., 3 10; J. P. Halliday, Newburn, Ia., 62 cts.; M. R. Alexander, Chambersburg, Pa., 5; Interest on Permanent Fund, 151 50; Interest on Chas. R. Otis' Missionary Fund, 30; Interest on John C. Green Fund, 876.....\$ 4,445 53

Total received for Home Missions, February 1894..... 52,795 25

Total received for Home Missions from April 1, 1893..... 505,777 48

Amount received during same period last year 559,047 36

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1894.

Albany—Gloversville Y. P. S. C. E., 5; Tribes Hill, 2; New Scotland Y. P. S. C. E., 5; Albany 3d, 35 48. *Binghamton*—Nineveh Y. P. S. C. E., 7; Conklin Y. P. S. C. E., 5. *Champlain*—Peru 1st Cong'l Y. P. S. C. E., 1 41; Westville Y. P. S. C. E., 2; Keeseville, 5. *Columbia*—Cairo Y. P. S. C. E., 7; Hudson 1st sab-sch, 25. *Genesee*—Corfu Y. P. S. C. E., 2 39; Le Roy & Bergen Y. P. S. C. E., 12 75; East Pembroke, 7. *Geneva*—Romulus Y. P. S. C. E., 2 15. *Hudson*—Circleville (Y. P. S. C. E., 2 35), 7; Cochection Y. P. S. C. E., 1; Chester, 29 19; Good Will, 26 cts.; Jeffersonville German, 5. *Long Island*—Cutchogue, 7 68. *Nassau*—Springfield Y. P. S. C. E., 3; Huntington Y. P. S. C. E., 3 25; Islip, 6; Jamaica 1st, 40 27. *New York*—N. Y. Fourth Ave. (Grace Chapel Y. P. S. C. E., 5), 30; N. Y. Zion, 10. *Niagara*—Albion Y. P. S. C. E., 5; Holly, 8 67. *North River*—Cornwall, 8; Poughkeepsie 1st, 1 98. *Otsego*—Milford Y. P. S. C. E., 2. *St. Lawrence*—Helenia, 3. *Steuben*—Corning, 52 cts. *Troy*—Middle Granville Y. P. S. C. E., 2; Troy Woodside Y. P. S. C. E., 5; Cambridge

FROM INDIVIDUALS.

"J. C." 5; "K. R. C." 5; "R." 2; "One in Plattsburgh, N. Y." 10; Rev. A. G. Taylor, Phenix, Mo., 5; Mrs. J. M. Roberts, Anaheim, Cal., 2; "M. C. B." 20; "X. Y. Z." 20; Amanda L. Gerard, Ashbourne, Pa., 5; Mrs. Joseph R. Mann, New York City, 5; J. G. Francis, Bridgehampton, N. Y., 5; Mrs. Mary Cooper Smith, New Castle, Del., 10; Miss Hettie Smith, New Castle, Del., 10; Rev. Wm. H. Hannum, Ratnagiri, India, 10; Miss J. B. McCartee, Newburg, N. Y., 1; Dr. Ira Barton, Sanborn, North Dakota, 2; F. S. Giddings, Madison, Wis., 10; Rev. F. L. King, New York, 10; Rev. A. B. King, New York, 10; "J. D. R." 5; "L. P. S." 800; W. S. Bissell, Allegheny, Pa., 5; Mrs. Harriet L. Taylor, Monroe, Mich., 5; Rev. J. L. Hawkins, Fort Scott, Kas., 5; Ella Young, Knoxville, Tenn., 5; Miss Anne R. Spotswood, New Castle, Del., 20; Miss M. S. Ott, Phila., 5; Mrs. E. T. Edwards, Brooklyn, N. Y., 10; Paul Graff, Phila., 15; "A Friend," Sidney, N. Y., 6; Geo. D. Drayton, Worthington, Minn., 10; Geo. W. Farr, Phila., 50; "H. L. J." 25; John A. McAlmon, Clifton, Kas., 840; Mrs. Geo. Anisalle, Rochester, Minn., 5; Mary E. Still, Geneva, N. Y., 5; Mrs. A. J. Newell, Central City, Neb., 10; Rev. William Bannard, D. D., Camden, N. J.

5; Rev. W. C. Cattell, D. D., Phila., 50; Grassdale church, Liberia, Africa, 8 50; E. D. Sniffen, Chicago, 25; Miss Hattie S. Swezey, Amityville, N. Y., 90 cts.; J. P. Holliday, Newburn, Iowa, 18 cts.; "C. Penna." 6; Rev. W. L. Tarbet and wife, 80 cts.; Miss Mollie Clements, Antonito, Col., 7 30; From the late Mrs. S. P. Williams, Lima, Indiana, 100; "A Friend," Gray, N. Y., 3; "H. M." 100.....\$ 947 19
Interest from the Permanent Fund, (including \$6 from Roger Sherman Fund).....\$ 2,524 00

For the Current Fund.....\$ 9,838 66

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Elizabeth G. Ellingwood, New York City, 300; Legacy of Mrs. Elizabeth Bechtel, Trenton, N. J., 2,208 03.....\$ 2,508 03

Total for February, 1894.....\$ 11,641 69

Total for Current Fund since April 1, 1893.....\$123,010 93
" " " " same period last year. 133,301 01

W. W. HERBERTON, Treasurer.

1834 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1894.

ATLANTIC.—East Florida—Candler sab-sch, 2; Hawthorne sab-sch, 5. 7 00
BALTIMORE.—Baltimore—Baltimore Brown Memorial, 140 30; —Faith, 9 27; New Castle—Pencader, 5; Wilmington Rodney Street, 10 58; Washington City—Washington City 1st, 5 46; —Eastern sab-sch, 1; —Metropolitan, 10. 181 61
CALIFORNIA.—Los Angeles—Glendale C. E. S., 2 75. 2 75
COLORADO.—Boulder—Cheyenne C. E., 10; Valmont, 9 cents. Pueblo—Cinicro, 2; San Rafael Mexican, 2. 14 09
ILLINOIS.—Alton—Bethel, 2 85. Bloomington—Clinton C. E. S., 10; Monticello, 3; Rankin, 2 12. Chicago—Chicago Covenant, 78 21. Freeport—Winnebago C. E. S., 10. Mattoon—Edgar, 4. Ottawa—Rochelle, 10 48. Peoria—Princeton (C. E. S.), 10, 10 18. Rock River—Fulton, 4; Munson, 10. Springfield—Jacksonville 2d Portuguese, 30; Pisgah, 1 21. 176 05
INDIANA.—Crawfordsville—Lafayette 1st C. E. S., 10. Muncie—Jonesboro, 1; Wabash, 2 28. New Albany—Corydon sab-sch, 4; New Philadelphia, 1; Smyrna sab-sch, 1. Vincennes—Evansville Grace, 22 65. 41 93
INDIAN TERRITORY.—Oklahoma—Ardmore, 17 cts. 0 17
IOWA.—Council Bluffs—Carson sab-sch, 5. Des Moines—Columbia sab-sch, 11 40; Des Moines Central, 45 17; —Clifton Heights, 8. Dubuque—Independence 1st, 16 28. Fort Dodge—Emmanuel German, 3; Wheatland German, 2. Iowa—Birmingham sab-sch, 3; Mount Pleasant 1st, 6; Spring Creek, 2. Sioux City—Sac City sab-sch, 19 30. Waterloo—Clarksville, 7; Conrad, 11; West Friesland German, 2. 139 13
KANSAS.—Emporia—Indianola, (sab-sch, 2) 3. Highland—Marysville sab-sch 5. Neosho—Louisburg sab-sch, 2 60. 10 60
KENTUCKY.—Louisville—Kuttawa, 1. 1 00
MICHIGAN.—Detroit—Detroit Fort Street, 48 93. Saginaw—Saginaw (C. E. S.), 5. 53 98
MINNESOTA.—Mankato—Madella, 6. Minneapolis—Rockford C. E. S., 5. St. Paul—Stillwater, 1 67. 13 67
MISSOURI.—Kansas City—Kansas City 1st, 44 55. Ozark—Mount Vernon, 1. St. Louis—St. Louis Memorial Tabernacle, 3. White River—Mt. Lebanon sab-sch, 3. 51 55
MONTANA.—Butte—Missoula C. E. S., 10. 10 00
NEBRASKA.—Kearney—Gandy sab-sch, 2. Omaha—Omaha 1st German, 5. 7 00
NEW JERSEY.—Corisco—Bata, 1; Benka, 2. Elizabeth—Plainfield Hope Chapel, 2. Jersey City—Paterson Memorial Ch., 4. Monmouth—Englishtown, 4; Freehold, 20 78; Moorestown, 2. Morris and Orange—East Orange Bethel, 18 24; Myersville German, 1; Parsippany, 5; Schooley's Mountain, 5. New Brunswick—Princeton 1st sab-sch, 57 78; Trenton Prospect Street, 31. Newton—Newton sab-sch, 25. West Jersey—Cape Island C. E. S., 5; Greenwich, 5 50; Janvier, 1. 190 24
NEW MEXICO.—Rio Grande—Socorro Spanish, 5. 5 00
NEW YORK.—Albany—Menands Bethany, 13 28; Princetown C. E. S., 10; South Schenectady sab-sch, 30 88. Binghamton—Cortland sab-sch, 75. Buffalo—Allegany sab-sch, 1; Buffalo Bethany, 6 90. Champlain—Keese-

ville sab-sch, 5 29. Chemung—Elmira 1st, C. E. S., 10. Columbia—Hudson sab-sch, 42. Geneva—Trumansburgh, 33 76. Hudson—Good Will, 78 cts. Long Island—Yaphank, 2. New York—New York Morningside C. E., 5; —Puritans sab-sch, 40. North River—Poughkeepsie, 5 94. Otsego—Delhi 1st, 35. St. Lawrence—Sackett's Harbor, 2 54. Steuben—Corning, 1 58. Troy—Mechanicville C. E. S., 5. Westchester—Mahopac Falls sab-sch, 12; Throgs Neck sab-sch, 20. 357 95
NORTH DAKOTA.—Fargo—Sheldon, 5. 5 00
OHIO.—Athens—Marietta sab-sch, 20 61; Stockport, 1. Cincinnati—Cincinnati Avondale, 11 67; —Walnut Hills, 57 35; Madeira (C. E. S.), 5. Columbus—Columbus Broad Street, 18 07. Dayton—Dayton Park, 1 56. Lima—Celina, 1; Enon Valley, 1. Mahoning—Kinsman, 18. Maumee—Tontogony sab-sch, 10. St. Clairsville—Short Creek sab-sch, 8; St. Clairsville, 4; Wheeling Valley, 2 66. Steubenville—Brilliant, 1 31; Richmond (sab-sch, 20 21), 21 82. Wooster—Bellevue sab-sch, 4 46; Mansfield, 20; West Salem C. E. S., 10. 217 51

OREGON.—Portland—Bethany German, 5. Willamette—Brownsville, 2; Eugene sab-sch, 25 cts. 7 25
PENNSYLVANIA.—Allegheny—Vanport, 2. Butler—Jefferson Centre, 1. Chester—Oxford 1st sab-sch, 2. Clarion—Maysville, 1 93; Sugar Hill, 2 85. Erie—Cochran C. E. S., 5; Sandy Lake sab-sch, 3; Sugar Creek Memorial, 2. Huntingdon—Lewistown C. E. S., 10. Lackawanna—Wyalusing 1st, 3. Northumberland—Bloomsburg, 11 70. Philadelphia—Philadelphia Calvary sab-sch "Otts Band," 10; —Hebron Memorial, 15; —Holland Memorial C. E. S., 10; —Walnut Street, 140 27. Philadelphia North—Frankford, 12 42; Germantown West Side sab-sch, 20; Langhorne, 5. Pittsburgh—Oakmont 1st C. E., 10; Pittsburgh 1st, 130; —3d, 25; —East Liberty, 13 40. Shenango—New Castle 1st C. E. S., 10; Volant, 4. Washington—Cross Creek, 26. 475 57
SOUTH DAKOTA.—Dakota—Poplar Creek, 4 50. South-ern Dakota—Scotland ch. and sab-sch, 17 15. 21 65
TENNESSEE.—Kingston—Pleasant Union, 2. 2 00
TEXAS.—Austin—Sweden, 2. 2 00
UTAH.—Kendall—Idaho Falls sab-sch, 2 35. Utah—Mount Pleasant sab-sch, 10. 12 35
WASHINGTON.—Puget Sound—White River, 3. 3 00
WISCONSIN.—Milwaukee—Cedar Grove, 5; Waukesha, 11 23. Winnebago—Shawano Mission sab-sch, 1 10; Wausau sab-sch, 22 66; Westfield, 2 85. 42 83

ACKNOWLEDGMENT OF CLOTHING.

Sab-sch, Springfield, L. I. N. Y., 30; sab-sch 1st Ch., Stamford Conn., 54; Women's Socy, Blue Rapids, Kan., 54 70; Woman's Home Miss. Socy (Sunshine Miss. Band, 14 20); Plum Creek Ch., New Texas, Pa., 78 15; Ashbourne, Pa., sab-sch, 10; Springfield, N. J. P. S. C. E., 50; Unionville, Pa. Ch., 75; sab-sch, Turin, N. Y., 24; Miss. Soc., New Salem, 35 10; Ladies' Aid Socy, Uniontown Ch., Fultonham, O., 10; Milford, N. J. Ch., 112; East Brady, Pa. Ladies' Miss. Socy, 25; Ladies' Miss. Socy, West

Glade Run Ch., Kittanning, Pa., 43; Sab-sch, Auburndale, Mass., 90; Orangeville, Pa. Ch., 50; Elliott City, Md., Ch., 25; Y. P. S. C. E., 1st Ch., Golconda, Ill., 25; Sab-sch, Kinsman, O., 100; Scotch Ridge Ch., Martin's Ferry, O., 30; Louisville, N. Y., Ch., 60; Elliott City, Md., Ch., 15; Ladies of Mt. Gilead Ch. Pa., 75; Sab-sch, Shippensburg, Pa., 36 30; Womans' For. Miss. Soc'y, Ridge Ch. Jewett, O., 51; First Ch. of Geneseo, N. Y., 74; Sab-sch, Kilbourn City, Wis., 15; Home Miss. Soc'y, Central Ch., Baltimore, Md., 50; Cumberland, Md., Ch., 50; Young Girls' Miss. Soc'y, Oceanic, N. J., 60; Sab-sch, Oxford, Pa., 60; Ladies' For. Miss. Soc'y, Liberty Ch., Lewis Centre, O., 20; Y. P. S. C. E., Penningtonville Ch., Atglen, Pa., 75; Sab-sch, Caldwell, N. Y., 25; Ladies' Miss. Soc., Chillisquaque Ch., Pottsgrove, Pa., 60; Sab-sch, Mt. Pleasant, O., 119; Darien Ch. and Y. P. S. C. E., Noroton, Conn., 60; Sab-sch, Emlenton, Pa., 50; Sab-sch, 9th Ch., Troy, N. Y., 125; Sab-sch, 1st Ch., Barre, Ver., 25; Alexandria 1st, Mt. Pleasant, N. J., 32 74; Free Will Aid Soc'y, Hamilton Square, N. J., 25; Sab-sch, 1st Ch., Southampton, N. Y., 16; Mrs. Close's sab-sch Class, Duomo, Pa., 40; Nottingham Ch., Moorefield, O., 75 45; Westminster League, Bremen O., 10; Sab-sch, New Alexandria, Pa., 50; Sab-sch, Amagansett, N. Y., 24; Sab-sch, Garland, Pa., (cash 5), 55; Ladies' Miss. Soc'y, Crestone, O., 25; Y. P. S. C. E., Washington, Ill., 50; Sab-sch, 1st Ch., Southampton, N. Y., 50; Ladies' Home and For. Miss. Soc'y, Poland, O., 26 39; Ladies' Miss. Soc'y, Stillwater, N. Y., 60; Ladies' Miss. Soc'y, Martinsburgh, O., 15; Sab-sch, Cadiz, O., 110; Ladies' Aid and Ladies' Miss. Societies, Vernon Centre, N. Y., 45; Philada. O. Ch., 60; Sab-sch, Kasota, Minn., 65; Sab-sch, Scottsdale, Pa., 70; Ch. Williamsburg, Pa., 66 75; Ch. Y. P. S. C. E. and Junior, E. White Haven, Pa., 85; Sab-sch, Springfield, N. Y., 75; Woman's Miss. Soc'y, Pittsfield, Pa., 18; Woman's Miss. Soc'y, Hammonont, N. J., 20; Woman's Miss. Soc'y, Mt. Gilead, O., 40; Sab-sch, Osborne, Kan., 10; Sab-sch, 1st Ch., Sterling, Ill., 43; Y. P. S. C. E., 1st Cong. Ch., Guilford Centre, N. Y., 25; Sab-sch, 4th Ch., Dayton, O., 20; Ladies' Miss. Soc'y, Holdrege, Neb., 30; Sab-sch, Unity, Iowa, 88 77; Sab-sch, Camp Point, Ill., 30; Middle Smithfield Ch., Coolbaugh's, Pa., 25; Eureka, Ills., Ch., 45; Clifton, O., Ch., 30; Sab-sch, 1st Ch., Cannonsburg, Pa., 30 65; Sab-sch, Emlenton, Pa., 63; Y. P. S. C. E., Springfield, N. J., 25; Ladies of Slateville Ch., Delta, Pa., 60 55; Y. P. S. C. E., Westminster Ch., Millintown, Pa., 55; Isa G. Lane, wife and sister, New York, N. Y., 30; Sab-sch, Milford, Del., 60; Sab-sch, Meadville, Pa., 18 40; Sab-sch, 1st Ch., Peekskill, N. Y., 65; Sab-sch, Glens Falls, N. Y., 140; Sab-sch and Y. P. S. C. E., Goshen, N. Y., 100; Sab-sch, Pennington, N. J., 115; Brown Ch., Kilbourne, O., 15; Ladies Aid Soc'y, Colfax, Ind., 12; Sab-sch, 2d Ch., Wyalusing, Pa., 85; Ladies of Ch., Baltimore, Md., 75; Y. P. S. C. E., Milford, Pa., 25; Sab-sch, Independence, Kan., 18; Sab-sch, Port Byron, N. Y., 50; Dom. Miss. Soc'y, Brown

Memorial Ch., Baltimore, Md., 314; Sab-sch, White Oak, O., 48 30; Ch. and sab-sch, Unity, O., 30; Woman's Miss. Soc'y, Homewood Ave. Ch., Pittsburgh, Pa., 105; Ladies' Miss. Soc'y, Lore City, O., 25; Y. P. S. C. E., Lore City, O., 36 15; Ladies' Home Miss. Soc'y, Clarksville, Iowa, 35; Ladies' Ch. Aid Soc'y, Emerson, Neb., 25; Ladies' Soc'y, Mt. Sterling, Ill., 84 55; Sab-sch, Whitney's Point, N. Y., 15; Ladies' Miss. Soc'y, Greenville, Pa., 36.

The above list includes all donations of clothing whose shipment and money value has been reported up to March 8th, 1894.

Total from Churches, February, 1894.....\$ 1,536 11
Total from Sabbath-schools, February, 1894... 525 72

Total from Churches and Sabbath-schools,
February, 1894.....\$ 2,061 83

MISCELLANEOUS.

Columbian Union sab-sch, Ok. Ty., 54 cts.; A Christian Endeavor, Phila., 5; Rev. M. D. A. Steen, Woodbridge, Cal., 1; Welsh ch., North Bend, Neb., 1; Luzerne sab-sch, Pa., 5 38; E. F. Pattison, Phila., 1; Frankfort Centre sab-sch, Iowa, 5; Alzada sab-sch, So. Dak., 2; Five Mile sab-sch, So. Dak., 5; Brooksville sab-sch, Fla., 5; John Redpath, Mich., 3 34; S. A. Beranck, Neb., 16; Rev. W. P. Hosken, Mt. Vernon, Ill., 10; M. A. Stone, Ill., 1; Richmond Valley sab-sch, Neb., 5; F. L. Forbes, Mich., 9 40; R. Mayers, S. Car., 1 23; W. B. Williams, Washington, 9 09; H. B. Wilson, Ga., 65 cts.; Eureka sab-sch, Va., 1 40; Hillsborough Co. C. E. Union, 11 85; Mrs. Howard, Lyle, Minn., 12; Carlton sab-sch, Kas., 63 cts.; W. H. Long, N. C., 2 09; J. D. Irwin, Ky., 35 cts.; Camden sab-sch, Ark., 1 25; Holmes sab-sch, Ark., 2 50; Sturgeon Creek sab-sch, Mich., 2 50; Waverley sab-sch, W. Va., 12 50; Pony sab-sch, Mont., 1 02; Watonga sab-sch, Ok. Ty., 65 cts.; Mrs. White, Camp Clark, Neb., 5; A. B. Detweiler, Millard, Neb., 5; William Davis, Ok. Ty., 2 55; Cortage City, sab-sch, Wis., 1 70; H. L. J. Williamstown, N. J., 15; Peru 1st Cong'l ch., N. Y., 1; Home sab-sch, Elbow Lake, Minn., 2 20; Grassdale ch., Liberia, W. Africa, 2 50; Algona sab-sch, Iowa, 65 cts.; Miss Hattie S. Swezey, Amityville, N. Y., 30 cts.; J. P. Holliday, Newburn, Iowa, 6 cts.; "C. Penna." 1; Rev. W. L. Tarbet and wife, 1 30; Miss Mollie Clements, Antonito, Colorado, (tithe), 2 43.....\$ 176 91

Total receipts, February, 1894..... 2,228 74

Deduct contribution from Savannah ch.,
Wooster Phyl., Ohio in January receipts;
should have been for Foreign Missions.... 20 00

\$ 2,208 74

Amount Previously acknowledged..... 85,073 17

Total contributions since April 1, 1893.....\$ 57,261 91

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia, Pa.

CONTRIBUTIONS TO SYNODICAL SUSTENTATION OF PENNSYLVANIA FROM JANUARY 1, 1894, TO MARCH 31, 1894, INCLUSIVE.

Allegheny—Springdale, 8; Cross Roads, 3 50; Bellevue, 8 26; Cross Roads, 10; Central (Allegheny), 90 20; Bull Creek, 15; McClure Avenue sab-sch (Allegheny), 9 15; Fairmount, 64; Allegheny McClure Ave., 44 75; Pine Creek 2d, 6; Leetdale, 76 75; Sawickley, 44 05; Aspinwall 1st, 8 87; Hoboken, 50; Vanport, 1; Westminster, 5; Allegheny North, 40 69.
Blairsville—Murrysville, 8; Beulah, 11 15; Fairfield, 7 03; Johnstown, 33 46; Latrobe, 61; Turtle Creek, 23 25; Ligonier, 20; Salem, 12; Gallitzin, 2; Unity, 21; Livermore, 4 30; Manor, 2.
Butler—Butler, 23 53; North Butler, 3; North Liberty, 3 33; Jefferson Centre, 1; Buffalo, 2; Middlesex, 20; Mt. Nebo, 3 20.
Carlisle—Harrisburg Market Sq., 145 73; Duncannon, 20; Y. P. S. C. E., 10; Upper Path Valley, 5; Derry, 1; Harrisburg Pine St., 89 41; Landsburg Upper, 23 25; Big Spring, 26 23; Chambersburg Central, 18 24; Olivet (Egb.), 3 25; Silver Spring, 12; Shippensburg, 30; Robt. Kennedy Memorial, 11; Harrisburg Market Sq., 151 97;

Mechanicsburg, 11 65; Carlisle 1st, 26 60; Duncannon, 4; — sab-sch, 11; Greencastle, 25 65; Middletown, 12.

Chester—Christiana, 9; Honeybrook, 10 60; Kennett Square, 4; Upper Octorara, 100; Darby Borough, 25; Nottingham, 7; Marple, 5; Lansdowne 1st, 24 13; Chester 3d, 25 30; Dilworthtown, 3; Phoenixville 1st, 6.

Clarion—Tylersburg, 3; Scotch Hill, 3; Maysville, 3 27; Richland, 6 25; New Bethlehem, 23 03; Leatherwood, 8 08; Marienville 1st, 10; Punxsutawney 1st, 8 90; West Millville, 6; Wilcox, 10; Big Run 1st, 3; Rahmel, 1; Reynoldsville, 24; Brockwayville, 14; Tionesta, 14.

Erie—Wattsburgh 1st, 1 66; Salem, 2; North-East, 15 18; Venango, 2; Garland, 9 02; Pittsfield, 6 61; Warren 1st, 73 84; Fairfield, 3; Waterford, 10; Sugar Grove, 2; Bradford 1st, 44 97; Oil City 1st, 39 93; New Lebanon, 6 97; Erie Chestnut Street, 16 53; Cochranton, 4; Meadville Central, 10.

Kittanning—Apollo 1st, 25; Bolling Springs, 3; Glade Run, 12; Saltsburg, 68; Currie's Run, 6; Centre, 2; Elder-

ton, 4; Indiana 1st, 36; Atwood, 1; Washington, 11; Indiana 1st, 5; Bethel, 1; Slate Lick, 8 50.

Lackawanna—Scranton 1st, 306; Sylvania, 6 32;
Franklin, 1; — Y. P. S. C. E., 1; Monroeon, 3; West
Pittston 1st, 61; Bennett, 3; Compton, 4; Wyalusing 1st,
9; Ulster Village, 3; Bethany, 8 66; Scranton 2d, 186 30;
Tunkhannock, 18 39; Scranton Washburn, 48 25; To-
wanda 1st, 30; Great Bend, 5; Franklin, 1; Kingston, 16;
Nicholson, 9; — Y. P. S. C. E., 2; Montrose 1st, 60; —
sab-sh, 10; Carbondale 1st, 57 10; Scranton Provi-
dence, 30 11; Ulster, 2; Scranton Summer Avenue, 4;
Honesdale 1st, 53 27.

Lehigh—White Haven, 18; Pen Argyl, 15; Mauch Chunk 1st, 21 33; Allen Township, 15; Easton 1st, 69; Bangor, 16; Reading 1st sab-ech, 25; Cataauqua 1st, 16; Mountain, 2 25; Hazleton 1st, 49 85; White Haven, 7; Easton 1st, 81; Reading 1st, 55; — Women's Home Miss. Soc'y, 12 85; — In Memoriam, 5; Lock Ridge, 12; Mahoney City sab-ech 1st, 78.

Northumberland—Buffalo, 8; Jersey Shore, 19; Shamokin 1st, 5 59; Briar Creek, 6; Mt. Carmel 1st, 11 61; Williamsport 1st, 100; Beech Creek, 4; Great Island, 38; Berwick, 13; Williamsport 2d, 200 44; New Berlin, 7; Mifflinsburg 1st, 8; Washingtonville, 3; New Columbia, 3; Derry, 1 50; Grove, 36.

Parkersburg—Grafton, 15; Parkersburg 1st, 72 28; — Y. P. S. C. E., 4; Mannington, 2 50; — sab-sch, 1 20; Morgantown, 7; Sugar Grove, 8; Woodland Union sab-sch, 5 17.

Philadelphia—Evangel, 18; *Philadelphia* South, 4; —
—sab-sch, 5 98; — Kensington 1st, 65; — Zion German,
3; — 1st, 50; — 3d, 20 49; *Calvary*, 64 48; *North* (*Phi-*
delphia), 3 16; *Temple*, 23; *North Broad*
Street, 56 92; *West Arch*, 43 39; *Trinity*, 10; *Bethesda*, 22; *Memorial*,
45 10; *Carmel* (German), 2; *Philadelphia* Central, 42 31;
— *Cohocksink*, 33.

Philadelphia North—Oak Lane, 6 50; MacAllister Memorial, 10; Thompson Memorial, 9; Doylestown sab-sch, 25 13; New Hope, 10, Doylestown, 42 85; Fox Chase Memorial, 21 53; Lower Providence, 10; Norristown 1st, 114 65; Germantown Wakefield sab-sch, 20; Chestnut Hill 1st sab-sch, 25; Centennial, 8; Lawndale, 10; Thompson Memorial, 12; Norristown 2d, 10; Wissinoming, 10; Wakefield (Germantown), 74 63; Germantown 1st 180 84;

Forestville, 7; Bristol, 17 75; Huntingdon Valley, 4; —
 sab-sch, 28; Roxborough, 9 35; — sab-sch, 5 65; Lang-
 horne, 5; Neshaminy of Warwick, 10; Narberth, 3 28;
 Carversville, 12; Germantown 2d, 150 83; Manayunk, 25;
 Leverington, 35; Diaston Memorial, 18 21.

Pittsburgh—Pittsburgh Shady Side, 60; — 6th, 5; Montour, 4; Riverdale, 19; McDonald 1st, 19 06; Pittsburgh Shady Side sab-sch, 20; — East Liberty, 52 64; — Knox, 11; Lawrenceville, 12 52; Pittsburgh 1st, 211 58; Fairview, 4; Mingo, 4; Millers' Run, 8 50; Pittsburgh Bellefield sab-sch, 50; Cannonsburg Central, 10 30; — 1st, 17 76; Finleyville, 6 15; Hilland, 10; West Elizabeth, 3 35; Coal Bluff and Courtney, 2; McKees Rocks, 5; Charleoi 1st, 4; South Side (Pittsburgh), 4; Lebanon, 5; Grace Memorial, 1; Bellefield, 35 17; Middletown, 9; Pittsburgh Park Avenue, 10.

Redstone—Little Redston, 423; Suterville, 10; Rehoboth, 7 50; Somerset, 2; Dunbar, 24; — sab-sch, 7 50; McClellan, 2; Mt. Pleasant Reunion, 9 94; Smithfield, 2; McKeesport 1st, 41; Belle Vernon, 41; Scottdale sab-sch, 3; — Church, 20 40.

Shenango—Little Beaver, 2 92; Rich Hill, 3; Enon, 4 68; Sharon 1st, 6 82; Slippery Rock, 8; Transfer, 2 11; Westfield, 19 30; Hermon, 4; Pulaski, 6 88.

Wellsboro—Mt. Jewett, 5; Farmington, 2; Ellsland and Osceola, 10.

Westminster—York Calvary, 31 40; Cedar Grove, 17; Slate Ridge, 10; Pine Grove sab-sch, 2; Donegal, 7; Strasburg, 10; York 1st, 97 97; Lancaster 1st, 23; Columbia, 38.

Washington—Holliday's Cove sab-sch, 14; Cross Roads, 4; Mill Creek, 8; Mt. Prospect, 18; Burgettstown, 18 06; East Buffalo, 18 07; Moundville, W. Va., 14 50; Washington 2d, 21; Rev. J. S. Pomeroy, 1; Wheeling 3d, 1; Upper Ten Mile, 30; Cameron, W. Va., 5.

SUMMARY.

Contributions for the month of	January, 1894...	\$1,457 00
" " " " "	February, 1894..	999 99
" " " " "	March, 1894.....	4,041 67
		<hr/> \$6,498 66

FRANK K. HIPPLE, Treasurer

1840 Chestnut St., Philadelphia.

**CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY
FROM JANUARY 1, 1894, TO APRIL 1, 1894.**

Elizabeth—Bayonne City 1st, 20; Bethlehem, 5; Clinton, 79 50; Conn. Farms, 43; Dunellen, 25; Elizabeth 1st, 118 93; Elizabeth 2d sab-sch, 176; Elizabeth 1st German, 10; Lamington, 63; Pluckemin additional, 25; Rahway 1st German, 3; Woodbridge Ladies' Aid Society, 20. 576 43

Jersey City—Claremont, 5; Englewood, 25; Passaic 1st, 23 51, sab-sch, 28 76; Paterson Church of the Redeemer, 141; Rutherford, 38 37, sab-sch, 100; Tenafly, 13 51; West Hoboken, 60. 425 17

Monmouth—Barnegat, 4; Burlington, 52 25; Cranbury
1st, 84; Forked River, 3; Oceanic, 25; Shamong, 1; Whit-
ing, 1. 180 25

Morris and Orange—Chester, 10; Dover 1st, 108 30;
Dover Welsh, 4; Mendham 1st additional, 11; Morristown
1st, 250; Morristown South Street, 90 28; New Vernon,
5 78; Orange 1st, 230; South Orange 1st, 21 05; Summit
Central, 190 59.

Newark—Bloomfield 1st, 180; Newark 3d, 230; Newark 6th, 17; Newark 1st German, 26 75; Newark Bethany, 5; Newark Calvary additional, 39 75; Newark Fewsminth Memorial, 30; Newark High Street, 62 50; Newark Park, 59; Benevolent Association of sab-sch, 41 30; Newark Woodside, 50. 731 30

New Brunswick—Amwell 1st at Reaville, 25; Dutch Neck, 40; Flemington, 125 35; Kingston, 15, sab sch, 6, Y. P. S. C. E., 8; Lambertville, 60; New Brunswick 1st, 57 86;

Princeton 1st additional, 50 17; Trenton 1st Chapel, 10;
Trenton 3d, 92 58, sab-sch, 28 80; Trenton Prospect St.,
44, Brookville Mission sab-sch, 1 49. 558 75

Newton—Asbury, 25; Bloomsbury, 10 65; Danville additional, 16 30; Greenwich, 10; Hackettstown, 75; Phillipsburgh Westminster, 8. 144 95

West Jersey—Bridgeton 2d, 64; Bridgeton West additional, 31 60, Y. P. S. C. E., 7 50; Cape Island (Cape May City), 21, sab-sch., 14 62; Deerfield, 43; Elmer sab-sch., 9 88; Greenwich, 6 50; Janvier, 3; May's Landing, 35, sab-sch., 5; Salem sab-sch., 22 02; Woman's Home Missionary Society, 15; Tuckahoe, 10; Wenonah, 22 25; Williamstown, 22; Woodstown additional, 12, sab-sch., 5 349 87

Contributions as above.....	\$ 3,837 23
A friend for the credit of the Presbytery of New Brunswick, 200; "J., " of the Presbytery of West Jersey, 15: A friend for the credit of the Presbytery of West Jersey, 5.....	290 00

Received in three months.....	\$ 4,057 82
Previously acknowledged.....	\$ 1,448 65

ELMER EWING GREEN, *Treasurer*,
P. O. Box 188, Trenton, N. J.

WORKERS in Chinese Sunday-schools say that they really have to remonstrate with the scholars upon their liberality. And it is told of a Chinese convert that she confessed to the missionaries that it was hard to get rid of some of the habits of the old false worship. For instance, she said, she could scarcely overcome her impulse to "lay out a piece of money whenever she made a prayer!" Surely there might be worse things done, as it seems to me. If every member of the Church of Jesus Christ, as he or she prays, "Thy kingdom come," should lay down a piece of money, might not the answer to the prayer be nearer at hand? And when, in this hard year, we pray that it "may please God to succor, help and comfort all who are in danger, necessity and tribulation," if we put our money along with our prayers would it be an offence to him who is plenteous in mercy? If this be paganism, let us make the most of it.—*Sally Campbell in The Presbyterian.*

THE CHURCH AT HOME AND ABROAD.

From Nebraska a subscriber writes :

"I regret that the remittance has been delayed for a single day ; cannot give excuse in detail but will simply say, this is the first dollar that has come to hand since last November.

I had my left arm broken last September ; am sixty years of age ; have very poor health, and am poor. Yet how much more fortunate my lot than [that of] the sister who wrote the ' Touching Letter ' in the March number, page 245 ! My heart's sympathy and prayers are with and for her.

' Though sundered far, by faith we meet
Around one common mercy-seat.'

' So we who are many are one body in Christ, and severally members one of another.' "

One writes from Indiana :

" Your April Magazine is decidedly the best, finest, richest, fullest, most complete of all your numbers. It is indeed an ideal monthly edition. A few more such outputs from your office must surely greatly increase its circulation, as it would most truly deserve."

From Nebraska a lady, sending her dollar, writes :

I could not *think* of keeping posted on PRESBYTERIAN WORK without our valuable magazine. I cannot understand how any Presbyterian family can do without it, especially the *elders* in our churches.

A Minneapolis minister writes :

" We make constant use in all our missionary meetings of the admirable issues of the CHURCH AT HOME AND ABROAD."

A minister in Western New York writes :

" Glad to see improvement in every number."

OUR BENEVOLENT FUND.—We have before spoken of this fund entrusted to us, for sending the CHURCH AT HOME AND ABROAD to persons unable to pay for it. A few friends have been so thoughtful, for seven years, that we have never quite reached the bottom of this fund. It does seem a good deal like the Sarepta widow's barrel, never quite, though sometimes almost empty.

One good lady in Kansas, who has fed for a while on " a handful of flour " from this " barrel," has lately sent to Mr. Scribner the name of one of her neighbors as a new subscriber, with one dollar. She writes :

I am so glad I can send you the name of one new subscriber ; wish I could send a large number. I have tried, but times are hard I have never seen a time when money was so scarce. . . . I do not go much from home except to church, and to our missionary meetings, and I take great delight in reading the religious papers and missionary magazines. I do appreciate the CHURCH AT HOME AND ABROAD. It seems to me that every number grows more interesting, and I do thank the Lord for putting it into the heart of some of his stewards to furnish a fund so as to supply those not able to pay for the magazine. I hope soon to be able to pay for mine, and would like to help with that fund. I often think it is one of the best ways of helping others to become interested in the good work. I lend mine out so that sometimes it is rather inconvenient when I want some information on some particular subject, or mission field, for our monthly meetings ; but I trust they are doing good scattered over the neighborhood.

We have a Country Sabbath-school and a Christian Endeavor Society, and preaching by different denominations almost every Sabbath afternoon, but we belong to the Presbyterian church of W.—four-and-a-half miles distant,

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BURDETT, N. Y., January 4, 1894.

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OVID, N. Y., January 24, 1894.

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THE CHURCH AT HOME AND ABROAD.

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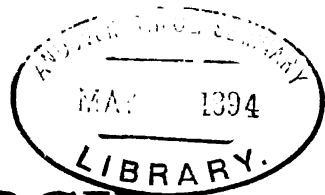
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THE CHURCH

AT HOME AND ABROAD.

JUNE, 1894.

THE COMFORTER.

The most prominent element in the word *comfort*, according to its etymology, is *strength*. In our use or habit of speech, we have let it settle down to a lower meaning, wherein its suggestion of *ease* is more prominent. Ability to carry burdens and to bear pain is nobler comfort than being released from liability to them. Strength is nobler than ease. Power to work is better than having no work to do. The comfort which good food gives is better than the comfort which opiates give.

When we think of Christ's promise to send the COMFORTER from the FATHER, we should fall far below the meaning of the promise, if we should let it suggest to us only relief from what otherwise we would have to suffer. The Comforter comes, not so much to give us ease as to give us strength.

This view of that promise makes it fit in with other and more specific promises. "As thy days, so shall thy strength be." Deut. xxxiii:25. It will not do to put this the other way: "As thy strength, so shall thy days be." We may be inclined to ask for this. We may wish to have the burden removed; and he may see it to be better for us to give us strength to bear the burden.

"He tempers the wind to the shorn lamb" is not a Bible assertion, though some have hunted for it in the Bible. No doubt, God

sometimes does just that, although he has not promised to do it. It is not wrong to pray him to order our circumstances gently and pleasantly, and he may see fit to do it. But that phase of his providence is not so prominent in the Bible nor in experience as the other. He is more apt to strengthen the weak to bear their burdens than he is to put only light burdens upon the weak. There is much more in the Bible to encourage expectation of the former than of the latter. "He giveth power to the faint; and to him that hath no might he increaseth strength." Isa. xl:29. Paul's prayer for the removal of the thing that was worrying him was answered, not by its removal, but by the assurance of sufficient grace. David's importunate prayer to be spared the pangs of bereavement was answered with the impartation of strength to rise from the ground, to which grief had prostrated him, and gird himself up to his kingly duties. Both from the Bible and from experience we get more encouragement to expect from God strength to bear what is painful and to do what is difficult than to expect exemption from painful experiences and difficult duties.

Either of these is *comfort*, and it is not well to appreciate only the less heroic sort of comfort. Let us beware, lest in our thoughts and in our prayers to the divine COMFORTER

we degrade his work for us into a mere ease-giving, soothing, lullaby office.

Do you want exemption from work, or strength to do your work? Would you rather be kept always in a warm room, or made vigorous to face cold and storms—made vigorous by facing them?

We need spiritual strength more than we need spiritual ease. Spiritual tonics are better for us than spiritual opiates.

"Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously."

It is also to be noticed that the name **COMFORTER** is not so applied in scripture as to separate the Spirit, whom Christ promised to send, from him who would send him, as if the name were not equally applicable to both. His promise was not, "I will send you *the* Comforter," but "I will send you *another* Comforter." Then he goes on varying the forms of his assurance to show his disciples that they will not have lost *him* when he shall have ascended. In the abiding presence and indwelling of the Holy Spirit, they will

even have Jesus himself with them still; yes, and the Father also.

Is not this the sweetest and wholesomest revelation of the divine Trinity—a revelation to the believer's heart of what is such a baffling mystery to the thinker's understanding?

"As one whom his mother comforteth" is an Old Testament phrase (Isa. 66:13), which beautifully reveals the considerate tenderness of God. But in the human parental relation, in which the divine is thus mirrored to us, its brooding, care-taking, comforting love has not its highest fulfillment unless, in the marvelous conjugal unity, the masculine strength and the feminine tenderness are so blended that the mother's caresses will have in them the fatherly strength, and the father's provision and direction will be suffused with the motherly tenderness.

Reverently we suggest that the believing heart finds something analogous to this in the plural personality of God. Each office of divine love, performed by whichever divine person, has in it the loving energy, not of that person in exclusion of the others, but of the undivided Godhead.

NATIONAL ARBITRATION.

A beautiful volume has been sent to us, containing the World's Columbian Exposition Memorial for International Arbitration, as follows:

To the Governments of the World:

The undersigned, citizens of many countries, gathered at the World's Columbian Exposition at Chicago, in the United States of America, recognizing the advantages accruing to those nations which have adopted the policy of arbitrating international disputes, and desiring that the like benefits may in the future be enjoyed by all Nations, and deeming this a fitting opportunity, do hereby join in this memorial to all our various Governments, praying that they will

unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions and differences as shall fail of satisfactory solution by the ordinary peaceful negotiations. And for this the petitioners will ever pray.

This memorial is followed by about eighty pages, of beautiful white paper, about twice the size of our pages, filled with fac-simile signatures of eminent men and women of the many nations represented at the great Exposition, including especially the officials of the Exposition and of the Congresses. Provision is officially made for the presentation of this memorial to all the Governments of the

world. To secure this, the Columbian Commission appointed Mr. Wm. E. Blackstone, "under the direction of Hon. Thomas W. Palmer, President of the National Commission."

The volume also contains, upon one of its beautiful pages, the following statement:

The World's Congresses of 1893 were all planned to constitute, in the aggregate, a grand movement for the promotion of the peace and prosperity of the world. In the heart of these Congresses was held, with marked success, a specific Congress on Arbitration and Peace, in the Department of Government, for the presentation of all aspects of the subject, from the settlement of private disputes, by Courts of Conciliation, to the determination of international controversies by Tribunals of Arbitration, or better still, by the judgments of an International Court of Justice. In perfect harmony with these ideas, is "The World's Columbian Exposition Memorial for International Arbitration," prepared and presented by Mr. William E. Blackstone, and the same is therefore hereby most cordially approved, and recommended to the chief officers of the various Congresses held under the auspices of the World's Congress Auxil-

ary, for their signatures and other appropriate aid.

CHARLES E. BONNEY,
President World's Congress, 1893.

The appendix contains 14 printed pages, of the same large size, containing action of the American Bar Association in favor of an International Court of Justice, acts of our own Government in the same direction, and declarations, official or unofficial, in favor of the principles of the memorial, from many eminent persons, including Gladstone, Coleridge and Rosebery of England, and Harrison and Cleveland of the United States.

Whatever diversity of opinion there may have been, or may still be among our readers concerning the utility of the Parliament of Religions, they will, we believe, be unanimous in approval of the union of men and women of many nations in this effort to fulfill the Holy Scripture prophecy, which is conspicuously inscribed upon this unique and beautiful volume:

*Nation shall not lift up sword against nation.
Neither shall they learn war any more. Isa. ii:4.*

THE BIBLE IN SYRIA.

The Bible Society Record (April, 1894), contains a communication from Rev. W. W. Eddy, D.D. in behalf of the Syria Mission. Its graphic picturing of Bible work in that Bible land, and of the blessed partnership of the Mission with the Bible Society and the prayerful supporters of both will surely cheer and strengthen the hearts of our readers. Dr. Eddy says:

It is right that the partners in the same enterprise should hear at times from each other. You are the silent partners in the great work of giving the Bible to the Arabic-speaking races of Syria: we are the active partners who distribute your gifts. Your share in the work involves

the self-denial and effort of raising funds for carrying it on and the planning for its expenditure, and as regards this land and other foreign lands it is largely a work of *faith*.

We see the cylinders of the presses rolling, and the printed sheets of the Bible spread out; we see the bound volumes in the hands of the colporteurs for distribution or placed in boxes for transportation to distant regions, and we are permitted to witness the blessed effects of Bible work in the joy with which the word is received and the changes it creates. Would that we could cause you to share with us the sight of the eyes, that your faith might be rewarded!

We are unwilling that you should think that we regard your share in the labor as a matter of

course, entitled to no recognition and eliciting no gratitude; but when we take pen and paper to tell you all this we find our words fall far short of what our hearts would express.

It were easy to point to the figures which your honored representative here has no doubt communicated to you of the millions of pages of Arabic Scripture printed in 1898, and the thousands of volumes issued; but this would do little toward showing the good accomplished through Bible work compared with taking you over mountain and plain, through the length and breadth of the land, and showing you the effect of the Bible—as taught in the schools, read in the homes, and preached in the churches—in the changed hearts and lives of men, in uplifting humanity to a higher plane of living and opening to it the doors of an endless life. Could we only cause you to see, as we have seen, how it has proved a light to guide living Christians on their way and a lamp to dispel the gloom to those entering the dark valley, you would feel that

your labor has not been in vain in the Lord. We can only assure you of our appreciation of your labors and of our sincere gratitude for your efficient co operation.

We express our confidence that behind the screen which bounds our vision the Bible is working blessed results in the hearts and homes of the people of Syria which only God and good angels see. We believe that at present, and perhaps for years to come, almost the sole agency by which the Gospel can reach Moslem hearts is by the silent teaching of the printed page.

Owing to the fear of the government of the effect of the spread of Christianity among its Mohammedan subjects, there is little hope of reaching their darkened minds by pulpit instruction or in connection with social intercourse. But the Spirit can enter with the printed volume the doors of the doubly-closed harem and make its truths vocal to the conscience and life-giving to the heart; and we have repeated testimony that thus he is doing.

FAITH AND REASON.

Faith and reason are sometimes set in contrast, as if one excluded the other. This is a mistake.

Faith is not a suspension of reason, it is a proper and normal exercise of reason. Reason decides that it is safe and wise to trust (i. e. to have faith in) a physician, a pilot, an engineer, a statesman. No exercise of the power of reason is more legitimate or more regular. Reason must apprehend the ground of faith, or else the faith is not reasonable. It is credulity then.

Reason apprehends God as a real being, and his character as *trust-worthy*. Your knowledge of him justifies your faith in him. Imagine him to be other than what you know him to be. Suppose that you knew him to be untruthful or unrighteous—it would then be neither reasonable nor right

to trust him; we now reasonably trust him, because we do know him.

Faith is an exercise of finite reason. Infinite reason has no occasion nor opportunity for faith; finite reason, if sound and healthy, recognizes its own limitation; recognizes also the rights and powers of higher reason, and its own privilege to avail itself of the help and guidance of the higher reason. The reason of the child is exercising itself worthily in deferring to the reason of the mature man or woman; the reason of the peasant, to that of the philosopher; the finite reason of any creature to the infinite reason of God. Each may know whom he believes, or has faith in. Only thus is the faith reasonable. But to withhold or refuse faith, where it is thus justified, is as unreasonable as to give faith where there is no such justification.

Faith is the only practicable exercise of reason with reference to truth which lies beyond the sphere of our own knowledge, and within that of another whom we know to be wiser than we, and who gives us his testimony. Astronomers *know*, when eclipses are coming. It is reasonable for the people, who have not made the astronomical calculations, and could not make them, to *believe* the astronomers. All reasonable people demand first to *know* an astronomer—to know that he really *is* an astronomer—and then they *believe* him, and expect the eclipse which he foretells.

Nicodemus would not have been ready to *believe* a teacher concerning the secret things of God, unless he first *knew* that he was “a teacher come from God.” We believe all

that Jesus told us concerning the house of his Father, with its many mansions, because we *know* Jesus. Has any man lived in all the ages whom we *know* better, or know to be more reliable for all that he undertakes? Is it reason that refuses to trust him? Nay, it is utmost unreason.

There is an old true saying: “Reason is never more reasonable than when she refuses to reason about things that are above reason.” When reason has found Him who is infinitely worthy of trust, she then reasons no further. She then reasonably trusts. Faith should never be set in antithesis to reason. Faith in the Supreme is the supreme exercise of reason. Reason completes and consummates her reasoning, when she finds a worthy object of faith.

THE GENERAL ASSEMBLY of 1894 will be in session at Saratoga, N. Y., when this number of THE CHURCH AT HOME AND ABROAD is to be issued. Before our next issue the daily and weekly press will have spread all over our country, and much farther, the reports to the Assembly of its boards and other agencies and its action upon them, together with its deliberations and decisions on all matters, which shall have come before it.

The reports on the various departments of our Church's work, and the action of the Assembly thereon will interest all our readers. Most of them will not be dependent upon us for their earliest information concerning these; but they will expect these to have important and decisive influence upon the work of the Church for the coming year, determining the lines and methods on which that work shall be prosecuted and affecting greatly the spirit which shall energize it. God grant that it may be “not the spirit of fear, but of power and of love and of a sound mind.”

There is, evidently, abundant reason why the commissioners should come up together, from all parts of the land with thankful joy. In what part of it has there not been gracious work of the Holy Spirit reviving the churches and adding to them many saved? From all mission fields at home and abroad similar animating reports are coming. Need we doubt that the same divine Spirit whose presence and gracious operation have so revived and blessed the congregations and been so devoutly and thankfully acknowledged by the Presbyteries, will be present with their representatives in the Assembly which they are to constitute? Let us not doubt that His gracious presence and power will banish all spirit of unbrotherly strife and contention and make the place of assembling fragrant and cool with the holy oil of brotherly love and the sacred dew that descends from the mountains of Zion. “For there the LORD commanded his blessing, even life forevermore.”

KENTUCKY.

W. C. YOUNG, D. D.

A virgin soil completely covered with cane and heavy timber, filled with wild beasts and visited constantly with wilder savages,—this was the condition which confronted the early settlers of Kentucky. The work of settlement and civilization had to begin at the very bottom. No aid could be expected from without, as a toilsome and dangerous journey of months separated the infant colony from the older States. But God who directed the enterprise provided the men to execute it. A more sturdy, heroic, noble class of pioneers was never seen. Largely of Scotch-Irish extraction, they brought with them to their new home their ancestral respect for law, education and religion. As I look out of my study window over our college campus my eyes rest on two granite shafts which in our little city park commemorate the virtues and gifts of two of these pioneers. One of these was erected by the two synods of Kentucky in grateful memory and honor of Rev. David Rice, who in a block-house near Danville preached in 1784 the first Presbyterian sermon ever heard in Kentucky. In power, in labors, in consecration his was indeed a Pauline ministry. The second, built by the National Medical Association and dedicated by the celebrated Dr. Gross of Philadelphia, bears mute but eloquent testimony to the world-wide fame of that skilful Christian physician, Dr. Ephraim McDowell, the pioneer in a field of surgery which has added literally thousands of years to women's lives.

Such were some of Kentucky's first citizens, and there were others, many others of a like character, as Shelby, Clark, Breckinridge, Logan, Brown and Marshall, who reclaimed this lonely land from its savage-wilderness state and dedicated it to civilization and God.

"The waters murmur of their name,
The hills are peopled with their fame,
The silent pillar lone and gray
Claims kindred with their sacred clay."

As were these foundation layers, so the religious and political history of our country shows were many who built upon this foundation, Nelson, Rice, the three Breckinridges,

Young, Green and Robinson in the pulpit, Lincoln, Taylor, Johnson, Clay, Crittenden, Guthrie and Preston in the State, are among the priceless contributions made by Kentucky to religion and the country. Two of her citizens have been Presidents, three Vice-Presidents of the Republic. The high office of Speaker of Congress, the second office as to power in the government, has been held by her sons for a far longer period than by the citizens of any other State.

Let me now call attention to the State as a field for the work of our Church as represented in this magazine.

HOME MISSIONS.

No part of our country offers a more needy and promising field for Home Mission work.

Soon after the close of our great civil war the synod of Kentucky was rent by division. About two-thirds of the ministers and church members united with the Southern Presbyterian Church. The Synod adhering to our General Assembly found that as the result of so large a secession it had upon its roll a considerable number of feeble churches. The sacrifices, self-denial, and fidelity of these weakened little bands in steadfastly adhering to the Church of their fathers were most notable. They had a strong, just claim upon the sympathy and material help of the whole Presbyterian Church.

To encourage, strengthen and supply with a stated ministry these small flocks was clearly the first duty of the Synod, and in this work it has been prayerfully and persistently engaged for more than thirty years. It called to its aid the Home Board, and times without number the members and secretaries of that grand organization have liberally responded to the call. I cannot refrain from expressing for myself and all my brethren our grateful appreciation of the abounding Christian sympathy and aid which have been thus extended to us. For the purpose of utilizing all its resources and giving increased vigor and enlargement to its work the Synod of Kentucky some years ago decided to ask from its churches a special

annual collection to be used both for sustentation and for the planting and support of new churches. From three thousand to five thousand dollars have thus been raised and expended annually during the past eight years.

This, supplemented generously by the Home Board, has produced the most blessed results. Our small churches, provided with regular preaching, have been encouraged and enlarged; the mountain region, for generations almost entirely neglected, has been reached; new churches have been organized, school-houses have been erected and manned; and to-day the outlook is far brighter than ever before for the education and Christianization of that large portion of our people—brave, generous, hospitable, but most ignorant and godless—known as “the mountain whites.”

At times our Church in the State may have seemed to be standing still, but in these thirty years marked progress has been made. A spirit of zeal and hopefulness pervades the Synod. A point has been reached where large and blessed results may reasonably be expected. Our feeble churches in the central part of the State are advancing toward self-support and the mountain work is steadily deepening and enlarging. If the Board continues its generous aid and the women still give material help to our mountain schools, the Synod of Kentucky, with the blessing of God upon its work, will push that work on and on until highlands and lowlands, mountains and plains of this lovely land, once known as “the dark and bloody ground,” shall become lustrous with the light and blessed with the peace of the gospel of our divine Lord.

SABBATH SCHOOL WORK.

Closely connected with evangelization and the planting of churches in destitute regions, stands the work of the Sabbath-school missionary. He is the pioneer in the advance movements of the Church. All, and more than all, done by Boone and Kenton and their illustrious comrades for the early settlement of Kentucky, the Sabbath-school missionaries do for the Kingdom of Christ. The organization of this department of work by our Church marks a long step in advance.

A more thoroughly equipped and efficient administrator could not be desired than Dr. Worden. To him, I feel, is largely due the hold which it has taken on the heart of the Church, and the marked success which has attended its proclamation.

The field furnished for its operations in our mountain counties is an ideal one.

The oversight and direction of the work done there during the past three years having been locally, in good measure, under my supervision, I speak from personal knowledge. A great number of godless families visited, talked to and prayed with; a large amount of good Christian literature circulated; thousands of ignorant children instructed in saving truth; scores of Sabbath-schools established, out of which, in many cases, have grown active Presbyterian churches—these are among the blessed fruits already gathered. With larger experimental knowledge, by the director and laborers, we confidently expect larger and richer results in the future.

EDUCATION.

With regard to the work of Christian education, second only to that of preaching the Gospel, the Presbyterians have a record of which they are justly proud. The Synod and its Presbyteries own no less than eight educational institutions organized and equipped upon an ascending scale from the recently established mountain academy up to Centre College. Once more thoroughly equipped and manned, the Danville Theological Seminary has entered upon an era of enlarged usefulness. It does seem as though even the golden ante-war period of prosperity of this school of the prophets, when its faculty was composed of such men as Robert Breckinridge, Edward Humphrey, Stuart Robinson, Stephen Yerkes and Joseph Smith, would ere long be surpassed.

Centre College, however, has been regarded for more than seventy years with pride as the citadel of the Synod's strength. The acorn out of which this educational oak grew was planted by the Legislature of Virginia in Danville in the form of a classical academy as far back as 1784. This academy was opened in the log house of the Rev. David

Rice, of whose monument I have already spoken.

From this little back-woods school, after several removals and transformations, developed Centre College. Dating from its germinal academic state this is the oldest institution of higher Christian learning west of the Allegheny Mountains. It was chartered under its present institutional name and located here in Danville in 1819. From that day till now the history of its work and of its alumni has been, in large measure, the history of this whole region of our country. No institution of anything like its size has done more, very few have done so much, for the betterment of humanity and the glory of God. Its presidency has been filled by such men as Gideon Blackburn, John C. Young, Lewis Green, William Breckinridge and Ormond Beatty.

It has educated about 800 ministers of the Gospel, two Vice-Presidents of the United States, a large number of United States Senators and Congressmen and many Governors of States. There have been times when there were in Congress more of its old students than of any other college in all the land.

Through the great civil war and all the period of strife and division which followed that conflict Centre College stood loyal to the Nation and the old Church. Weakened as were all our interests by the division of the Church in the country and this State, the college has more than regained its old-time prosperity and is now closing the very best year in its whole history.

In addition to and designed to be tributary to the college the synod has four classical academies and is about acquiring a fifth. They represent property worth about \$75,000, but are wholly without endowments. The sacrifices and fidelity exhibited in erecting and conducting them have been very great. With a small annual gift to each of these institutions their usefulness could be greatly enlarged. They are choice objects for the nurture and help of our Board of Aid for Colleges and Academies. One of them has been adopted and generously aided by this Board, the other four are no less needy, and

will soon make application to be taken under its sheltering wings. What a grand work that Board has accomplished during its brief existence! How signally and blessedly has God wrought by it! I was a member of that Assembly in Saratoga—it seems only yesterday when it met—before which Dr. Johnson preached his grand sermon, and by which this Board was created. What numerous educational fountains during these few years has it opened and enlarged, from which have flowed forth countless streams of Christian influence, making glad the city of our God! Here again, the great Head of the Church who directed the creation of this beneficial agency has graciously given us the very men for its most efficient administration. The mantle of the Elijah who so wisely and faithfully shaped its early course has fallen upon a worthy Elisha. If this Board is supported, as it should be, by the prayers and gifts of the people of God, no imagination can outrun the measure of blessing which it will bring to our land and to the Church which we love.

I have not space to speak as I intended of the field presented by this State for the work of the Freedmen's Board. That work will doubtless be fully discussed in connection with the report of the Birmingham Conference at the approaching Assembly, and I may have opportunity there of expressing my views.

Before closing let me say, as bearing directly upon all the phases of Church life and work of which I have spoken, as opening through all this region widest doors of usefulness for us living in this and adjacent states, reunion is pre-eminently a practical matter—a matter to be prayed for and sought by all righteous means. We would do nothing prematurely to hasten it. We do not wish it to be consummated until all our brethren are ready for it upon the basis of our common standards. But when our now divided forces shall be once more thoroughly united, the Synod of Kentucky will be found marching side by side with the foremost divisions of our great Presbyterian host, for the conquest of this whole land and the whole world for Christ.

THE WORLD'S PARLIAMENT OF RELIGIONS.*

GEORGE WILLIAM KNOX, D. D.

Volumes of "Proceedings" coldly shadow forth the enthusiasm of great conventions and seem unexpectedly commonplace. The discussions are fragmentary and heterogeneous; the best speakers repeat what they have given us before and the others add nothing to the result.

So is it with these volumes, "The World's Parliament of Religions," in spite of the careful editing of Dr. Barrows. If seventeen days were not too much for the Parliament sixteen hundred pages are far too many for the reader. Only a sense of duty will carry him to the end, and at the end he feels that a thousand of the pages might have been omitted with profit.

A CHRISTIAN PARLIAMENT.

But the reading leaves distinct impressions on the mind and permits one who was not present to form a fair opinion of the Parliament.

It was a great Christian demonstration with a non-Christian section which added color and picturesque effect. Some visitors, it is true, were so attracted by the strangeness of this portion that they magnified it into the chief part, as the Midway Plaisance proved the chief attraction of the Columbian Exposition to a certain fraction of the public. But the Parliament was distinctively Christian, in its conception, spirit, prayers, doxologies, benedictions, in its prevailing language, arguments and faith. Only Christianity proclaimed itself the missionary and absolute religion with the world for its field. No Christian struck his colors or allowed himself to be compromised by the presence of men of other faiths. This was abundantly manifest and was reiterated wearisomely.

AN ECUMENICAL COUNCIL.

All were represented, except the Mormon, and one does not quite understand why he was omitted and his Asiatic brethren admitted. The most exclusive of churches was at

the front, the Pope sending his blessing and his bishops and priests careful to set forth their belief. The representatives of Evangelical religion were as fully heard, Cook, Pentecost, Mills, Pierson and Dennis with many others, speaking as if they stood in Presbyterian pulpits. And the others were there, in all their variety and diversity. Nothing has declared more unmistakably that religion is of the essential life of man; nothing has shown more clearly how readily religious emotions and religious forms may lead fatally astray.

FUNDAMENTAL RELIGIOUS TRUTH.

With such a representation of Christianity on the same platform with believers in the "ethnic faiths" one would look for a persuasive utterance of fundamental religious truth. With the representatives of Asia as with the representatives of modern European anti-Christian science and philosophy there is only one question worth discussing—the personality of God. The old arguments, ontological, cosmological, teleological, do not avail against men who admit an underlying unity, a cosmic causality and an all-pervading order; not merely admit but insist on these ideas with an earnestness which shames the apologist while still denying our conclusion. A Christian dialectic which does not prove this has its labor for its pains. But the speakers at the Parliament contented themselves with rethreshing the old straw and not only failed to add anything of value to the great debate, but neglected to use sources readily within reach.

THE NON-CHRISTIAN FAITHS.

The papers and speeches gave us nothing new as to the ethnic faiths. In fact, one-half questions whether, after all, the Asiatics have studied their own beliefs with the thoroughness of European scholars. But at least the Parliament gave abundant opportunity for Buddhist, Hindu, Confucianist and Moslem to declare their convictions and utter their living faith. What then is their trust in life and death? Does it supersede our Christian faith by giving us a profounder

* "The World's Parliament of Religions," an illustrated and popular story of the world's first parliament of religions, held in Chicago in connection with The Columbian Exposition of 1893. Edited by Rev. John Henry Barrows, D.D.; in two volumes. Chicago: The Parliament Publishing Co., 1893.

truth and a more lively hope? Does it "cut the nerve of missions" by showing us that the "heathen" do not need our Lord?

ASIATIC THEOLOGY.

Asiatic Theology is pantheistic philosophy. Its God is "The All." "This universal intelligence is the soul of nature; it is the aggregate of all that is. In fact it is the All." It is "known by several names;" but by whatever name known "the common religion of all the sects of India" is one.

All deny a Creator, and if gods are admitted they are spirits of heaven and earth, or spirits not essentially higher than man, or merely the marvelous in nature. So there is no true prayer, and "salvation by grace is out of the question." Religious practices and rites form "that preliminary training of the heart and intellect which prepares for a proper understanding of the truth."

Salvation is this knowledge, for in it, "acquired by the free spiritual nature of man, lies the way to self-realization." And this "self-realization" is attained when we can say, "Aham Brahama," *i. e.* "I am the Universal It."

But not every one philosophizes. The subtleties are "certainly too hard for ordinary minds and some popular exposition of the basic ideas of philosophy and religion was indeed very urgently required. . . . No idea more happy could have been conceived at this stage than that of devising certain tales and fables," and hence arose polytheism, idolatry and myths.

Dennis and Hume, with others, made clear the difference between this and the Christian teaching of the all-loving Father from whom every earthly fatherhood is named and of the Divine Saviour by whose atonement and grace we are reborn into his true likeness.

THE CRITICISM OF MISSIONARY METHODS.

Pung Kwang Yu thinks it "a pity that the Christian Scriptures have been translated into Chinese thus far only by men deficient in doctrinal knowledge as well as in lingual requirements. There is no Chinese scholar, after reading a few lines of it, but lays it aside." To us that seems too severe a judgment of the "best version," but it calls re-

newed attention to the need for the best scholarship and talents in the foreign field. Again, "missionaries often contend that the Christian nations owe their material well being and political ascendancy to their religion. It is difficult to see upon what this argument is based." Christ "certainly did not hold up the foreign masters that were exercising supreme political control over his country at the time as an example worthy of imitation." "In the west you work incessantly, and your work is your worship. In the east we meditate and worship for long hours, and worship is our work." To such men we seem materialists, and it is not sufficient to say "Chicago is our answer to the Parliament of Religions"

Certainly Chicago in its public streets, its newspapers and its staring wickedness did not correct the impression made by foreign conquest and by the evil conduct of many "Christians" in the east.

That missionaries are charged with "coming in contact only with the lowest elements of Chinese society" and with being protectors of criminals and are exhorted to inquire carefully into the moral character of their converts" is perhaps only the old misunderstanding which furnished a weapon to the enemies of the faith in the first centuries of our era.

THE TESTIMONY TO MISSIONS.

These apostles of other faiths gave indirect testimony to the power of missions. Only where Christianity has penetrated have the other religions started upon the way of reformation. So is it in India, and in Japan, and in China. From these volumes we might prove that the community which shuts itself out from the power of Christ shuts itself out from progress and from hope. We may not identify His power with our western civilization or morals, we may have need to wonder that His power still works notwithstanding our civilization and morals, but the fact remains that the Gospel and the Gospel only is the power of God unto salvation.

Reason enough we have to confess our sins and to mourn that we who confess His name hide His light and hinder the working of His power, but in that power and light is our one

proof that He is Saviour, not of the Anglo-Saxon only, but of the world.

THE WORK IS ONE.

A rapid review of the religious condition of the world such as we gain from the Parliament deepens our conviction that the work is one. It is one in its intellectual aspects. The truth the east needs is the same truth the west must have. The ethics that shall be the law of society in the kingdom of God meet the same obstacles in every land; and the sal-

vation which Christ brings and which fills our souls with purity, joy and peace, is the same salvation for which the whole world waits.

Western science and philosophy cannot suffice, and by the ample testimony of its chosen representatives the east has nothing to offer in His place. The Parliament makes that plain, and instead of proving a hindrance to foreign missions it should incite us anew to earnest obedience to His last command.

PRESBYTERIAN MISSIONARY HOUSE AT CHAUTAUQUA.

Chautauqua Assembly Grounds are located on a beautiful lake of that name, in Western New York, south of Buffalo, and north of Jamestown.

Chautauqua offers an invigorating climate, the best of recreations, a fine literary and musical program, a summer school, and a series of Christian work conferences for two months of each summer, extending through July and August, and grants free admission to all missionaries in regular standing. There are eight weeks of classes to suit every grade of student; with the regular College classes, the teachers' Normal department, the School of Languages, the Music School, with its free *chorus* and *sight-reading* classes, the School of Gymnastics for old and young, including the Delsarte system, the Art School, and Kindergarten Normal.

Then there are the Bible School, the Sunday School Normal classes, the Christian Workers conferences, on Missions, Temperance, Sabbath Schools, Social Science, and on all topics that concern the Christian Church. On the lecture platform are presented each summer some of the ablest orators, authors, and scholars of this and other nations.

The Woman's Club each morning discusses the most vital subjects of home, church and society. The very air is full of culture, enthusiasm, and spiritual uplift.

The Chautauqua Missionary Institute meets annually for four days, beginning with the last Saturday in July. These conferences are attended by large numbers of Christian workers, and are most profitable.

A Presbyterian Missionary House has been provided by the thoughtfulness of Presbyterians who are visitors at Chautauqua, and are anxious that their missionaries may enjoy the advantages of this delightful summer resort.

All Presbyterian Home or Foreign Missionaries in active service, temporarily absent from their fields of labor, or permanently disabled, will be welcomed to the hospitality of the house. Also, after their accommodation, shall there be room, any Presbyterian minister and wife, or widow of any Presbyterian minister *under the care* of any of the boards of our Church will be provided for as guests. This house will be open to guests during July and August of each year.

A special committee appointed by the auxiliary society, has charge of the correspondence, admission and entertainment of guests. All missionaries desiring to avail themselves of the free use of these rooms, will learn particulars by corresponding with the chairman of the committee, Mrs. D. A. Cunningham, 108 Fourteenth St., Wheeling, W. Va.

Also, donations for current expenses may be sent to the Treasurer of the Auxiliary Society, Mrs. Mary U. Pratt, Oxford, Ohio, by any who desire to share in ministering to the comfort of these servants of Christ.

The Missionary House contains ten rooms, and it is hoped that they will be well filled with an equal number of Foreign and Home Missionaries, coming at different dates during July and August of 1894.

MRS. G. W. BARLOW,
For the Committee.

FOREIGN MISSIONS.

There are nine missionary societies at work in Canton. Two of them, the United Brethren and the Christian Alliance, are yet in the introductory stage, and have no report of converts to make. The aggregate number of converts received into the Communion of the Church by the other seven societies is 421, and their present number of communicant members is 3,852. Of the new converts received, 161 were in connection with the Presbyterian Mission, which has now 1,167 communicant members.

Rev. George W. Chamberlain, of Bahia, Brazil, writes of a successful year of mission work in the churches under his pastoral care. The total addition upon confession was 25. Ten of this number had been secret readers of the Bible for years, but had never seen or heard a preacher of the Gospel until within a few months. Mr. Chamberlain has made frequent and prolonged journeys to distant parts of his parish, and has been received with cordiality by the authorities and leading citizens of places he has visited. In every city visited by him during the year the authorities have offered for his use the largest audience room which their town hall contained.

Near the outstation of Samkong, sixty miles east of Canton, is a Christian family named Lau. The mother died in the faith last year. Her three sons are earnest Christian men. As a memorial to their mother they have agreed to set apart a house left them by her to be used as a Christian chapel. This house is in their native village, where there are many women who are anxious to receive Christian instruction. It will be a convenient meeting place for them. A Bible reader will be sent to instruct them, and we may hope for cheering results in that village. One of the sons is a native preacher in Canton, and one of the grandsons is studying medicine in the Canton Hospital.

Rev. T. W. Houston, of Nanking, writes of a recent communion service where there were twenty-five applicants for baptism. Five were received into church membership. Of these one was an old man who had been an inquirer for years, and had finally boldly taken his stand for Christ. The remaining twenty will be kept under instruction until another communion season. An old elder who assisted in the examination of these candidates remarked at its close: "My heart is so full of rejoicing that I cannot keep still. Formerly when we preached there was no one to listen, nothing but reviling and hatred; now, see how many come. Surely the Lord is moving in this city."

The new Gospel Steamer, "John Williams," for work in the South Sea Islands by the London Missionary Society, is now completed. A special dedicatory service was to be held March 10, on board the ship. She is to sail for the South Seas about May 1, after visiting various ports in England where friends who have taken stock in her will have an opportunity for inspection. She is attracting much attention, and receiving favors at the hands of those who wish her well. The ports of Glasgow and Southampton release her from all port charges. The coal for her voyage is sold at cost price. A Sabbath-school is furnishing the chart-room with the books and charts needed. The ladies of Manchester are providing a flag for the masthead. The Bible Society furnishes Bibles both in English and in the languages of the South Sea Islands. Other friends are providing for other needs. "The Gospel by Steam" is a significant motto for our day.

Dr. Hunter Corbett, of Chefoo, China, writes in a private letter that upon the previous Sabbath nine were received to the Communion of the Chefoo church, five of them being girls, from fifteen to nineteen

years of age, from the girls' school. Among them were two soldiers who were brothers, and were baptized. At the prayer meeting held the evening previous to the date of writing, one of these brothers arose and asked for special prayer, as he felt deeply conscious of his sinfulness and unworthiness. All knelt, and he was prayed for by two of the brethren, and also for the large class which he represents. There seems to be a growing conviction at Chefoo that great blessings are in store for China in the near future. The spirit of inquiry and the respect manifested towards the Church are in striking contrast with the experiences of early years. It will be a grand day in the history of the earth when the mighty Chinese nation turns unto the Lord.

The reports of the year 1893 from Syria announce 138 additions to the church on profession, making the total number of church-members 1,972. The Beirut College reports 241 students. The pupils in American mission schools number 8,296. Total of pages printed at the American Mission Press, Beirut, 22,952,546, of which over 14,000,000 were pages of Scripture. There are 507 publications on the Press Catalogue for the year, and 224,000 copies of publications of all kinds were issued during 1893. 430 indoor patients were treated in the hospital, and 10,278 outdoor patients in the clinic.

The Sultan of Turkey has decided to utilize the Dead Sea for business. It is crown property, and he proposes to establish a passenger and freight service which can be used by tourists, and also for developing the mineral resources around the Sea. It is a hot and sulphurous region, and tourists will no doubt appreciate the opportunity to sail around its gloomy and mysterious shores. The ships have been conveyed in pieces by rail from Jaffa to Jerusalem, and thence down the steep and difficult road to the shores of the Sea.

Dr. J. G. Wishard, of our mission at Teheran, Persia, has been able recently to render professional service at the palace of H. I. M., the Shah, which seems to have

been highly appreciated. Upon several occasions the King has been very cordial, and is evidently regarding with favor the medical work of our mission. On January 17 Dr. Wishard was called to the palace, and after seeing some patients there, he was told that the Shah desired to see him in the *Dewan Khanna*, or Hall of Audience. He was ushered into the large reception room, and in a few minutes the Prime Minister, with others of the ministry, entered, soon followed by the King himself. The Shah upon entering the room said to the Doctor in the presence of his ministry: "I desired to see you that I might thank you for the trouble you have taken in caring for the sick, and especially for your services in coming so often to see the *Khannum* (referring to one of his wives), and I desire you to come twice each week to the *Anderoon*." The last request would seem to indicate that the King desires to place the ladies of the palace under the professional care of Dr. Wishard.

Rev. B. C. Henry writes from Canton, China, that "On Sunday, February 18, a mob of lawless people assaulted the premises of our mission at Yeung Kong. The house occupied by the missionaries was broken into, its contents destroyed or stolen, its inmates treated with violence and insult. Their home has been completely wrecked, and they have been driven to seek refuge in the yamen of the chief Mandarin of the place. The missionaries who have suffered in this way are the Rev. Andrew Beattie, wife and child, and Dr. D. A. Beattie, wife and child. Their first intention was to send the ladies and children to Canton at once, and remain until the trouble was settled and their house restored to them. On second thought they have all bravely decided to remain at Yeung Kong and endure the discomfort of their present position until the magistrate can have their house repaired and reinstate them in it, with guarantee of full protection. The American and British Consuls (the Beattie brothers are British subjects) have sent emphatic and unequivocal despatches to the Viceroy, demanding immediate attention to the matter, reparation of all damage done to

the house, full restitution of all property destroyed or stolen, the reinstatement of the missionaries in their houses, and full protection from such attack in the future."

Swami Vivekananda, the Hindu monk who was prominent at the Parliament of Religions, and has since been delivering lectures at various points, especially at Detroit, has met with a severe set-back in his wholesale denunciation of Christianity and railing misrepresentations of Christian missions in India. Rev. Robert A. Hume, himself a missionary, born in India of missionary parents, addressed an open letter to him, which was published in the *Detroit Free Press* of April 8. Mr. Hume's letter is both courteous and crushing, and reveals clearly the extent of the misrepresentations which Vivekananda so flipperantly makes. Although a resident of India, it is evident that he knows little or nothing about missions in his own country. The only alternative is that he deliberately states what he knows to be untrue. No one at all familiar with the facts will be disturbed by his statements. Vivekananda has now come to New York, and almost at the same time, within a few blocks of each other, he and Bishop Thoburn, just returned from India, were giving their testimony as to the standing and progress of Christianity in that land. Vivekananda sneered and scoffed, Bishop Thoburn stated that in his own mission there had been an average of fifty conversions a day for three years, and that when he left India a month before, the number of converts in his diocese was 72,000, and he had no doubt that at the time of his speaking it would be not far from 1,500 more. An intelligent Christian public will have little difficulty in deciding promptly which witness to believe.

The Missionary Herald calls attention in the following searching paragraph to a need which is just as manifest in America as in England. It is right that the centenary anniversary of the noble and beneficent work of the London Missionary Society should be made the occasion of every possible impulse to the cause of missions. How slowly the

Church of Christ awakens to the grandeur of her opportunity, and to the supreme import and urgency of her missionary duty.

The London Missionary Society reaches its Centenary in 1895. The year 1894 is to be used as a year of preparation, special efforts being made to bring the great missionary theme before all the churches. A committee has been appointed in London to arrange for "systematically visiting every church and school, etc., in order to deepen interest in the extension of Christ's kingdom abroad, and especially to aim at pointedly requesting every minister to carefully explain to his people the position and needs of the missionary work." It might seem as if it would be unnecessary to send a deputation to the ministers upon this subject, since from the very nature of their calling they ought to be the leaders of the Lord's hosts in missionary work. Yet as a matter of fact our English brethren find that there is special need of an appeal to the ministers. Is there not a like need in the United States? The zeal and earnestness of many pastors in this department of Christian work is most gratefully recognized, but it must be said sorrowfully that there are large numbers who seem to have no adequate comprehension of their obligations to cheer and guide the Lord's people in the work of giving the Gospel to all men. How shall this apathy be removed? How shall the hosts of the Lord spring forth to the conquest of the world except as their captains are filled with enthusiasm for work?

MISSIONARY CALENDAR.

DEPARTURES.

April 10—From San Francisco, for Korea, Rev. Graham Lee and Mrs. Lee.

April 28—From Vancouver, returning to the Canton Mission, John G. Kerr, M.D., and Mrs. Kerr.

ARRIVALS.

April 15—From Saharanpur, India, Rev. Robert Morrison, Mrs. Morrison and five children.

April 21—From Ambala, India, Miss Jessica R. Carleton, M.D. Miss Carleton's address in this country is No. 80 Oxford street, Cambridge, Mass.

April 21—From Allahabad, India, Miss Emma L. Templin, M.D.

April 22—From Hainan, China, Rev. F. P. Gilman, Mrs. Gilman and two children.

THE HOME CALL OF A VETERAN.

REV. JAMES S. DENNIS.

The Rev. William M. Thomson, D. D., whose death occurred April 8 at Denver, Colorado, in the 89th year of his age, was born at Springdale, Ohio, December 31, 1806. He was graduated from Miami University in 1826, and entered Princeton Theological Seminary in 1829 but left in 1831 before graduation, and went to Syria as a missionary of the American Board in 1832, arriving at Beirut February 24, 1833. He was actively connected with mission work in Syria for a period of forty-three years, until 1876, when he left Syria and after a sojourn in Scotland returned to the United States. Until 1870 he was connected with the American Board. At that time, however, the Syria Mission was transferred to the care of the Presbyterian Board of Foreign Missions, and since that date Dr. Thomson's official connection has been with the latter Board, until his final retirement in 1876. Since his return he published, in 1880

—86, the enlarged edition of "The Land and the Book," a work which has been of great value and service to all lovers of the Bible, and with which his name will always be identified. Dr. Thomson received from Wabash College, in 1858, the honorary degree of Doctor of Divinity, and was also a fellow of the Royal Asiatic Society, and of the Royal Geological Society.

His father, Rev. John Thomson, and also his mother, were of Scotch Irish descent, and removed to Ohio from Kentucky when Cincinnati was only a fort. Both his parents were strong characters, and had clear convic-

tions upon all religious as well as moral and political questions. This may be inferred from the fact that even at that early date they left their Kentucky home and settled in Ohio on account of their strong anti-slavery feeling.

Dr. Thomson married Miss Eliza Nelson Hanna, of New York, before his departure for Syria. Mrs. Thomson died in 1884. He subsequently married Mrs. Abbott, the widow of a former English Consul in Syria, who also died a few years before Dr. Thomson finally left Syria. The circumstances of the death of his first wife were tragical. It hap-

pened that soon after his arrival in Beirut he went, in 1884, to Jerusalem. It was at the time of the disturbances incident to a rebellion against the iron rule of Mohammed Ali. Dr. Thomson had occasion to leave Jerusalem for a short journey. During his absence he was arrested and imprisoned by Ibrahim Pasha, who could not be made to understand the function of a missionary, but took him for a spy. While Dr. Thomson was thus detain-



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ed, Ibrahim Pasha marched upon Jerusalem, and, taking advantage of an earthquake, assaulted the city and captured it. Mrs. Thomson, with her infant in her arms (now the well-known Dr. William H. Thomson, of New York), took refuge in a vault. A falling stone nearly crushed the babe. Mrs. Thomson, who was writing a letter to her husband at the time, in her agitation overturned the inkstand and deluged her paper with ink. She soon after became delirious, and was found in this state by Dr. Thomson on his return to Jerusalem. She died while still delirious, and was buried at Jerusalem.

Dr. Thomson returned to Beirut, where he resided during most of his missionary life in Syria. He participated in many stirring scenes during the civil wars of 1841, 1845 and 1860. In the war of 1845, through his personal influence and courage, the village of Abeih, filled with refugees, was saved from a massacre. Dr. Thomson was himself shot at while carrying a flag of truce. In the disturbances of 1860 he co-operated with Lord Dufferin, representing the Allied Powers, in adjusting the difficulties of that delicate situation. He acted as Chairman of the Relief Committee organized to meet the emergency. He was a tower of strength to the Mission amidst the many difficulties and perils of the early heroic period of missionary effort in Syria. He was a man of large and statesmanlike views, calm judgment, undaunted courage, great practical wisdom, and an efficient organizer. He held a position of commanding influence among natives of all classes. His opinion was sought by those in authority, and many times he was secretly consulted by the leading men of various sects with entire confidence in his honor and wisdom. One of the leading peculiarities of his missionary life was his kindly spirit towards the natives, and his success in adapting himself to the life of the country, and in winning the affection and confidence of the people. Syria is a field in which pioneer work has always been attended with peculiar difficulties. Dr. Thomson has at different times opened and established stations at new points with remarkable success. His counsels in the Mission were of great value, and carried with them the weight of his strong personality.

In his private life he was a man of genial and lovely qualities. His missionary aims were large and comprehensive, his devotion to duty untiring, and his religious views were characterized by strength of conviction, liberality, and the best of common-sense. For many years he preached continuously at Beirut both in Arabic and English. He was the contemporary and intimate associate of that noble band of early Syrian missionaries, including such men as Bird, Whiting, De Forest, Ford, Eli Smith, Simeon Cal-

houn, and Cornelius Van Dyck. He took a prominent part in organizing the great educational work of Syria, as represented chiefly at the present time by the Syrian Protestant College and the fine institutions for the education of girls.

He is known, however, in this country, and even throughout the world, as an author rather than as a missionary. His monumental work, "The Land and the Book," was first published by Harper & Brothers in 1858. At that time there was no international copyright. The book was republished in England, and had there, as here, a phenomenal sale. It was stated before the Commission of the British Parliament on international copyright that its circulation in Great Britain had been larger than any other American publication, "Uncle Tom's Cabin" alone excepted. It has reappeared in numerous editions on both sides of the Atlantic. The large thoroughly revised and rewritten edition in three volumes was published here, and in England, 1880-86, under the provisions of an international copyright. It is characterized by a peculiar charm of style, and a freshness and vividness which gives it special value as a commentary upon the Scriptures. The reader feels as if he were coming into living contact with the scenes and incidents of the Bible presented with a fidelity and insight which were realistic. His later edition of the book was written with care, in the light of modern discoveries, and illustrated by photographs reproduced under the personal supervision of the author. Dr. Thomson was also a contributor to many periodicals in the same line of vivid and luminous illustration of the Bible. A series of articles, entitled "The Physical Basis of our Spiritual Language," published in the "Bibliotheca Sacra," reveals the peculiar genius of the author in photographing not only the physical background, but the spiritual significance of Scripture language.

Such a life has been of inestimable value not only to missions, but to the cause of popular biblical instruction. It is a worthy example of the varied and unique service often rendered by missionaries, the true significance and power of which are not always

recognized. They must often do their work in an obscure or unfamiliar environment, so distant and intangible as to be out-side the range of personal contact to the vast majority of Christian people, yet the Church of Christ has no more loyal and faithful servants than her missionaries. As a life like Dr. Thomson's passes in review before her she may well point to it as a sufficient refutation of the flippant criticisms so current just now in some quarters.

Dr. Thomson suffered from a paralytic trouble during the latter years of his life, but his mental condition was natural and clear. The end came suddenly, and he passed peacefully and tranquilly away. The funeral services were peculiarly impressive. His pall-bearers were brother ministers. His life work was referred to in fitting terms; his personal character was delineated with sympathetic touches; he was laid to rest as one of the Lord's veterans who had served long and well, and to whom death was but a promotion to higher service.

tasy. Loss of employment, excommunication by the bishop, and neglect by former friends were accounted as less than nothing in comparison with the spiritual treasure found in simple faith in Christ. It was no short struggle with him, for every effort had been made by diligent search and faithful use of all the means furnished by the old church. Peace of conscience was not attained until the simple teaching of Christ was taken as the only reliance for sinful man. Something of this life story has been given in the leaflet "New Light in Old Places," and it is our earnest prayer and hope that Yusuf will be a useful agent in carrying the light to his own people.



SYRIAN THRESHING FLOOR.

TRAINING LAY EVANGELISTS IN SYRIA.

REV. W. S. NELSON, TRIPOLI.

With the close of February we said farewell to our special class of young men who had been gathered in Tripoli since the first of December. These six young men came from as many different places, and each possessed a marked individuality and had been shaped by peculiar conditions.

One of the six was a convert from the Syriac church, having been a school teacher in the employ of that sect. He became enlightened by the Gospel, and his former employers cast him out, pronouncing a curse on all who should countenance him in his apos-

Another of the class, a mason by trade, has shown his zeal for the Lord's service in many ways. He accounted it a mere trifle to walk to a village 12 hours distant from his home to give counsel and help to a Protestant in trouble. When asking to be admitted to our class he said that he wanted it distinctly understood that he was not seeking employment by this means; his only object was to gain greater acquaintance with God's word and greater ability to talk with people as he had opportunity, and that he wished to return to his home and trade after the close of the session. These two, in order to save expense, cheerfully walked nearly seventy miles to Tripoli in order to enter the class.



TRAINING CLASS OF NATIVE HELPERS, TRIPOLI.

They arrived foot-sore and weary, but commended themselves as soldiers ready to endure hardship for the sake of spiritual profit.

A third was a shoemaker by trade. He came from a proud old family in which it was esteemed far from honorable to labor with the hands and among whom the Protestants, although honest and upright, were despised. This one, however, was led by certain circumstances to study the truths of the Gospel and was convinced. He avowed his faith and turned to his humble trade for an honest living. His family cast him off, took from him his wife and deprived him of his just share in the family estate. All this was ineffectual. He rejoiced in adversity for Christ's sake. When he was at first approached on the subject of entering our class he said, "No, do not take away from me my ground of boasting, and let people say I am a Protestant for the sake of a salary!" But when he learned that he might return to his trade at the close of the session and that our purpose was merely to give him a wider knowledge of God's Word, he gladly accepted the plan and joined the class.

A fourth is the son of a priest who works as a sailor and has a family dependent upon him. He had become interested in Protestantism and was anxious to have a better

opportunity for study. He gladly embraced the offer and made provision for his family during his absence. He has been a faithful and attentive member of the class.

The fifth and youngest is from a village in which there has never been any Protestant school. His father is a staunch adherent of the Greek church, and he was himself a teacher of the Greek school employed by the head of the famous monastery of St. George. He learned of Protestantism, and was soon convinced of its fuller accord with God's written revela-

tion. It was not long ere his conscience led him to resign his position as teacher, and he was eager for the opportunity to learn more of divine truth and hence joined the class. He will probably become a teacher in one of our schools, and he gives fair promise of useful service. He remains after his comrades for special study of grammar and arithmetic in the Tripoli Boys' School.

The remaining member of the class is a zealous member of the Church, who left his shoemaker's bench a year ago to fill a temporary vacancy, and showed such valuable qualities as a leader of men, and such earnest zeal for the preaching of the Word that we wished him to have fuller training. He has been a leader in the work of the class, and goes forth now to open a school in an important village whose people have the reputation of being hopelessly bigoted.

Our three months' association with these simple-minded, earnest men has drawn us to them in a deep personal attachment, and we trust that they have gained an equipment that will enable them to do good service whether in the ranks of paid or volunteer agents. To all appearance the experiment upon which we entered with some doubts has proved a complete success. We hope in this way to gain an entrance to new places, and

shall begin at once to look for candidates for a similar class next winter. The expense is very slight, the added labor to the missionaries is most cheerfully accepted and we trust the fruitage may be abundant to the honor of the Master.

THE RECORD OF 1893 AT A CHINESE STATION.

REV. HUNTER CORBETT, D.D., CHEFOO.

The sudden and unexpected death of Dr. J. L. Nevius, October 19th, brought deep sorrow not only to all the missionaries and native Christians of our own Church, but also of other denominations throughout China. Forty years of untiring and successful missionary work, added to a broad and well cultivated mind and a genial manner, made him an acknowledged power, and his influence widely felt. He still lives in the hearts of the many converts he baptized. Through the preachers and helpers he trained, Christian books written by him, Bible translation, and other work, his influence will be perpetuated, and the hearts of many made glad. The deepest sympathy is felt for Mrs. Nevius. Daily prayers are offered that her health may soon be restored, and that she may long be spared to work in China. All the other members of our Chefoo Station have been blest with health, and have been fully occupied with a variety of work, such as the study of the language, itinerating journeys, chapel and street preaching, teaching helpers and inquirers, superintending the work of native preachers, Christian schools, industrial and other work, together with the newly organized Y. M. C. A. and Christian Endeavor efforts, from which we hope great results. During the year systematic work has been carried on in eleven counties. Forty native preachers have given either the whole or a portion of their time to daily preaching and distributing books and tracts to the multitudes who attend the markets. Street preaching has been carried on in hundreds of towns and villages, speaking to people by the way, at the inns, and wherever men are found.

Six Bible women have visited in many homes, and had favorable opportunities to

tell women and children of a Saviour's love and power to save. At eight different centers during the cold weather, nearly two hundred, who have either recently been baptized, or have asked for baptism, have assembled and spent from one to two months in the daily study of God's Word, under the direction of trained helpers. At the present stage of our work experience has shown this to be an efficient method of teaching them to "Observe all things whatsoever I have commanded you." Many whose hearts God opens to receive the truth are illiterate, and not a few live in heathen villages far remote from churches or Christians. Such require to be carefully instructed, nourished, and taught to pray hourly for strength and wisdom to withstand the manifold temptations and trials which beset them, and also that they may be able to tell their families and friends and neighbors the way of salvation.

Help to the extent of less than five cents per day is all that is needed to enable many to attend these Bible and Inquiry classes which for thirty years have been a prominent feature of our work, and proved a blessing to many in this province.

Two days ago a letter was received from one of the preachers at an inland station telling of results following the efforts of the nine Christian men of the station. For some time after each Sabbath morning service they have gone to the surrounding villages to preach Christ. Each Sabbath some have returned with them to the church to hear more.

At the village of Ying Kwo, one of those visited, there are now nine men, who seem to be sincere inquirers, and twelve promising boys pleading to have a Christian school opened in their village. Whenever the writer of the letter visits the village, a room is crowded with men anxious to hear the Gospel. The same letter mentions the peaceful and triumphant death of two aged Christian women. In the early summer another member, a widow of 75 years of age, died. Her last words were spoken to her blind son. She said to him, "Do not be troubled, but rejoice and be glad that my sorrows are ended, and I am going to be with Jesus. Follow Him, and then we shall meet in heaven.

Thanks to my Heavenly Father I now see my Saviour." She fell asleep and passed away without a struggle.

Our schools have prospered and yielded much fruit. There have been about five hundred under instruction. Not a few of this number have openly professed faith in Jesus and received baptism. Four men of much promise have completed the three years special course of study in the Normal School. During the holiday vacation one of them will teach a select school for young men and the other three will be associated with men of experience and go to all the towns and villages in the districts assigned them, preaching salvation through faith in Jesus Christ.

During the year one hundred and fifteen (115) have been received as members of the Church, and forty-one children baptized.

At the village of Tai Tsz Chwang a man named Kin, 88 years of age, stood in the presence of more than 100 of his neighbors, professed faith in Jesus as the only Saviour, and knelt for baptism. Nearly two years ago a profligate son so bitterly opposed this man's baptism that it had to be postponed. The persistent entreaties of the father and some of the Christians have induced the son to permit his father to take this step. At the same place another man, aged 78, was also baptized. Both of these men had been carefully instructed by Mr. Wang Poa Kwei, who for many years has been a faithful and successful preacher. At another station a widow aged 79 years was baptized. She had been taught chiefly by a grandson, a pupil in one of our schools. At another station a man brought his father, aged 75, on a wheelbarrow a distance of five miles to apply for baptism. When the old man came before the session he said in substance "My memory has so failed and I am so stupid and ignorant that I cannot answer any questions. All I know is that I am a helpless sinner and that I love Jesus and trust him for salvation." The son, who has been a bright Christian for a year or more, took vows upon him to daily read and explain the Bible and do all he could to help his father live near to Jesus. During the early Spring some portions of our field suffered partial famine. It was sad in-

deed to see families, as in the days of Abraham, fleeing elsewhere in search of food. We were able to assist the Christians so that most were able to remain at home until new crops were gathered. Several chief officials of counties have shown us favor, and the people as a class are friendly. Pray much for China.

THE CHRISTIAN ACTIVITIES OF JAPAN.

REV. H. LOOMIS, YOKOHAMA.

It was just twenty-one years last month since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal but really expressed the attitude of the public mind toward a religion whose past history had been of such a character as to render its introduction a matter of serious apprehension and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan, 877 churches, of which 78 are self-supporting, and 37,400 church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools and 27,000 Sunday-school scholars. There are 286 native ministers, 867 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 Yen, or about \$40,000 United States currency.

Besides the regular church organizations and mission work, there is now a resident

Secretary of the Young Men's Christian Association from the United States, who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit and also for aggressive religious work. He reports that "In 1898 the Associations of Japan formed themselves into a National Union, having its headquarters and Executive Committee located at Tokyo. The Union now includes 33 Associations (of which number 18 are College Associations), with a total membership of 1,055. Twenty-five other Associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tokyo Association has for its officers men who are nearly all of national prominence, and it is proposed to build up in this political and educational center a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upwards of 18,000. It has a Travelling Secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "Shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "Shizoku." In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the

speaker were Christians. In Tokyo and Kyoto some of the most influential members of the city and prefectural assemblies are believers, while in Gumma Ken out of a total of sixty members in the Assembly eight are Christians.

There is a "Christian Physicians' Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiyuto," or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice President is an Elder of the Presbyterian Church in Kochi and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession and use.

During the year 1898 there were sold at the Bible House in Yokohama 4306 Bibles, 16,265 Testaments, and 16,534 portions of the Scriptures, and more than a million copies of the same had been circulated heretofore.

The report of the United Tract Societies for 1898 gives the total sales as follows: Books, 3,114; Tracts, 161,816; or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated, so that the aggregate circulation was 278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people. This was not only delightful but a profound matter of gratitude to God." He adds that

he never got so close to the Japanese heart before, and many heard the word gladly, while not a few were deeply impressed with the beauty, power, and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy, and feet treading in the pathway of peace and righteousness." The membership of the church is increasing, souls are being awakened and converted, and the preachers and members are uniting and co-operating as never before."

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader, or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence.

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.

Ten young men connected with the Presbyterian body in Tokyo have recently formed themselves into an Association for the special object of carrying the pure Gospel of salvation to the great masses that are without Christ and many of them ignorant of even the very first truths of the Gospel. These young men are preachers or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions, and lead them to the special and important work of saving precious and immortal souls.

And so with these evidences of the Lord's presence and blessing "we thank God and take courage."

A HINDU IN SEARCH OF THE TRUTH.

How little we know of the spiritual conflicts and heart-rending struggles of many of our native converts in mission lands! The following letter takes us into the confidence of an educated young man in India who had been in one of our schools. He writes it to a missionary who was seeking to lead him to Christ. He was not far from the kingdom, and the loving spirit who was striving with him has ere this, let us hope, led him to trust fully in Christ who alone can give us peace.

Please accept my heartfelt thanks for your kind letter of the 15th inst.

Now, a word about the serious question you have asked of me. One always shrinks from giving a definite answer to a question of this nature, which, however, is the height of foolishness. Besides, your question is very probing, for, to tell you the truth, my heart tells me that I *do* need a Saviour. I believe, however, that your question is like a surgeon's knife, the deeper it probes the better for the patient. So I must reveal to you the present state of my mind, and ask your help, which Providence has put within my reach, in removing many a doubt that troubles me not a little.

I consider Hinduism to be a bundle of lies, superstitions, and abominations. I would sooner chop off my head or cut off my knees than bow the one or bend the other to a senseless block of stone, and prefer to be cast into hell to accepting the cowherd of Bindraband as my saviour. It is only the men who can be persuaded to believe that the moon is made of green cheese that have any faith in the blasphemous dogmas of Hinduism. As for myself, I do not observe many—I may say any—of the rules laid down by it. I bade farewell to our *chotis* and sacred thread long, long ago. I do not believe that the touch of a Christian or a Mohammedan can foul my food or drink, and have no objection to eating in the house of either of them. As for embracing Mohammedanism—that diabolical irreligion—I would rather be flayed alive, as I told ——— only the other day. The Arya Samaj is said to be a religious society, but I cannot for the life of me, discover any religious element in it. Moreover, it has no humility or forgiveness, and despises sinners, as if all its members were born saints and above sinning.

So I see that any of these religions—one must call them religions—would not suit me. On the other hand, how sublime and beautiful is the

religion that the humble and forgiving Christ has preached! It is balm to one's wounded heart to think that though other religions may despise and hate one's sinful self, there is a religion which not only will, but *yearns* to welcome back the prodigal son. The simple and homely words in which Christ has preached humility and forgiveness go straight home to one's heart, and find an echo there. Besides, he came "to save sinners." I believe that Christianity has done more to humanize man, and make him worthier of the name he has the proud dignity to bear, than all the religions of this world put together. Had to embrace Christianity been the only thing to ensure salvation, I would long ago have done so, and been happy to work at one of your "under-manned" stations. But the question to be solved is: Is Christ, in addition to His being the founder of Christianity, also the Divine Saviour of the Christians? (I hope you will not take offense at the doubts of a man who honestly seeks to learn the truth. On the other hand, I expect you to help and guide me in solving this difficult problem.)

In the Summer of 1890, before the closing of our college for two months and a half, the Rev. Mr. ——— exhorted us in his address to study the Bible along with our text books. This exhortation awakened a strange feeling within me. In the same year a copy of "The Founder of Christianity," and another of the New Testament, had been presented to each of the successful candidates in the Intermediate Examination. I took these copies with me to ———, and the first thing that I did there was to read Mr. Murdoch's "Founder of Christianity." After I had finished this book I commenced the New Testament. I studied also some of the pamphlets published by the Christian Tract Society of Madras. On the reopening of our college I read "The Wide Wide World," which wrung many a tear from my eyes. Oh, how condemning to think that I have never tried to find out the truth as that little girl Ellen, its heroine, tried to do! I read the "Old Helmet," and came across the following lines, which caught hold of me at once:

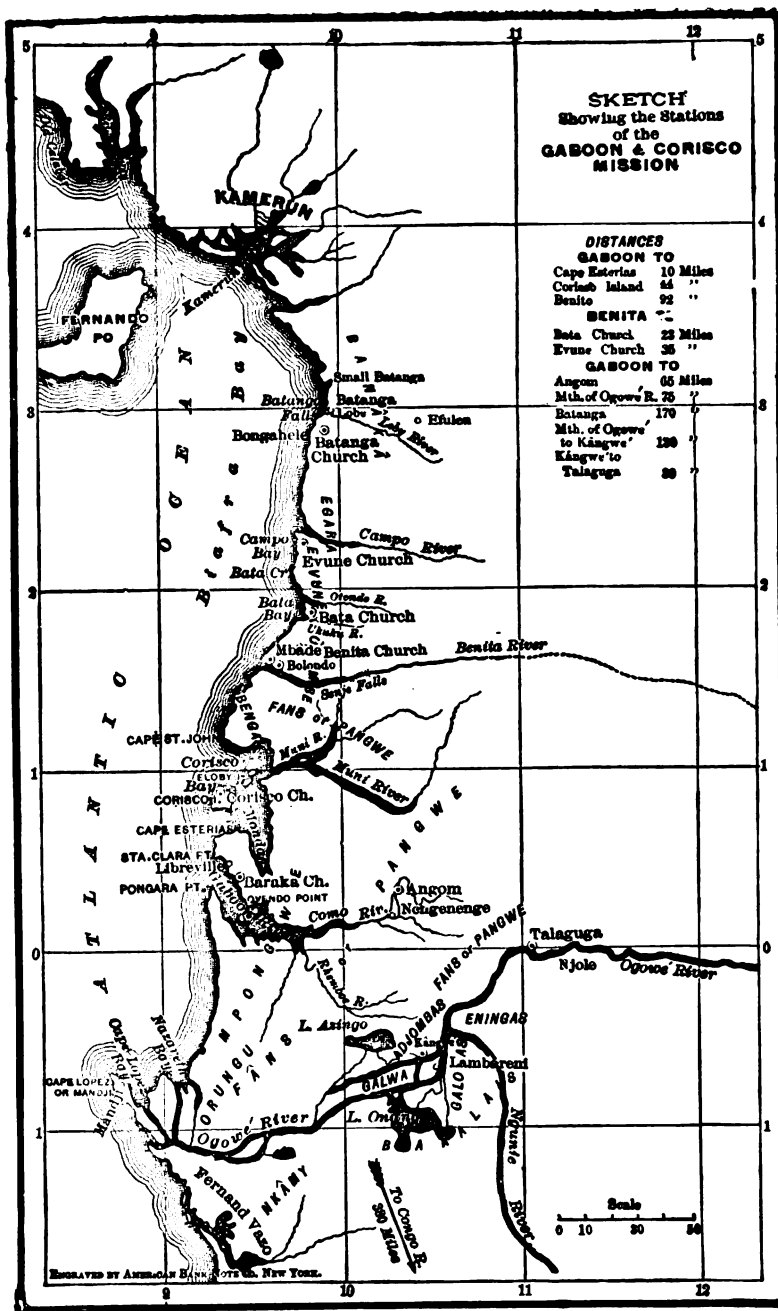
"There is balm in Gilead
To make the wounded whole;
There's power enough in Jesus
To save the sin-sick soul."

I do not know how many times I have repeated over these lines to myself; and I would give anything to find out that they are true.

Now, from all that I have heard and read about Christianity I have come to this conclu-

sion: either Christ was really what He declared himself to be, and what the Christians believe him to be, or (pardon the word) an impostor. A shiver runs through my frame as the latter idea enters my mind, and I feel as if I had been guilty of profanation. But this will show you that as yet I have some doubts of Jesus Christ's being our Divine Saviour. On the other hand, His humility, His kindness, His lofty ideal of morality, His immaculate character, His nobleness, His fervor, His zeal, His fearlessness (a quality very seldom found in an impostor), and above all, the sufferings and persecutions he had to undergo, make one hesitate not a little in pronouncing this noblest of beings an impostor. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words puzzle me very much. Were they uttered by an impostor, or really by one who came into this world to expiate for our sins? Can you recommend some book which would solve this question for me, and set my heart at rest forever, as you say in your letter? I hope my candid confession will not offend you. I shall wait for your reply most anxiously.

The Annual Report of Lovedale Institute, South Africa, for 1893 has just been published. There was a total of 782 pupils in attendance. The institution is a little world in itself, and has its church with 151 communicants, 26 of whom were admitted last year. There are classes of candidates for admission numbering in all 129 applicants. There are Sabbath-school classes and a missionary association which engages in evangelistic work on the Sabbath. Special religious services were held at times during the year. Hard work was done in the regular school curriculum, an important feature of which is industrial training. There is a theological department also. The workshops of Lovedale present a busy scene. The printers have now learned to stereotype. Among other items referred to in the Report are the Book Shop, the Library, the Literary Society, the Training Society, the Tract Society, the Scripture Union, the Total Abstinence Society, the White Cross Society, the Choir, and the Band.



Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon river, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; missionary laborers—Rev. Robert H. Nassau, M. D., and Mrs. T. Spencer Ogden; French assistant, Mons. E. Presset. **OUTSTATION, CORISCO:** 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850.

GODDUHN and Mrs. Godduhn, Rev. W. C. Gault and Mrs. Gault, C. J. Laffin, M. D., and Mrs. Laffin, Mr. E. A. Ford, Miss Isabella A. Nassau, and Miss Louise A. Babe.

EFULEN: about 70 miles southeast of Batanga, behind the coast belt; occupied as a station 1893; missionary laborers—Rev. A. C. Good, Ph. D., and Mrs. Good, Rev. R. H. Milligan, and Mr. M. H. Kerr.

In this country: Mrs. A. C. Good.

In England: Mrs. A. W. Marling.

MISSIONS IN LIBERIA.

MONROVIA: Rev. Frank B. Perry.

BREWERTVILLE: Rev. J. W. N. Hilton.

SCHIEFFELIN: Wm. H. Blaine.

CAREYSBURG: Rev. R. A. M. Deputie.

GRASSDALE: John M. Deputie.

CLAY-ASHLAND: A. B. King.

GREENVILLE, Sinoe: Rev. D. W. Frazier.

QUEH, in Upper Virginia: Samuel J. George.

DOH: Rev. George A. Peabody.

WARNEY: J. E. Jones.

MT. TABOR: Mrs. S. E. Nurse.

GRANGER: G. E. Payne.

WHITE PLAINS: Rev. Z. R. Kennedy.



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LIVINGSTONIA.

ANGOM: above Nengenge, on the Como river; occupied as a station, 1881; missionary laborers—Rev. Arthur W. Marling and Mrs. Marling, and Rev. W. S. Bannerman and Mrs. Bannerman.

BENITO: 92 miles north of Gaboon; occupied as a station, 1863; missionary laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christiansen, Captain Menkel, and Rev. Frank Myongo.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; missionary laborers—Rev. G. A.

The statistics of the Gaboon and Corisco Mission for 1893 are as follows:

Ordained missionaries, 7; married lady missionaries, 6; unmarried lady missionaries, 6; medical missionaries, 1; lay missionaries, 2; ordained natives, 4; native licentiates, 3; native teachers and helpers, 24; number of churches, 9; communicants, 1,213; added during the year, 228; number of boarding schools, 5; boys in boarding schools, 91; girls in boarding schools, 23; number of day schools, 5; boys

in day schools, 65; girls in day schools, 160; total number of pupils, 339; pupils in Sabbath-schools, 1,360; students for the ministry, 4; number of patients treated (six months), 1,080.

Some of the above figures show a marked falling off as compared with those of last year. The reason for this is the transfer of the work on the Ogowe to the French Society, which included four churches and a large membership.

The statistics of the Mission in Liberia for the year 1893 are as follows:

CHURCHES: Monrovia, 68 members; Clay-Ashland, 60; Brewerville, 20; Careysburg, 18; Beadle Memorial, at Grassdale, 29; Greenville, Sinoe, 86; Schieffelin, 37; Granger, 27; total communicants, 345.

SCHOOLS: Clay-Ashland, 49 pupils; Grassdale, 12; Mt. Tabor, 8; Schieffelin, 40; Careysburg, 25; Warney, 20; Granger, 40; Queh, 15; Brewerville, 30; Doh, 10; total of pupils, 249.

We have occasion for devout thanksgiving in the continued prosperity of our African Missions. The church at Batanga received upon confession 97 members in 1893. In 1892 there were 81 received. The total of its membership at present is 440. Four churches, located at Ubenje, Bata, Evune, and Myuma, have recently been organized in connection with the same station, and others are in prospect at Lobe and Kribi. The Batanga church was the twenty-fourth on the Presbyterian roll of over 7,000 churches in 1892, if ranked in accordance with the number received on confession. We are sure that it will occupy an honored place in the list of 1893. Light is surely breaking where Christian missions have entered the Dark Continent.

The total of additions to the Church in our Gaboon and Corisco Mission for 1893 was 228, as follows: Batanga, 97, Evune, 29, Myuma, 27, Ubenje, 24, Benito, 36, Baraka, 9, and Corisco, 5. There has been a constant harvest for the past six years in the Gaboon Mission, as may be seen by the following record of additions:

1893.....	253
1892.....	163
1891.....	108
1890.....	222
1889.....	248
1888.....	228
Total.....	1,293

Is there another little presbytery in our church which can show a record like this? Let us recognize with thanksgiving the favor of God and the manifest power of the Holy Spirit.

The recent push into the interior from Batanga has been followed up with energy, sacrifice and laborious toils on the part of our pioneer band. The new station has been named Efulen instead of Nkonemekak, which is the name of a town near by. The name was given by the natives, and means literally "a meeting place." The climate of the new station is favorable. It is 1,600 feet above the level

of the sea, and is situated upon a hill 250 feet above a small river that winds around its base. It is a slightly location, with a magnificent view. The heat is tempered by breezes, and there is good water accessible. Dr. Good, with Rev. Mr. Milligan and Mr. Kerr, started for the station July 17, to formally open it and make it habitable. Dr. Laffin will no doubt join them later. Mrs. Good on account of ill health has been obliged to return to America. The enterprise was for a time shadowed by the critical illness of Mr. Milligan soon after their arrival at the station. In the good Providence of God he recovered. This new station is pioneer work indeed, and the first thing to be done was to secure a house to live in. It was soon built, and is 16 by 28 feet in size, and divided into three small bedrooms and a large living room. The timber had to be cut, the planks made, and the rude structure put together, with outside walls of bark and a roof of bamboo mats. The arrangement for a fire is a box-like frame set into the floor and filled with clay. Here is the bill of expenses:

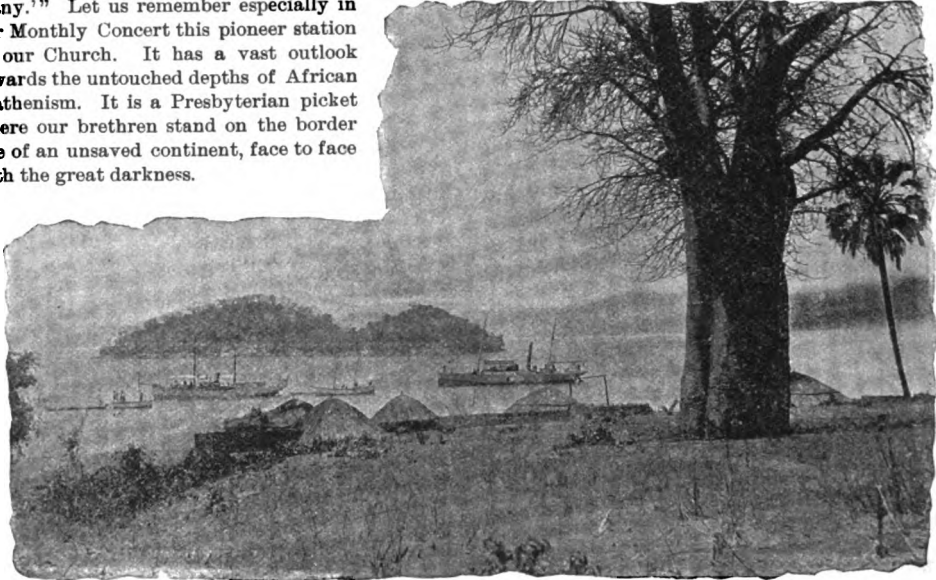
HOUSE.	
Material (mats, bark, bamboo, etc.).....	\$15 00
Wages paid workmen—189 days at 16c.....	23 80
Wages paid for cutting planks, 50 days at 16c.....	5 00
Total for house.....	\$33 80
KITCHEN.	
Material.....	4 00
Wages paid, 15 days at 16c.....	2 40
Total for kitchen.....	\$ 6 40
Grand Total.....	\$40 20

Our Presbyterian headquarters in the interior of the Dark Continent will hardly provoke criticism on the score of expense or elegance. Let us hope that they may become a center of spiritual light and Gospel benediction in that dark and needy environment.

The outlook from the new station is not only extensive and beautiful in its material aspects, but encouraging in spiritual promise. The missionaries while erecting their home were at the same time mastering the language. Dr. Good made a tour of four or five days through a populous district situated about a day's journey north of Efulen. He received a cordial welcome, and was listened to with great respect. He writes: "The Bule have, on the whole, received us better than I had expected. Especially the interest and attention with which they have listened to the Gospel have been most gratifying. While we have not been able to make many preaching tours to distant points, frequent meetings have been held in the towns about the station, and latterly the Sabbath service has been quite well attended."

Dr. Laffin gives the results of his observations during a recent visit to the station, as follows: "I was rejoiced to find that the spiritual work had not been allowed to suffer. Nearly every town for miles around had heard the Gospel. In several of them I heard the children singing in their own tongue 'Jesus Loves Me,' and 'Beautiful Words.

On every hand one can plainly see the effect of the dawning light. I fully believe that in a few years we shall see a glorious change in these people. Indeed the change is already great, but it cannot be tabulated in statistics. Everywhere, even where they have but once heard the Gospel, they recognize that this is the power which has raised the coast people, though no doubt few, if any, of them realize what it will cost them to be Christians. One chief said to me, 'I want to be a Christian, but I cannot part with my wives, for I have many.' Let us remember especially in our Monthly Concert this pioneer station of our Church. It has a vast outlook towards the untouched depths of African heathenism. It is a Presbyterian picket where our brethren stand on the border line of an unsaved continent, face to face with the great darkness.



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NYASA FLEET, LIKOMA.

It will be remembered by our readers that the transfer of Talaguga, and now also of the Kangwe station, to the French Evangelical Society of Paris delivered over the mission work on the Ogowe River to other hands (See CHURCH AT HOME AND ABROAD, June, 1892, page 513). Rev. Mr. Jacot, formerly of our mission, has entered the service of the French Society. Kangwe station was the center of a successful and varied work. The little church of 35 members, in 1885, had developed into four prosperous churches with a membership of nearly 400, and classes of inquirers numbering 350 are under instruction as candidates for church membership. As noted above, the transfer of Kangwe and Talaguga has diminished materially the sum total of our Church roll in Africa. We have assumed, however, large and promising responsibilities in opening up the new interior station of Efulen, which will no doubt call for generous efforts as time goes on. All who are interested in tracing the growth of this new enterprise will find a sketch of it in THE CHURCH AT HOME AND ABROAD for June, 1893, pp. 441-444, with references to the previous preliminary explorations of Dr. Good in a note at the bottom of

page 441. Our work on the Ogowe brought us in contact largely with the Fang tribe. We are still, however, doing work among them at Angom, and as they are now known to extend far to the northward we meet branches of them again in the Bule in the vicinity of Efulen.

Dr. Nassau, whose recent visit to America will be remembered with interest, has returned to the mission, and is now located at Baraka. The recent

transfer of Mr. Ford to Batanga leaves Dr. Nassau the only male missionary at Baraka, and gives emphasis to the earnest plea of the mission for another ordained missionary to help in the evangelistic work at that point. Mrs. Ogden has conducted a special work among the women of Baraka, with the assistance of several Bible readers. Meetings have been held weekly in various towns up and down the river. There is much need of a lady physician to be associated with her.

Angom station, on the Como river, some distance towards the interior from Baraka, is a lonely and isolated outpost. Rev. Mr. and Mrs. Bannerman have been transferred to this station from Kangwe. The previous illness and temporary withdrawal of Mr. Marling had left the station for a time without a missionary. Morning and evening services are held in the prayer-room, and the old bamboo church is crowded on the Sabbath with attentive listeners. The unhealthfulness of the station and its increasing isolation have suggested a push into the interior from this point, so that possibly we may have another interior station before long. Mr.

Bannerman writes as follows concerning the situation: "The work among the Fang of Angom is far in advance of that among the Fang about Kangwe and Talaguga, both in general advancement and enlightenment of the people in things religious and secular, and especially in the religious training and education of the young. Centralization is one explanation of this, and that work-center, the mission prayer-room. In the adjoining palaver houses, only a few feet distant, are the leading men and young men of the village, most of whom have a pride in the mission, and who are in the missionary's absence the general guardians of the premises. Here we have our Christians and many others who are in some measure trying to conform their lives to the Gospel plan. The light grows dim in the geometrical ratio of the distance from the prayer-room, so that 800 yards distant heathenish rites are performed with little shame or attempt of concealment. Forty minutes distant the missionary is still the 'White Spirit' who kills by his look, and from whom the women and children, and at times even men, flee and conceal themselves behind barricaded doors. There is an immense population within easy reach. Forty-three villages can easily be reached by land in a few hours."

Dr. Laffin has opened his medical work, and reports six months of service in that department. He has made 259 calls, treated 1,080 cases in the dispensary, performed 7 capital, 150 major, and 450 minor surgical operations. He has given earnest attention to the spiritual side of his work, and reports that in this sphere he found opportunities limited only by the time and strength he could give. He writes: "Some of the most soul-refreshing times I ever spent have been while kneeling beside my patients in our tiny dispensary, or in their homes. There is a broad field of work here, which is open to a physician as to no other person. The gratitude of the people has surprised me time and again. Even more remarkable than their gratitude was the amount of confidence I found most of them ready to place in the Mission Doctor from the day of my arrival. When a person who has seen practically nothing of the power of medicine, will, without a moment's hesitation, submit to a capital operation by a physician who is an absolute stranger to him, and whose sole recommendation is that he is the Doctor of the Mission, does it not show as nothing else can, the faithfulness of the brethren who have labored in this field?"

Flourishing schools have been conducted at Baraka, Benito, and Batanga. Miss Nassau has conducted a day-school for girls at Batanga, where 150 names were enrolled during the year, although the average daily attendance was not over 60. The school at Baraka, under the charge of Mr. Presset, had 50 pupils, 22 of whom were boarders. Two hours daily of manual labor were required of each pupil. At Benito there are boarding-schools for

both boys and girls, with 80 pupils in the former, and 22 in the latter. At Batanga there is a boarding-school for boys, with 23 in attendance. The necessity of facilities for the instruction of native helpers demands attention at the Batanga station, and the coming theological seminary of the Mission will, no doubt, be located at that station. In the meanwhile Mr. Gault and Mr. Godduhn are giving instruction as opportunity offers, to all available candidates.

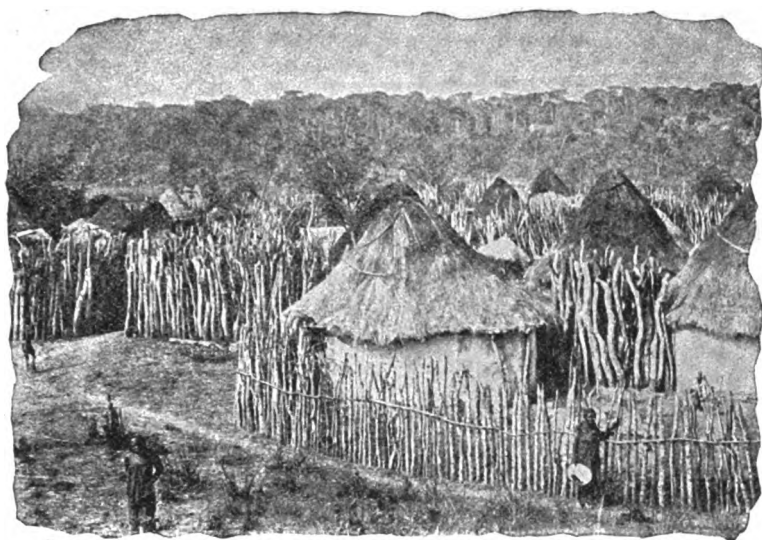
The center for the literary work of the mission seems to be at Benito, where Mrs. De Heer has been giving special attention to this department during the past year. The Epistles in Benga were revised and prepared for the press. Through the kindness of Rev. H. Jacot, now in the French Mission, the manuscript was carefully compared with the original Greek. The volume has been printed through the liberality of the American Bible Society, and a large invoice has been shipped to Africa. The Benga Primer and a hand-book for native ministers have also been issued. Volume I. of a new edition of Bible History is now in the press.

THE FANG OF WEST AFRICA.

REV. H. JACOT.

The Fang (also written Fan) are one of the important tribes of West Africa, both with respect to numbers and characteristics. Mr. DeBrazza, the noted French explorer, estimates their number at about 4,000,000. They are settled, or are settling, in the territory extending from the Ogowe river on the south far into the Cameroon colony on the north, where they are known under the name of Bules (Boolies), and from the coast for an indefinite distance towards the interior. Their dialects, although not identical, are very nearly related, and may be considered almost as one language. They seem to come from the interior of the Continent, and by a process of slow emigration are gradually approaching the coast. Here they come in contact with the coast tribes, which, inferior to the Fang in natural vigor, are probably destined sooner or later to give way before them.

Physically the Fang are a strong vigorous race. They are the "bush" or forest people, fond of the chase, of war, and of all exciting pursuits. They are easily excited to anger, and then their rage knows no bounds, but they are as easily calmed, and then are veritable children, laughing under the slightest pretext.



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STOCKADED VILLAGE.

Their food consists chiefly of plantains (a coarse species of banana), the manioc root, corn, sweet potatoes and yams, which the women cultivate in large plantations cleared in the forest. Their meat diet is composed of fish, and of the products of the chase, in which latter pursuit the Fang excel. When other meat is wanting they are not averse to human flesh, and the usual fate of prisoners taken in war is to supply a feast for their captors. Through contact with the coast races and the whites, however, they are beginning to be ashamed of this custom, and when done it is practiced in secret.

Their religious notions are similar to that of all tribes on the coast. They know God (Anyam), but fear him without paying him any worship. Their cult is fetichism or the worship of spirits. The witch doctor serves as medium between the real and the spirit world. Like other races they practice polygamy, their only limit to the number of wives that a man can possess being his ability to pay the exorbitant sums usually demanded by the father of the girl.

They hold no slaves, the more menial tasks of agriculture and cooking being the share of the women. The men hunt, carry on war, build their huts, and spend a large part of their time in the "palaver houses,"

where the off-recurring disputes are usually settled.

Nor are they addicted to the use of rum, as this vice of the whites and of the coast tribes has not yet taken root among them.

Although constantly at war among themselves, a white man is usually safe among them. The European enjoys considerable prestige even in the interior whither his fame has preceded him. Wherever we go as missionaries we are sure of having a large audience, and of being closely listened to. All that we have to say to the Fang being so new to them, they would frequently be willing to stay up all night to hear the words of God.

In a word, the whole country is open to us with its hundreds of thousands of natives. They are now well disposed, and it is a most favorable time to give them the Gospel before so-called civilization has done its marring work.

A BULLETIN FROM EFULEN.

REV. A. C. GOOD, PH. D.

Mission meeting kept us all at Batanga until January 24, when we started for our new home in the interior, where we arrived January 27. The people welcomed us very warmly. The idea had taken possession of some of them that since I did not return the

latter part of last year, as I had intended, I was not coming back to them at all.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

The day after our return we had a large number at our Sabbath service, although this is the busy season of the year for the Bule, when most of them are away from home. Every Sabbath since we have had also a fair attendance, and what is more important, there is, it seems to me, a growing interest in the message we bring to them. I feared that after the first months, when their curiosity had been sated, they would cease to come to hear, or even become unwilling to listen to us during our visits to the towns, but instead of this, in every case, those to whom I have preached most frequently are my most attentive hearers. We have no converts as yet, nor are there any to whom I can point and say that I have hopes of their coming to Christ soon. But we have certainly exerted a very great influence already. To-day, as two of us were walking through a town, we stopped where some people were having a palaver. I asked in jest if the palavers were not all finished yet. "Can palavers ever finish?" one of them replied; but he added: "Were we ever before so long without killing people, as since you came?"

THE FIRST STAGE OF AFRICAN CONVERSION.

And, thinking over the matter, it is true. In the towns about the mission there has been no bloodshed, or attempt at bloodshed since I came here to open this station. Again and again women have eloped with other men, or been carried off under circumstances that would almost certainly have led to bloodshed in the old days, but in every case so far they have avoided bloodshed out of deference, so they say, to our teachings. And yesterday a man from the Ntum tribe, who live along the Campo river, three days south from here, told me that the "Word" we had preached had gone all through the Ntum country, and people were settling their palavers. *Peace among men*, seems to be about the only part of our message these people have grasped thus far, and they certainly need that truth; but while we may rejoice that this much has been accomplished, we

must remember that, while they are not born again, they cannot enter the Kingdom of Heaven. Certainly there is reason to hope that in a very few years, violence and bloodshed will become comparatively rare over a wide area; but, as regards the great change that must be wrought in every heart before salvation is possible, the last state of these people may be worse than the first. Already many have said to me, "We are all right now, we have stopped killing people." Or a man whose character has undergone no change, will say to me, "I am going to be a Christian; I believe all you have said," etc. I say to him, "come and see me and I will instruct you more fully as to what it is to be a Christian." He promises, but does not come, and when I see him again he has forgotten all about the matter. I write all this that you may realize how blind these people are to all spiritual truth, and that you may help us with your prayers that the Holy Spirit may work with us on this field, that our work may not be in vain. What we have accomplished among this people already is a necessary step toward conversion, but is not conversion, and might, by making them better satisfied with themselves, serve only to harden their hearts.

FROM VILLAGE TO VILLAGE.

A week ago I returned from a preaching tour of twelve days up country, going as far as Zingi, the region in which we hope to locate our second station. The trip was a very uneventful one. I turned off at only a few points from the roads I had traveled over before; so I saw but little that was new; and you will readily understand that tramping and preaching in from five to eight towns each day, while it may be very useful, is very uninteresting work.

PREACHING UNDER DIFFICULTIES.

I may say, however, that I was enthusiastically welcomed everywhere, and usually the people came together gladly to hear what I had to say. But it was hard work preaching to them. Some of them, sometimes the whole company, would hear me through, and apparently were deeply impressed; but this was unusual. Frequently the chief, after I

had spoken a few minutes, would break in with what purported to be an explanation of what I had said, but usually turned into an impassioned tirade against the sins of everybody in the town, except himself. He would appeal to them to hear what God's white man had come to tell them, and yet, if allowed to do so, would take up all my time and make it impossible for me to finish what I wished to say. Of course, the object of all this was to impress the white man with somebody's importance. When I had succeeded in silencing the chief, there were usually two or three young fellows who would keep up running comments on what I was saying, approving it all and not intending to be disrespectful, but frequently giving my remarks a ludicrous turn, or at least calling the people's attention away from what I was trying to impress upon them. Perhaps somebody else would then notice something about my clothing or person that struck him as odd and would nudge his neighbor and in a low voice call his attention to it. Soon others would note the direction in which they were looking, till suddenly I would realize that my whole audience, who a moment before, were listening intently, were gazing at my hair, or shoes, utterly oblivious to what I was saying.

THE WHIMS OF AN AFRICAN AUDIENCE.

The women were especially troublesome. It would usually happen that two or three times during each meeting some woman would notice her baby toddling about and either call to it or go and bring it. The ostensible purpose was to pet and fondle it; but the real object was to see whether it would be afraid of the white man. Of course it was and would scream, and then the whole audience with one voice, and that a loud and angry one, would begin to scold, some at the baby and some at its mother for disturbing the meeting. They seemed inclined to laugh at everything. I never tried them with a joke, but it seemed to me that every really solemn truth I uttered was greeted with a peal of laughter. Especially when the eternal punishment of the wicked was mentioned, no matter how carefully and seriously I led up to it, the result nearly always was a laugh,

followed by a babel of voices reminding each other that that was for them. Or, if I mentioned immorality or stealing, the side glances at each other and the ringing laugh that followed, not only played havoc with the thread of my discourse, but indicated, all too clearly, how prevalent such sins are.

I found it impossible, as a rule, to hold their attention, even in the poor way indicated above, for more than ten minutes. Then I must stop and let them talk a while, when, if I wished, I could begin again. There were, however, most encouraging exceptions. In some towns I could talk without interruption for half an hour, and the attention never seem to flag. Why this difference?

SIGNS OF PROGRESS AT EFULEN.

Returning to Efulen after two weeks of such work, and preaching to our, *comparatively*, quiet and attentive audience here, I, for the first time, realized how much progress we have already made. Of course, there is in all this nothing to discourage us. Only, we must sow before we can reap. This excessive curiosity must wear off before the people can listen; and such a people as the Bule cannot at one hearing grasp enough of the truth to be sobered by it. But, if I had time, I could easily bring evidence to show that the truth is working in many hearts.

Do not forget to pray for us. All our efforts to redeem this moral wilderness for Christ, depends on the presence and help of the Spirit.

Letters.

CHINA.

REV. ANDREW BEATTIE, *Yeung Kong, Canton Mission*.—A review of the work in the Yeung Kong Station for the past year shows us that we have cause for deep gratitude to God for His goodness, and encourages us to enter upon the new year with hopeful hearts. The number of persons who have confessed Christ is not large (nine have been received), but work has been done which will enable us to labor more effectually in the future.

PROGRESS AT YEUNG KONG.

When the year began we were negotiating for

the purchase of a house for a residence. When the year closed the house was bought, repaired, and two families quietly occupying it. In addition to this, two preaching stations have been opened and one school, and regular systematic work has been begun among the women of Yeung Kong. As is usually the case, the efforts to secure a residence absorbed the attention of the people, and undoubtedly roused the suspicions and distrust of some, and the evangelistic work in Yeung Kong has suffered. But the doctor and the preacher on the field directly superintending all departments of the work will, we hope, soon more than compensate for any temporary interruption. And it is with no small degree of pleasure and thankfulness that we are able to say that the women of Yeung Kong have now really for the first time an opportunity which they can with propriety avail themselves of for hearing the Gospel, and the eagerness with which they avail themselves of the privilege is very encouraging to those who bring to them the message of life.

The medical work under the direct supervision of the foreign doctor is much more satisfactorily carried on, and gives increased facilities for evangelistic work. Over 15,000 persons received treatment during the year.

Two men were baptized in April, and there are several inquirers.

NEW WORK AT MUI LUK.

At Mui Luk the work has been more encouraging than ever before. A school was opened early in the year, and the attendance has been large throughout the year. We have had to contend against opposition, evil reports, and threatening placards, but the work has not been interrupted. The chapel preaching has been well attended, and several inquirers have met regularly every evening for the study of the Bible, and it is with gratitude that we report six baptisms during the year.

REV. W. O. ELTERICH, *Ichoufu, Shantung*:—Our station is entering upon a year more full of promise than any since its founding four years ago. Almost immediately after the riot of last summer the number of people in attendance on the chapel service began to increase so that before long a new building had to be fitted up to accommodate the crowds that came, especially of women. This may be regarded as a most promising feature, since our native Christians say, and we also know from experience, that, if the women become interested

in the gospel, ready entrance will be found to the remaining members of the household. Hundreds of men are deterred from entering the church because of the opposition of their wives or mothers.

The prospects of our work here and throughout this region have never been more hopeful. There is a class of 15 women under instruction several days in the week, and a flourishing day-school of more than 20 pupils. Some really earnest inquirers are sent to us by our country evangelists for several weeks of study. They are furnished with shelter, light, and food at a very small expense. They are divided into classes according to their ability to read and their knowledge of the doctrine. The more advanced are taken over some book or books of the New Testament; those less advanced are carefully instructed in the catechism, and all are required to commit daily a portion of the Scriptures. Thus they are carefully instructed. They are thus taken away for a time from heathen surroundings and subjected to religious influences, which cannot but deepen their idea of spiritual truth and help them in the beginning of their Christian life. The missionary and evangelist, when they go out to preach the gospel in the spring and fall, cannot do much more than scatter the seed; it is in these inquirers' classes that this seed is nurtured, their knowledge of the truth increased, their faith in their newly found Saviour deepened, and a helpful start given them in their Christian walk and conduct.

The class at our station this year numbered 40, who received careful instruction in the catechism by a well trained native evangelist, while the more advanced were instructed in the Epistle of James by Mr. C. A. Killie, and by the writer in the Book of Acts. At the close of its sessions 18 applied and were enrolled as candidates for baptism, some of them making a quite remarkable profession of faith.

Our medical work is also steadily growing. There was an attendance of over 4,000 patients last year, an increase of 1,700 over the previous year. A still greater increase may be expected this year, as our lady physician, Dr. Anna Larson, who came to us a year ago, has entered upon her duties.

Our hearts are cheered at the bright prospects of our work, and we are filled with gratitude to Him who has so wonderfully blessed us. We desire the prayers of God's people at home that we may be enabled to live up to these grand opportunities.

HOME MISSIONS.

A GRAND SHOWING.

It is with great pleasure that the Board of Home Missions reviews some phases of the work of the past year. Though one of the hardest years financially which the oldest citizens can recall, yet the churches, the Sabbath-schools and C. E. Societies together contributed nearly as much as during the preceding year—the most prosperous year perhaps in our national history. This has been brought about in ways which ought to be known to all who love our country and the conversion of the world. Over three hundred more churches took up a collection for us last year than during any preceding one. The pastors and the Sessions did more by sermons, addresses and the distribution of leaflets to furnish the people with correct knowledge of the needs, the value and the prospects of the work. More self-denial was practised in order to keep up to the average giving of more prosperous times. The exigency of the case secured a long pull and a pull together in every part of the land. The Board of Home Missions, therefore, takes great pleasure in thanking the churches, the Sabbath-schools, the C. E. Societies, and the friends of the cause for their unprecedented and invaluable co-operation. But, as the Board began the year with a debt of \$66,407.75; as the last General Assembly transferred to it \$20,000 worth of Indian work; as the legacies fell off more than \$100,000, and as the natural and necessary growth of the work, without undertaking much that was new, has called for \$38,945.75 additional, a large debt had to be reported to the General Assembly. There will consequently be a serious difficulty in borrowing money over and above the present debt to meet our obligations during the dry months of summer. We are not, however, without substantial and encouraging assets which may be realized in the near future, but they cannot be depended upon at once to pay our indebtedness. Instead, there-

fore, of finding fault with the Church or its Great Head for the deficit in legacies, the Board would emphatically say to the living, "Well done, good and faithful servants." Let one and all gather additional courage for a pull which will, this year, wipe out all arrearages, break up the hateful "Halt," and enable us to march forward to the complete subjugation of our land to Christ.

The Board closed the fiscal year April 1, with a debt of \$58,645.55. Of this amount \$157,047.26 are on account of Home Missions and \$101,598.29 are on account of teachers and chapels. The Presbyteries have sent to the Board estimates of the amounts needed within their bounds during the year just opened which aggregate \$624,588. Estimates for the mission schools sum up \$364,538.60. The amount required to do the work and pay the debt this year is \$1,238,341.40 besides the interest and expense of administration. The Church must advance in its gifts or else the Board must retreat.

The number of Jews in the world is estimated to be 9,000,000. Of these about 600,000 are in our country. These are divided into two classes or sects, viz: the Orthodox Jews, who maintain the ancient worship, and the rationalistic, who scarcely recognize the divine origin of the Scriptures.

But between these two classes are many most excellent people who are approachable and interesting subjects of evangelistic effort, all these people are subjects of promise and prophecy. The Presbytery of New York leads out in a well directed effort to reach these people, and comes to the Board for help. The Board of Home Missions having been appealed to by the Presbytery for aid in the support of Dr. Faust,

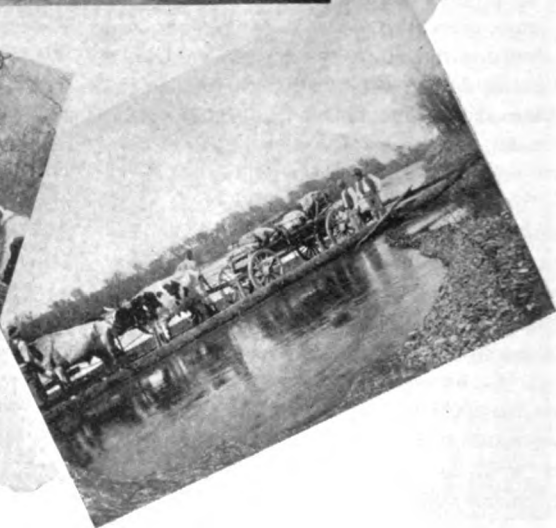
Resolved, That in view of the present financial condition of the Board and its commitments to missionaries already on the field,

whose salaries are still in arrears, the Board has not the power to make an appropriation to the salary of the Rev. H. P. Faust, but will assume that responsibility for a year, *provided* the Presbytery will see that the churches under its control are urgently appealed to to secure this amount.

In furtherance of the work the Presbytery has is-

and an oppressor. Their migration to this country and contact with our institutions have modified their prejudices, and induced an earnest spirit of enquiry. Thousands of them are now hearing from week to week the story of a Messiah already come, and are searching the Scriptures to see whether these things are so. Never since

the days of the Apostles has there been such willingness, of God's ancient people, to listen to the Gospel of Salvation.



INDIANS AT WORK IN INDIAN TERRITORY.

sued the following statement and appeal to the churches under its care.

WORK AMONG THE HEBREWS IN CONNECTION
WITH THE PRESBYTERY OF NEW YORK.

The attention of the churches connected with the Presbytery of New York is invited to the fact, that two or three hundred thousand of the Children of Israel are now residents of the city of New York, and are exercising a profound influence upon its corporate life. Many of them have recently come from lands where Christianity has appeared to them in the light of an enemy

Since October, 1893, a Voluntary Committee has been maintaining services for the Jews in the basement of the Allen Street church, conducted by Dr. Herman P. Faust, formerly a Rabbi, but now a candidate for the ministry under the care of this Presbytery. That Committee has expended upon the enterprise between fourteen and fifteen hundred dollars, mostly contributed by individuals specially interested in work among the Jews. The services have been attended with great interest. Hundreds of Jews have been hearing the Gospel each week, and quite a number have professed conversion.

The significance of this movement cannot fail to impress those who believe that Prophecy and Providence have inseparably linked the future of the Jews with the future of the Kingdom of God.

The Board of Home Missions, realizing the obligation which such an opportunity imposes, has undertaken to prosecute a work among this people, and appeals for special gifts to maintain it.

Contributions should be sent to O. D. Eaton, Treasurer, 58 Fifth Avenue.

The Presbytery hereby gives its endorsement to this appeal.

HOWARD DUFFIELD, *Moderator.*

The little Indian church at Versailles, New York, has just finished a neat, attractive building, costing \$1,000, without help from any white man.

A six-year-old daughter of a Universalist attended both Universalist and Presbyterian Sabbath-schools. She expressed a preference for the Presbyterian Sabbath-school; and when asked the reason for her preference replied, "*because they believe more.*"

During the recent revival at Payson a boy, twelve years of age, the son of Mormon parents, was converted. His parents followed him into our church. And now the family altar is erected in their home. In the absence of the father the boy conducts the worship.

A Missionary in Michigan writes:

I have found an open door at Pandyville, where the Mormons have hitherto held possession. I believe the Mormon domination is permanently broken.

A similar statement comes from Wisconsin:

The Utah establishment has recruiting offices in many of the states of the union.

The Synod of Indiana entered upon a scheme of self support three years ago and has met with remarkable success in all its plans. The year before the work in that State had required \$2,000 more than the churches of the synod raised for Home Missions. Under their present scheme they have spent more money and have not only raised

all they spent, but sent to the Board a surplus of \$750. One secret of the success lies in their wise choice of a superintendent. Rev. S. C. Dickey has been in charge but five months assisted by three evangelists. The spirit of missions has been revived, and churches have been quickened and blessed with large accessions. Feeble churches have been lifted into self support, and vacant fields have been provided with ministers.

The Rev. J. N. Crocker, D. D., synodical superintendent for New York State, in his annual report gives very interesting and suggestive statements about his work for the year. Though his field of labor was not on the frontier, but in the great State of New York, he preached 267 sermons—an average of more than 5 for every week in the year, summer and winter. He baptized 25 persons and received the same number into the church on examination. Besides all this he attended 27 Presbyterian meetings, helped to organize churches, ordain elders and ministers, presided over a dozen congregational meetings, attended funerals, administered the Lord's Supper 14 times, and did a great deal of service of all kinds which there was nobody else to do. He traveled 23,332 miles and more than paid his expenses out of money received which would not have found its way into any church treasury. The synodical missionaries are busy men.

RESCUE MISSIONS.

REV. JESSE F. FORBES, NEW YORK CITY.

Rescue missions are life-saving stations, manned by Gospel patrols, alert to save perishing souls. They abide "where Satan dwelleth." The life line is thrown among the breakers. They are located midst saloons and moral pest-houses. Most of their work is among those who seldom or never enter a church, who do not feel at home and cannot be induced to attend ordinary religious services. The writer believes in them, and longs to see such stations multiplied in every city and large town. It may promote this to describe their methods and results.

1. *The place.*—This is usually a store or small hall opening directly off the street.

The location should be on some main avenue where people congregate. After the mission has been established and is well known, it may answer to have more sumptuous quarters. St. Bartholomew's Rescue Mission in this city has a magnificent building, equipped with every convenience, but it started in a small store just west of Third Avenue in Forty-second street. There should be nothing to suggest a church and the entrance should be as easy as that to any saloon. The meeting place should be made attractive by being clean, well lighted and neatly furnished. Chairs are better than benches and there should be a good piano or organ on the low platform at the further end of the room.

most successful superintendents have been rescued from drunkenness and sin. Such men are living testimonies of God's saving and keeping power. They point to their own experience. They tell what Jesus has done for them. They know the pit from which they were raised and have great skill and tact in approaching others. If the mission reaches out to save women and children, it should employ some earnest, Godly woman whose whole heart is in the work. Certain women, like Mrs. Ballou of the Cremorne Mission, have wonderful power with fallen men, and even if it is not easy for the lady assistant to address a public meeting, she can be of great service in visiting the homes, looking after

the children, caring for the sick and ministering to the wants of the poor and destitute. Each mission, then, needs at least two persons, a man and woman, who are paid good salaries and who expect to devote their lives to the work. They should have had training and experience and come with confidence in the power of Christ to save,



The outlay need not be great, but pains should be taken to give everything a cheery, pleasant look.

2. *The workers.*—

These should be discreet men and women of training and experience. Volunteer work is useful under proper direction but the main reliance must be on those who give their whole time and energy to the mission. The



NEW AND OLD DWIGHTS, INDIAN TERRITORY.

and with as earnest a consecration as any foreign missionary.

Neither should they be left to labor alone, but should be upheld by a corps of earnest Christian workers, some of whom ought to be present at every meeting. Rescue work is hand-to-hand work. Souls must be saved one by one. Each convert needs counsel and encouragement. His will is weak, his love for Christ may be feeble, the gate to life is not only straight and narrow but the way at first is rough and hard. Many go back who might have been saved by timely encouragement and help. As far as possible, the mission should be connected with some church to which it can look for financial support and which is willing also to receive into its membership those who give assurance of a well grounded hope. A mission is not a church and can never take its place. Life-saving stations are not homes. When men are rescued they need a church home where they can receive the ordinances, and can be helped to grow into strong, stalwart Christians. It is this lack which has prevented many a mission from securing the best permanent results.

3. *The services.*—These should be held every night with occasional afternoon meetings for women and children. They usually open with a praise service of some thirty minutes. Simple stirring music has attractive power. Certain saloons have concerts and obtain patrons thereby. Hearty Gospel singing draws. The door is open and the music is heard in the street. A crowd gathers and it is easy to invite them to enter. I have known a room nearly vacant at first to become well filled within the half hour by those who came in to listen to the singing. Give every one a hymn book, and invite all to join in praising God. An occasional solo or duet is of great help. Christ has been sung into hearts which preaching could not soften. A young man entered the Madison Square Church Mission and heard a Christian lady sing, "Where Is My Wandering Boy To-Night?" At the close of the song he went out. As soon as possible he took the train for Baltimore to throw himself into the arms of his mother and promise her he would lead a

Christian life. For years this mother had prayed for her dissipated son and that was a joyous home-coming.

The audience having gathered, after an earnest prayer the leader gives the Bible lesson. The preaching is simple, practical, abounding in illustration. There should be no striving for eloquence, but a plain, straight forward delivery of the Gospel message. Different speakers should be secured from time to time for this part of the service. The superintendent cannot do it all. Care must be taken, however, in the selection, for the first address oftentimes gives the tone to the whole meeting. It is not easy, even for noted men, to attract and hold the audiences which gather in the rescue missions. They will, however, listen respectfully to plain, earnest words if they believe the speaker to be sympathetic and sincere.

The Bible lesson being finished the meeting is open for testimony. Exhortations or long speeches are not permitted. "Tell us, brother, what Christ has done for your soul." Ofttimes twenty or thirty will testify in as many minutes. The following are average testimonies. "Praise God for saving me, a poor, miserable sinner, a little over four months ago." "Three months and two weeks ago the Lord saved me and has kept me." "I want to thank God that about three years ago in the old mission, I heard about the Saviour. Without hope or home, I intended to destroy my life, but I heard about that friend and knelt down and asked him to save me. To-night I am on my way to heaven." "Jesus has kept me and I thank God for such a place as this which saves poor drunkards like me." This witness-bearing has great power among the out-cast and abandoned. They see those who a short time before were held captive by Satan sitting clothed and in their right minds at the feet of Jesus. Hope is awakened. "If God saved him he can save me."

After the testimonies, an appeal is made to the unsaved to come to Christ. Those who desire to lead a new life are asked to raise their hands. I have attended hundreds of these services and the instances are very few when some did not so respond. They

are invited, with others who desire, to remain for an inquiry meeting, where they are pointed to Jesus, their names and addresses taken, and with earnest words are bidden good night, having promised to come again the next evening.

This line of work thus outlined may seem simple. It contains nothing novel or startling, but it is daily being blessed to the salvation of many souls.

There are thirty of these rescue missions in New York City. Eternity alone will reveal what they are accomplishing in reclaiming the falling, rescuing the drunken and purifying the life, uniting households, establishing family altars, and blessing the children.

During the day, the workers are busy, visiting the homes, the stores, the workshops, urging men and women to come to the meetings, relieving cases of destitution, bringing the glad tidings into homes long ignorant of the Gospel. It is not easy, but it is blessed work. I know of no form of Christian activity so fruitful in immediate results. "The fields are white." There are thousands in our great cities who say, "No man cares for my soul." Pastors have not time and strength to look after the thousands who never come to God's house. Rescue missions do reach out and save them.

Country churches have a vital interest in this work. Many young men leave the farms and seek fortune in the city. Some relieved of parental restraint, succumb to temptation. "Satan desires to have them." Wounded, they fall by the wayside. The churches seem to pass them by. It is then that the rescue mission becomes the good Samaritan. It welcomes them, points them to Jesus, takes care of them, until they care for themselves. One incident illustrates many. A ragged, penniless young man entered a mission to rest an hour, before he resumed his all night wandering. His attention was arrested by the Gospel message. He remained to the after service, and found Jesus. A new life commenced from that time. The struggle was hard, but God gave strength. He found friends, employment, and little by little regained his manhood. One thing troubled him. That was the thought of his boyhood

home on a New England hillside. Years had passed since he ran away. Were father and mother living? Would they welcome him if he returned? Months went by ere he decided what to do, but one Christmas he said, "I will go home." The evening found him knocking at the familiar door. What a home-coming! How father rejoiced and mother wept tears of joy as he told them of his love for the Saviour. After family prayers, the mother led him to his boyhood chamber. He looked around the room exclaiming, "Mother, everything is as I left it years ago. My books, my toys are all here!" Laying her hand on his shoulder, she replied, "My son, for thirteen years and nine months, your father and I have prayed night and morning that you might return a saved man. Every night this room has been ready, for I believed God would answer our prayers and I should live to see you home again." Think you, dear reader, that this mother is not interested in Gospel missions? Can she ever hear of them without gratitude? As I have said there are thirty of these life saving stations in New York City alone. Who has not read of the Water Street Mission, where Jerry McAuley prayed and labored for many years? Who can visit that magnificent building in East Forty-second street, known as St. Bartholomew's Mission and not thank God for the work done there, where hundreds gather every night to hear of Jesus? More than thirty-two thousand attended last year the meetings of the Madison Square Mission supported by the Presbyterian Church of that name, where Dr. Parkhurst is pastor. During the last seven years, nearly one hundred souls have joined the Adams Memorial Presbyterian Church from that mission, and I can bear witness of their faithfulness and fidelity for Christ. Neither have these missions been blessed in New York City alone. Superintendent Cowdre of Utica Rescue Mission reports an annual attendance of more than forty-five thousand, and says that eight hundred and ninety-four came forward for prayer. The Market Street Mission of Morristown, N. J., reports a yearly attendance of thirty-one thousand with one hundred and forty hopeful conversions in the last year.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West
FEBRUARY,	The Indians
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

OUR MISSIONARIES.

The success of any enterprise, secular or religious, largely depends on the character and ability of the men selected to carry it forward. The directors of our great railroads spare no pains to secure trustworthy and competent heads of departments, and these heads of departments again do all in their power to select as their assistants men of skill and industry. The Board of Home Missions deems it of the greatest importance to have for its departments men thoroughly equipped for their work. The responsibility, however, of selecting Synodical and Home Missionaries does not devolve to any extent upon the Board.

The twenty-two Synodical Missionaries are selected by the Synods and recommended to the Board for appointment. Whilst the latter reserves the right to reject any one thus recommended, if known to be unfitted for that special work, it has, as a matter of fact, rarely, if ever, been called upon to perform this unpleasant task. To the credit of the Synods it must be said that they generally exercise care and discrimination in the selection of the men recommended to the Board for Synodical Missionaries. The Church has never had an abler nor a truer body of men to occupy this position than those who do so at the present time.

Without intending to institute an invidious comparison, we affirm that their scholarship, their preaching powers, their devotion to the cause of the Master and their administrative ability are as high, if not higher, than those of the Episcopal Bishops.

They are men not only of high character, but of untiring devotion to their work. Next to the glory of God and the good of souls, they study the interests of the Synods which have selected and the Board which has commissioned them. The innuendoes sometimes thrown out that they are the spies of the Board, supplying it with information not to be acquired in any other way, are absolutely unfounded and should be frowned upon as soon as they get abroad. The Board has never asked them to perform such a duty, and they have never volunteered to do it. The allegation that they have their favorites for whom they secure everything they desire and their proscribed ones who can hardly expect from them common justice is untrue. Like other men the Synodical Missionaries are doubtless drawn more closely to some than they are to others, but they do not allow their personal attachment to interfere with the honest performance of their duty towards any one. They are above such things. This is like the charge that the Board of Home Missions has its black list, and that no missionary whose name is on that list need look for a fair, much less kind, treatment. If this were well founded the members and officers of the Board should be instantly dismissed. But there is no truth in it. It is difficult to see how such a charge could gain credence anywhere. We can understand how a man who has been denied what he has asked because the Board decided that it would be a violation of trust and a perversion of sacred funds to grant it might entertain hard feelings towards its members, but we cannot see how any one would circulate as true that which has not the slightest foundation in fact.

The duties performed by these men are varied and arduous. The first, if not the most important, is to watch the starting of new settlements, the planting of towns, and the growth of population here and there, with the view of supplying them with the gospel. In addition to this, they supply vacant churches and hold religious services among people who do not enjoy the means of grace. They are sometimes sent by the Presbyteries to adjust difficulties which are

not sufficiently serious to demand any formal action. They make it their duty to meet on their arrival ministers from other fields who come to labor within the bounds of their Synods; and to introduce them to their new congregations. They are expected to stir up pastors and people on the subject of Christian benevolence, and to do what they can to secure a contribution for Home Missions from every church.

In a number of our Presbyteries and Synods there are men who go under the designation of pastors-at-large. These are not prospectors in the sense in which the Synodical Missionaries are. Consequently administrative ability, though desirable, is not in their case one of the indispensable qualifications. They must be men of good, acceptable, if not great preaching powers. They are put in charge of a number of churches to all of which they are expected to minister as often as practicable. They are required to divide their time in the way best suited to meet the wants and to develop the energies of the congregations. By this means many congregations have been lifted to self-support, and precious souls brought to Christ. As yet, this is but an expedient by which our weak churches that cannot have pastors or stated supplies of their own, may be supplied with the means of grace. The office has not been yet clearly defined, nor is it certain that it will become permanent.

Our Home Missionaries proper are the pastors and stated supplies of weak churches who draw a part or the whole of their salaries from the Treasury of the Board. Not a few of these are young men who are willing to devote at least the earlier years of their ministry to missionary work. Taken as a body, our Home Missionaries are men of whom the world is not worthy. They conscientiously devote all they are and all they have to the preaching of the gospel in new and difficult fields. Their churches are expected to raise what they can towards their salaries, and when that is not sufficient to support them, they apply to the Board for such an appropriation as the Presbytery may deem necessary for that purpose. The portion of the salary paid by the Board to each one averages a

little less than \$300 a year, and the whole sum paid by the Board ranges from \$100 to \$1000, according to the ability of the congregation and the expense of living in the place in which he is settled. The average salary received by our Home Missionaries from both the church and the Board is about \$800. The number of these men at the present time is 1821. With a few exceptions they are distributed over every State and Territory of the United States. Thus, by the co-operation of the Church at large and the contributions of the individual congregations, nearly all places in our land are moderately well supplied with the gospel.

The character and qualifications of our Home Missionaries are of the highest kind. Among so many it is to be expected that a few will be found who reflect no credit upon their sacred calling. Hence the Presbyteries should exercise more caution than they have in the past in introducing men into the Presbyterian ministry, by licensure and ordination, as well as by letters from other bodies. A number of those admitted within a few years have done us untold harm. Whilst these few ought not to be in the ministry, the rest of our missionaries are men of whom the world is not worthy. Among them are found some of our ripest scholars, most eloquent preachers, noblest pastors and best Presbyters. An Elder in one of the largest of our New York churches told the writer that he had found in one of the valleys of Utah a man fitted, in his judgment, to succeed his gifted pastor, if he should be taken away by death or be transferred to another field. There are many like this one settled in home fields, East and West, among the mountains and in the plains.

The views held by the Board of the qualifications necessary for our Home Missionaries may be gathered from the following tests applied by the Secretaries to the Seminary students whom they endeavor to persuade to go West.

1. They aim at securing the best scholars in the class to do so. None but such can meet the demands of a number of our home fields. On the great ranches of Montana and New Mexico, and in the mining districts of

Colorado and California are found graduates of our best colleges who expect the minister to be able to discuss with intelligence the profoundest principles of philosophy and science. They must have a fair familiarity with such works as those of Mill, Spencer and others in order to gain their attention. Though our missionaries are not sent to discuss metaphysics or politics, but to preach the gospel, yet they can hardly secure the attention of many of these cultured men, unless their scholarship is high enough to command their respect.

2. They select, as far as possible, only those of practical judgment and good common sense. Nowhere is the latter gift more needed than in our Home Mission fields. Here the pastors and stated supplies are frequently so located that they are not able to consult their brethren even in the same Presbytery regarding the most important matters. Consequently they are thrown wholly upon their own resources, in fact, they are compelled to decide some of the gravest questions without any outside aid. The people of their congregations have in many cases come together from different parts of the country, and sometimes of the world. It requires wisdom as well as patience to reduce such heterogeneous elements into a moderate state of homogeneity and to keep from among them the elements of dissension.

3. They seek frequently men of true heroism. Formerly the Foreign Board was the only body which had need of this qualification in a missionary, but that has changed. A number of our Home Missionaries require more courage to-day than those of the Foreign Board. They have to fight with as inhospitable climes as any of them. The heat in the deep valleys of Arizona and New Mexico is as intense and debilitating as that of India, and the cold at Point Barrow, inside the Arctic Circle is as intense as that from which any of our Foreign Missionaries suffer. The deprivation and pain arising from not receiving letters from home oftener than once a year, and from inability to find means of subsistence fit for white men are beyond description. In addition to this the good wife is in many cases compelled to do with

her own hands the work done for the Foreign Missionary by a menial obtained for low wages.

4. They seek only men of thorough devotion to the cause of Christ. The temptations to enter into real estate speculations and to turn aside from the ministry, to become heads of public schools or members of the State or even of the National legislature are naturally very great. Some of our men have fallen victims to these. But the great body of them have turned a deaf ear to the loudest call that would draw them aside from the work of saving souls.

It may be safely affirmed that the majority of our Home Missionaries would stand the tests just referred to as laid down for theological students. Cases might be cited of Home Missionaries who have been offered a seat in Congress and even in the Senate of the United States, but they had grace enough given them to decline it. In most instances the question of turning aside from the ministry for a more lucrative calling has been submitted to the good wives, and they have invariably decided against it. Let it be remembered that these noble women are as heroic as their self-denying husbands, if not more so. They deserve the sympathy and prayers of the whole Church. Both should find a warm place in our hearts and a cordial welcome into our homes.

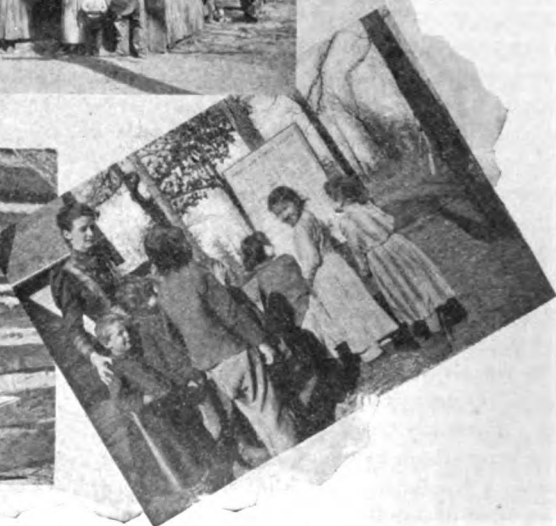
Letters.

TENNESSEE.

REV. J. M. HUNTER, *Madisonville*:—I was away from home, holding a meeting at one of my churches, Cloyd's Creek. I had the assistance of the uneducated "Blacksmith Evangelist," J. T. Sexton, who has had such wonderful success among the uneducated in this part of the country, and even in Maryville, under the shadow of the college there. He holds undenominational meetings altogether, hence the people of all churches united with us in the meeting. We held 12 days, during which time there were 60 professions; out of this number we will get at least 30 members, the remainder going to other churches in the country around. I received 19 into the church at the close, and expect 10 or 15 more at my next appointment there.

NORTH CAROLINA.

Miss FLORENCE STEVENSON. A communion service was held at the School Church the second Sabbath of this month. Eight of our girls confessed Christ. It was most gratifying to have each of these young people come to see me individually, almost as soon as the announcement had been made, and express their desire to unite with the church. No special meeting had been held. It was indeed a blessed privilege to be in a little meeting with these alone a few days before they openly confessed Christ, and hear each voice in fervent prayer ask the Master to direct and keep them ever,



AN INDIAN HOME AND MISSION SCHOOLS, INDIAN TERRITORY.

and to make them always be as lights in the world.

Since the beginning of this quarter ten of our girls have recited perfectly the Shorter Catechism to Rev. Mr. Fox and have received Bibles given by the Publication Society. Others will recite to him soon. I am surprised to find that the most popular study in our school is the Catechism, and I am sure we have none that give better mental training. Not more than five minutes a day is given to this study in each of the three class rooms.

Miss MARIA S. BRAINERD, *Asheville*:—You have already been told how our hearts have been gladdened by the religious interest which has been manifested and is still apparent among our pupils, and it is not necessary that I repeat what you know of it.

I thought my report was finished, but I cannot send it off without an account of a most charming evening we have just spent with our dear friends Mr. and Mrs. Pease in their lovely new home. "Intervale" they call it, as indicative of the place where they are to pass the time between their work and their rest. All the teachers of both schools, Mr. and Mrs. Fox and Mr. and Mrs. Jeffrey were invited,

and the two who assist Miss Goodrich at Dula Springs, so that there were representatives from four schools. We had a little music and plenty of conversation. Mr. Pease's library was converted into a temporary dining-room, the guests being seated in groups at small tables, when the daintiest of repasts was served, bringing into requisition the pretty china and silver of which you know something.

After supper there was a symposium, the subject being the "Waldenses." Dr. Lawrence told us briefly of their origin and subsequent

history, and was followed by the Misses Dwight and Stephenson who gave us a description of what they saw during a recent visit to a colony of these people who are settled near Morganton in this State.

The hours named in our invitation were from 7 to 9, but the evening passed so delightfully that before we were aware of it half past ten had arrived.

With a brief prayer by Dr. Lawrence, the Doxology by the assembled company and the benediction by Mr. Pease, we separated, with hearts full of love to our dear host and hostess, feeling there could have been no more fitting way of spending the first evening of the New Year.

An extract from a letter just received will tell the story in reference to Slack and Wolf Creek. These churches are respectively 14 and 40 miles north west of Sheridan and are reached by buckboard or horseback. Says he, "We have the first Christmas tree ever seen in this neighborhood. The school house will not begin to hold the people to-night. I write particularly to know how soon you can make us a visit. It will do lots of good. There will be from six to ten to unite with the church, possibly more. The heaven is working. The Holy Spirit will honor Christ in new lives in this community.

Come as soon as you can for the sake of the Master, the people and myself." At my last visit to Fort Steele on



MISSION CHURCHES IN INDIAN TERRITORY.

WYOMING.

REV. ROBERT COLTMAN, *Laramie*:—Holyoke, Wolf Creek and Slack are all new churches which have been organized since my appointment as Pastor-at-Large. They are all in prosperous condition. I held Sacramental services at Holyoke last Sabbath, when four new members were received. Two of these, both adults, were received on profession of their faith. One of these rode 23 miles through the cold in an open farm wagon to unite with God's people in Church Covenant. The other came six miles in a similar vehicle.

the U. P. R. R. the proprietor of the saloon locked his door and with 14 others who were there, came to our services, listened attentively to my sermon from Mark 10:50 and contributed to the Board's treasury. We had a large attendance and were urgently invited to come soon again.

New Castle and Rawlins are both vacant.

The Big Horn Basin is attracting great attention because of its fertility, mineral wealth and adaptability for ranching as well as for cattle and sheep. I purpose a thorough exploration of this section by buckboard and pack-horse as

soon as the snow disappears from the mountain ranges which fence in the "Basin." Mormonism is already there and we must check its advance by the Gospel.

MINNESOTA.

REV. R. N. ADAMS, D.D., *Minneapolis*.—The condition of the Lord's work in this Synod does not widely differ from that in other sections of the great north-west, yet our field has some peculiarities that are worthy of note.

The southern part of the State is having what may be properly called its second growth. It was settled at the close of the war with a boom. Many towns and villages sprang into existence as by magic. Presbyterian missionaries, with those of almost every other denomination were abreast of the movement, and churches, many more than were required, were organized. Under the leadership of Dr. Sheldon Jackson, whose push and piety were second to none, Presbyterian churches were planted and houses of worship erected in almost every town and even in rural communities where a sufficient number of people could be found. It was a period of great expectations, many of which were never realized and the work, of course for the time, was somewhat overdone. By and by the grass-hoppers came and for three or four years in succession devoured the substance of the people. Great numbers of the early settlers were driven away and the remainder reduced to poverty and distress. But when the plague vanished new settlers came in and with the help of more money and better farming the country gradually developed, so that to-day no part of our western domain furnishes anything better than southern Minnesota. In that region our churches, with scarcely an exception, are surely, if not rapidly, advancing, and at the present rate will soon be self-supporting. *With five* additional men, all our churches in the southern half of the State would be supplied. There are, however, in this rich, healthful region many new points now calling for our Church, which will be taken up when the condition of our treasury will permit.

THE TWIN CITIES.

The work in the twin cities is less prosperous than in the rural districts and it will require some time for our churches to recover from the effect of the "hard times." This depression in business caught four of our largest churches under the burden of heavy debt, and two of them it seems are hopelessly involved. They

may, however, all pull through, but I fear it will sadly tell on our gifts to the Board. It will require the united effort of the city churches, especially in Minneapolis, to rescue those in peril. Then by reason of the closing of factories, mills and railroad shops, our smaller churches in Duluth and the Twin Cities have suffered financially. But everything has its compensation. The "hard times" have served to resuscitate the almost obsolete order of the diaconate. Our deacons in Minneapolis organized themselves into a "Presbyterian Employment Bureau and Relief Committee" and thereby have done a noble work for the Church and for the poor and unemployed. This divinely instituted order of service which belongs essentially to our polity should be brought to the front.

Then we have not done as much among our immigrant population in the Twin Cities as we hoped. St. Paul is under the paralyzing power of Rome and its strategy and tactics in politics are manifest in the usual way. I am glad to report, however, that the flank movement upon our public school system, known as the "Faribault and Stillwater plan" has ended in smoke and a little unenviable notoriety for Bishop Ireland. In both St. Paul and Minneapolis the Scandinavian element is very strong and the Lutheran Church, which lamentably fails to meet the wants of the people, holds them in the grip of its deadly formalism. Nevertheless we have made some advance along this line. Our Norwegian and Danish Church in St. Paul is growing nicely. We have also one Norwegian and two Swede churches in Minneapolis and two in the Presbytery of Duluth, all of which are doing reasonably well. As our body is unknown to these people it requires time to get there confidence. But we are having daily evidences that the Gospel has not lost its power. Despite the "hard times" and the degenerating forces that seem to be more than usually active and potent, there has been and still is a revival spirit in many of our churches. Many of the unemployed have not only suffered but they have also had time to think of better things, and these enforced opportunities have resulted in blessing to many hearts and homes. As a sample of this widespread religious interest, I wish to report that after two weeks of continuous services at Russell, a new point in Mankato Presbytery, I organized on January 21st a church with forty-two members. All but three of the number came in on profession and a very large proportion of them are men. After the organization I administered the sacrament of baptism to 24

adults and three infants, and then the Lord's Supper to the newly organized church. As this is the only church in Russell it gives us a wide opening and promising field. Russell will be worked in connection with Island Lake and steps have already been taken to build a church at the former named place.

At no time in the history of our Synod has the Week of Prayer and the efforts that followed resulted in such interest and ingathering. I wish to note too that while we were the banner Synod in the year now closed in the number of churches organized, yet to give you some idea of the land still to be possessed I would say that there are yet twenty-nine counties in our State without a Presbyterian Church. These twenty-nine counties have an aggregate population of 227,260 people, and in twenty-two counties where we have planted the Presbytery banner, we have an average roll of only one hundred communicants. Had the Board the means we would ask for twenty-nine men to enter these vacant counties where multitudes of needy souls would welcome the Presbyterian missionary. I have yet to find a needy field where the Presbyterian Church did not meet a cordial welcome. We have not explored these counties named to any extent because we have not the needed men and means.

COLLEGES.

Our two Synodical colleges, Macalester and Albert Lea, are doing better this year, so far as patronage is concerned, than ever before. These institutions, I need not say, exert an influence upon our Home Mission work that cannot be estimated. From them have come some of our best missionaries and teachers. Whether we hold and develop our work for Christ and our beloved Church, depends upon the maintainance of our institutions for higher education. What these institutions now most need is endowment. Who will come to their relief? Money invested in Christian colleges pays 500 per cent. In looking over our roll of churches I find that only three churches in the Synod are not indebted to the Home Mission Board for aid. We feel very thankful to God and the Board for the generous help and loving care, but we hope ere long to pay it all back with interest. We have a rich State and much of it undeveloped. Our iron ranges are immense and it may be interesting for you to know that our State last year was the third in the production of iron ore. It will soon be the first. The same is true of lumber. The northeastern part of our State is still a forest. In these forests are hun-

dreds of timber camps and thousands of immortal souls without the Gospel. We could now use five men to great advantage in these destitute fields. Sorry we cannot have our students for the vacation as usual. Our work has always been greatly blessed by the help of our student force. But I must close. My expenses for the quarter were \$75.00. I will send an itemized account to the treasurer.

REV. JOHN MILNE SMITH, *Morgan*.:—We have just closed a two weeks' special effort to reach the people, and the Lord has blessed our labors beyond our expectations. Last Sabbath morning we had the unspeakable pleasure of welcoming into the church nineteen persons on profession of their faith in Christ and one by certificate, twenty altogether. Of these eight were baptized, and also four children were thus dedicated to the Lord by their parents. When I began to labor here a year ago the church had only seventeen members. We have now a membership of forty-three. It has thus more than doubled during the year.

KENTUCKY.

REV. G. D. HYDE, *Danville*.:—Dr. Helm and I held a meeting last Spring, and had one hundred and seventy-three conversions. But, of course, they did not all join our Church. Eighty-six of them joined our Church. We have about one hundred and thirty members at present, and our church is doing very well, considering all the circumstances. We have a mission Sunday-school which numbers about two hundred at the best, and never much below one hundred and fifty. There are about twelve hundred inhabitants, mostly miners by trade, and owing to uncontrollable circumstances unusually poor.

I am rather a plain, old-fashioned preacher, but by God's grace I have good sized congregations. The second Sunday night of this week, my time will be half over, and I must say to you that I am very needy, and I will be glad if you will please send to my address, Danville, Ky., all the money you possibly can, as much as half of it at least.

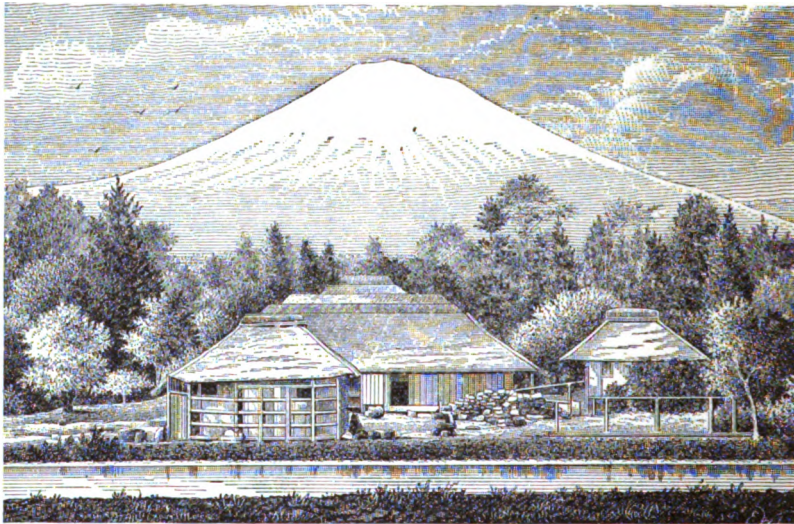
KANSAS.

REV. W. H. HILLIS, *Great Bend*.:—I am beginning the fourth year of my work in this field. The first year, with a small membership and a large debt; the church received aid from the Board. Being blessed with an extensive revival we had a large ingathering and have been self-

supporting until this Fall when we were compelled to ask for aid which we hope will be needed for one year only. The necessity arises from two causes. First, many have removed, some to the recently opened "Strip" and others to various localities, greatly reducing our members. Second, the crops were very poor in this region. The wheat, which is the chief dependence of this county, being almost an entire failure.

The country being newly settled, a crop failure is much more disastrous than in the older settled regions. Our church still carries a debt which in the present condition of the times, is a burden. The people, however, are hopefully

your faces as you read the reports that go in from the Home Mission fields. These times of financial depression must add very much to the burdens you were already carrying. I wish for your sake as well as for the cause I could tell you a different story. But through the daily papers you will have learned of the multitudes who are out of employment in this city. The membership of my church is made up of a class of people that is especially affected by these conditions. Many are out of work, many have had their salaries reduced from 12½ per cent to 38½ per cent. In addition to this there are many calls for charitable work that must be heeded, This, in many instances, means a division and



FUSIYAMA—SACRED MOUNTAIN OF JAPAN.

waiting the return of better times and there is some indication of increased spirituality in our church. I find a field that is attractive by its very destitution in the country round about and hold services in different school houses often on Sabbath afternoons. There is no more churchless and I may say irreligious class than a large portion of the rural population of this region. Notwithstanding our depletion by removals our attendance morning and evening is encouraging and the outlook is hopeful.

ILLINOIS.

REV. G. P. WILLIAMS, *Chicago*.:—I imagine I can see the look of weariness that must be on

sharing of an already scanty store. I am chairman of the Relief Committee in this district of the city. In this way I am brought *hourly* in touch with much misery and want. Of course this all effects the church work in many ways. The one thought uppermost in the minds of all is "food and fuel." But I believe, and have good reason for believing, this is God's opportunity which He will use in bringing souls to a proper sense of their own need. The religious life of the church is far better than during the summer. The Sabbath-school, one of our strong holds, is doing good work. The average attendance at the home school is now about two hundred and eighty, with sixty in the mission school.

INDIAN TERRITORY.

REV. H. H. SHAWHAN, *Ardmore*:—Results are appearing, and even with missionaries, who are supposed to labor with equal zeal with or without visible results, there is something invigorating in the assurance that all efforts have not been futile. The growth has been steady and healthy enabling us to walk into the New Year with brighter prospects.

Financial. For the first time in its history, the church is out of debt. The building is practically complete, furnished with pulpit stand, organ, opera chairs and excellent lights; and after ceaseless toil and willing sacrifice, has been freed from debt. The dedication took place on November 19th when much seriousness was manifested in the act of transferring the title to its rightful owner.

How to secure the amount pledged to the salary fund has long since ceased to be a problem. At the end of each month, this obligation is discharged just as any other business obligation. A committee waits upon all who have promised to support the work, and each month collects the amount due. People, if left to themselves, are apt to forget this item of indebtedness, so this committee has proved an efficient discourager of neglect. Nor does such an arrangement interfere with the beneficence of the Church, but rather increases it.

Beneficence. During the past quarter both the Foreign and Home Mission Boards have been remembered, and a system established by which a monthly collection will be taken to be distributed in accordance with the Assembly's schedule.

A work has been set on foot to supply the needs of the poor in the immediate vicinity. A committee has been appointed to act with committees from other churches in seeking out those in distress, and in receiving and disbursing such monies, clothing and provisions as shall be placed in their hands. Special collections are to be made from time to time for this purpose. The children are not forgotten in the movement, and their Christmas joy was doubtless increased by the consciousness of having done something to cheer the hearts of the less fortunate, for instead of having a tree laden with presents, a ship was built and Santa Claus came to take away with him money, books, toys, clothing and such other articles of usefulness and comfort as each child had brought. So with glad hearts they sang their songs, spoke their pieces and remembered their own blessings.

Social. In newly settled countries, such as

this, new faces are seen every day. Strangers are coming from all directions and need to be made to feel that they are welcome. Some of them leave pleasant church connections and miss the attention they are accustomed to receive, frequently growing cold and indifferent, when a little attention shown them will break the forming ice and introduce them to the work.

Spiritual. A Japanese proverb says, "A hundred paths lead up the sides of Fusiyama, but they all unite at the top." So with us, these various departments, some of which are apparently secular, are paths leading up to the real work of implanting and sustaining life. The noting of the increasing machinery and the smoothness with which it runs would be robbed of its pleasure if we could see no growth in the spiritual life of the Church. The prayer meeting shows an improved condition of health. The attendance on Wednesday night has increased from an occasional six to about twenty-five. Besides the Sunday-school and the Boys' Brigade we have the Ladies' Aid Society, which is a source of great comfort. There is not a department in which it does not figure. Its missionary work is a comparatively new departure, and a promising one. Besides appropriating a portion of the dues to missionary purposes, the Society has consented to occupy one Sunday evening each month with a popular presentation of some phase of missionary work.

Four members have been added to the roll during the quarter, and some ten or fifteen others have signified their intention to come before the Session at the next opportunity.

UTAH.

MISS GRACE E. JONES, *American Fork*:—The coming of our new pastor, Mr. J. A. L. Smith, seemed to put new life into everything. Both services are well attended, but the Sunday evening service is very, very well attended. There are some young men from strong Mormon families who have never before been in our church, now attending regularly, not only the evening service but the Sunday-school also. I have in my class six pupils who have come directly from the Mormon Sunday-school, and there are many more in the Day School who wish to come, but their parents will not allow it.

One Mormon father, whose son would not go to the public school, said to him, "Well, you can go to the Presbyterians, but you musn't pay any attention to the Bible teaching." Even in my room there are children who say to me 'I

don't want to know what's in the Bible." I don't say anything to them at first and I notice that they soon listen as attentively and ask questions as eagerly as do the others. The attendance in the Day School since the first of September has been unusually good. It has been large and very regular.

ALASKA.

MRS. C. THWING, *Ft. Wrangel*.—We have had a very pleasant Christmas, Ft. Wrangel seeming to abound on every hand with peace, good will to men.

Christmas evening the church was crowded, and after our musical and literary exercises old Santa brought forth his canoe full of presents and each child and church member received some gift. Some of the old people were delighted with their chopping bowls, egg beaters, wash boards, etc. I enjoyed showing them how

the different articles were to be used. Every one seemed to have a good time, and Dr. Thwing and I came home tired but happy in the feeling that we were the chosen ones to be His ministers here and to give so much pleasure on His birthday. We have had quite a number sick on the ranch this winter, and altogether have been very busy. It seems as if my hands have been full with outside work, not to speak of the home at all. Yesterday almost the whole day was spent uniting a couple who were about to separate. With God's help the Doctor and I succeeded, and they are still together. Wednesday was devoted to another couple in trying to keep them separate. The girl's parents want to force her to marry an old man against her will. Dr. Thwing will not unite them. She is the girl who stayed four months here in the home last summer. Now she wants to enter again for protection.

HOME MISSION APPOINTMENTS.

A. R. Pennell, Cato,	N. Y.	A. A. Boyd, Knobnoster and Salem,	Mo.
N. McLeod, Mineville,	"	W. Sickels, Drexel and Sharon,	"
B. E. Perline, Centerville,	"	J. W. Van Eman, Eldorado Springs 1st and Mont-	"
S. R. Queen, Otisville 1st,	"	roes 1st,	"
E. B. French, Bellmore,	"	W. C. Coleman, Greenwood,	"
J. C. Ball, Pompey Centre,	"	W. M. Newton, Westfield and Lowry City,	"
J. H. Elliott, Tioga,	Pa.	G. B. Sproule, Deepwater 1st,	"
J. C. Kelly, Winter Haven,	Fla.	U. G. Schell, Unionville,	"
C. Smith, Brighton,	Ill.	C. P. Blaney, Milan and Sullivan,	"
J. H. Stevenson, D. D., Mt. Carmel 1st,	"	H. F. Williams, St. Louis Lee Avenue,	"
N. C. Green, Summer, Union and Gilead,	"	A. M. Mann, Oswatomie 1st,	Kans.
H. N. Cross, Metropolis 1st and America,	"	J. M. Crawford, Baxter Springs 1st and Blue	"
C. H. Currens, Chicago Hope Mission,	"	Mound,	"
N. B. W. Galloway, Chicago Olivet,	"	E. N. B. Millard, Morgan 1st and station,	"
W. Diekhoff, Freeport 3d German,	"	C. W. Backus, Kansas City Grandview Park,	"
J. G. Russell, Toledo and Greenup,	"	E. S. Farrand, Topeka Westminster,	"
H. D. Glickden, Oneida 1st,	Mich.	H. A. Tucker, Presbyterian Missionary,	I. T.
S. Todd, Munger 1st,	"	J. Edwards, Wheelock,	"
C. D. Ellis, Saginaw Immanuel,	"	L. G. Battiest, Oka, Achukma, Philadelphia and	"
J. A. McGreaham, St. Louis 1st,	"	station,	"
W. B. Greenshields, Hazlewood Park and Highland	"	S. R. Kram, Bethel, San Bois and Pine Ridge,	"
of Duluth,	Minn.	C. S. Newhall, McAlester 1st,	"
N. H. Bell, Pastor-at Large,	"	J. H. Peters, Menardville and Paint Rock,	Tex.
H. C. Cheadle, Lakefield,	"	W. B. Bloys, Fort Davis, Alpine and stations,	"
W. Lattimore, Slayton,	"	H. A. Howard, Jackaboro,	"
R. Wait, Currie, Cottonwood and Shetek,	"	G. G. Smith, Santa Fe 1st,	N. H.
H. M. Pressley, Marshall 1st,	"	T. C. Kirkwood, D. D., Synodical Missionary,	Colo.
W. Campbell, Long Lake and Crystal Bay,	"	G. T. Criseman, D. D., Denver So. Broadway,	"
A. C. Pettitt, Maine and Maplewood,	"	A. Scott, Central City and Black Hawk,	"
R. H. Myers, St. Paul East,	"	F. A. Walter, Valverde and station,	"
G. A. Hutchison, Casselton,	"	G. W. Clark, Pueblo Fountain,	"
D. A. Hamilton, Bathgate 1st and Bethel (Tyner),	N. D.	E. P. Baker, Del Norte 1st,	"
D. Campbell, Park River,	"	G. Stroh, Pueblo Westminster,	"
A. C. Manson, Inkster 1st and Elkmont,	"	H. H. Davis, Black, Wolfe Creek and station,	Wyo.
C. S. Harrison, Volga,	"	T. Lee, Spanish Fork,	Utah.
J. N. Hutchison, Sioux Falls 1st,	S. D.	T. McGuire, Pastor-at-Large,	Wash.
G. Ainslie, Rolfe 3d and station,	"	D. Ross, Woolley House of Hope,	"
A. W. McConnell, West Bend and station,	Iowa.	R. Boyd, Port Townsend 1st,	"
J. W. Myers, Paton 1st and Rippey 1st,	"	J. M. C. Warren, San Juan and Lopez Calvary,	"
W. L. Baker, Pomeroy 1st,	"	R. B. Dilworth, Roseburg 1st,	Oreg.
R. S. Weinland, Lohrville 1st and station,	"	J. M. Smith, Grizzly Bluff and station,	Cal.
Z. F. Blakeley, Roseville 1st,	"	G. W. Hays, Two Rock, Big Valley and Shiloh,	"
A. F. Ashley, Fairmont and Sawyer,	Neb.	W. Baesler, Blue Lake 1st,	"
C. M. Junkin, Hubbell,	"	H. W. Chapman, Lakeport, Kelseyville and sta-	"
F. W. Witte, Plattsmouth German,	"	tions,	"
N. S. Lowrie, Lambert, Inman, South Fork and	"	J. W. Ellis, D. D., Walnut Creek,	"
Bethany,	"	W. S. Whiteside, Ione 1st,	"
		C. B. Rogers, Elk Grove,	"
		W. B. Cumming, Roseville,	"
		N. B. Klink, Clements 1st and stations,	"



EDUCATION.

Those who have read the "Life of Charles Hodge," by his son, A. A. Hodge, will recognize the portrait of Dr. Hodge and the picture of his study, which we are permitted to use in this number of our magazine, as the same with the pictures which they have seen and enjoyed in that delightful work. The publishers, Charles Scribner's Sons, have very courteously placed them at the disposal of the Education Department of the CHURCH AT HOME AND ABROAD in order that its readers might have the privilege of owning a good likeness of the distinguished teacher of theology, who was so deeply interested in the cause of Education for the ministry, and served the Board of Education as its President from 1862 to 1869; and that they might have a peep into that study where the Commentary on the Epistle to the Romans was written, the Commentary on the Epistle to the Ephesians, and the Commentary on the two Epistles to the Corinthians, where the great reviewer and controversialist penned the articles in the *Biblical*

Repertory and Princeton Review, which made him famous; and where the "Systematic Theology" was made ready for the press. In that study for a number of years his students were in the habit of meeting their professor, who taught and wrote reclining on a couch at full length on account of a protracted lameness, caused by a painful inflammation of the thigh joint, as the doctors believed. There are many of Dr. Hodge's pupils and personal friends still surviving who will recognize in the picture with deep interest the chair given to him by his brother in November, 1839, which he used, to the exclusion of all others, almost to the day of his death, June 19, 1878. The portrait was painted by A. H. Ritchie, and the original painting, which is esteemed an excellent likeness, is a cherished possession of the family at Princeton. The engraving was made by the same distinguished artist, and may be trusted as an admirable reproduction of the larger picture in oil.

The portrait of Dr. Hodge in connection with

one of the Boards of the Church will recall to many minds the great debate in the General Assembly of 1860 on the question whether the Boards as then organized were consistent with the principles of New Testament Presbyterianism. It was the last Assembly in which the Church North and the Church South sat together. Dr. Thornwell of South Carolina was prominent among those who took the negative in the debate, and Dr. Hodge was prominent among those who were upon the affirmative. The greatest interest was taken in the discussion, partly from the eminent scholarship and ability of the prominent debaters. Dr. Hodge warmly defended the constitutional character of the Boards, and characterized the position taken by his opponent as "hyper, *hyper*, HYPER Presbyterianism." The decision was in his favor by a vote of 234 to 56.

We have the pleasure of presenting to our readers this month, through the courtesy of our friends in Dubuque, a beautiful picture of the "German Presbyterian Theological School of the Northwest." We have asked permission to use this picture in the hope that we may be instrumental in exciting a wider interest in the

all-important work which this institution is doing for the Church and for the country. There are many most devoted and liberal men and women in our beloved Church, and they may be depended upon to provide for the necessities of the various departments of the work of the Lord whom they love; but they are too intelligent to invest their money in doubtful enterprises, or to make contributions without a clear understanding of the work in which they are asked to have a part. This picture will let them see the site of the school for which we make an earnest plea. The present value of the building is said to be \$30,000, but it was bought for the school for \$10,000, and has proved to be convenient and comfortable, affording abundant accommodation for all present wants. An apparatus for heating the building has been put in which has been the means of health and comfort to professors and to students. A beautiful centre-light has been presented for the chapel by the Y. P. S. C. E. of the Presbyterian Church of Woodstock, Ill. A considerable number of contributions have been made towards the endowment, which should be at least \$50,000, as recommended by the General Assembly of 1893.

A careful study of the importance of the needs



From a photograph.

DR. HODGE'S STUDY.

of this institution, and of the similar one at Bloomfield, N. J., will lead thoughtful Christian people to give all the money that is needed in each to complete the asked-for endowment. It is something quite astonishing that a Church of the size, the piety, the zeal, the intelligence, and the wealth of ours should be so slow to awake to the greatness and the importance of the task before it in the matter of evangelizing and Americanizing the immense numbers of foreigners that every year are coming to this country. We have not stopped to notice that a largely increasing number of these foreigners cannot speak our language. In 1882 85 per cent of the 788,992 immigrants to our shores spoke the English language. In 1892 only 18 per cent could read our newspapers and come in touch with the sentiments national, moral and religious of our people. There is said to be at the present time a German population in the United States of eight millions, including immigrants and their children born in this country. One hundred thousand are coming to us every year; not so much the deeply religious element of the German nations, coming as refugees from religious persecution, as was the case many years ago, but rather the rationalistic, unbelieving element, much of which is a constant menace to the stability of the republic. Our Church has let this state of things become more and more aggravated, with scarcely an effort to counteract it, and is to-day hardly more than half-converted to the necessity of giving to German-speaking people a specially trained German and English-speaking ministry, capable of understanding and sympathizing with them, and capable of living in the simple manner made necessary by the meagre salaries of \$400, or \$500, on which, for the present, they must subsist. Now, however, that the lapse of 40 or 50 years has demonstrated the wisdom and the success of the methods pursued at Bloomfield and at Dubuque, another year ought not to pass without the giving to both of these schools an all-sufficient endowment, and the enlargement and improvement of the literature provided by our Church for the German-speaking people of our land.

One feels ashamed to confess that the endowment hitherto provided for Dubuque is so meagre as to yield only \$800 per annum, and that it is necessary to cut down other expenses to the sum of \$4000, a large part of which is contributed by the German churches of the North-West. There are now one hundred churches which have been established through the influence of this school, besides many

preaching stations, the germs of churches to be organized in due time. The number trained for the holy ministry in its halls is eighty-five. It has been a great satisfaction to the Board of Education to furnish year by year a measure of aid to the self-denying, economical, hard-working students who are there, amidst no little hardship, seeking to fit themselves to labor among their countrymen. It is perhaps natural that, in making their gifts to institutions of learning, men of wealth should proceed on the familiar principle suggested by the proverb: "He that hath to him shall be given;" but perhaps somebody will be sensible and far-seeing enough to give in this case to the indigent. The example will be contagious. The school will henceforth rank with "them that have," and the result will soon be that it "will have more abundantly." "Whoever contributes that fifty thousand dollars," says Rev. H. D. Jenkins, D. D., "will do more to Americanize the 700,000 Germans of Iowa and the states that touch it than all the English-speaking ministers in the whole Presbyterian Church."

Do you think that you can keep yourself thoroughly informed about the work of the Church you love without taking the CHURCH at HOME and ABROAD? Do you think that you can afford to pay two cents a day for a daily paper; and is two cents a week more than you can afford for the Church's illustrated magazine?

COLLEGE AND SEMINARY NOTES.

PRINCETON SEMINARY has 232 students, its largest record.

THE UNIVERSITY OF PENNSYLVANIA has secured the Liberia Exhibit of the World's Fair, besides nine cases of forestry exhibits and sixteen carloads of educational and other exhibits. A Students' Hall, to cost \$100,000, is to be built on or near the campus, intended to be the centre of the social life of the University. It will be under the charge of the University branch of the Y. M. C. A. Between \$60,000 and \$70,000 of the necessary amount are already in the treasury.

DARTMOUTH COLLEGE has 340 students, of whom 188 are members of the Y. M. C. A. "Bartlett Hall" is the name of the Association's new building. New life has been infused into the members. The students of the Medical Department are now recognized as a part of the Association, and for the first time have held weekly prayer-meetings.

PROFESSOR TYNDALL is said to have given \$13,000, the net result of his American tour, to three American Universities for the purpose of assisting students, who devote themselves to scientific pursuits.

COLLEGE-MEN ought not to smoke cigarettes if the statement of a San Francisco physician is correct. It is said that analysis proves that the man who smokes twenty-five cigarettes a day takes thirty grains of opium besides the nicotine. A loss of precious money and of precious health, and the acquisition of the opium-habit make up a result not to be desired.

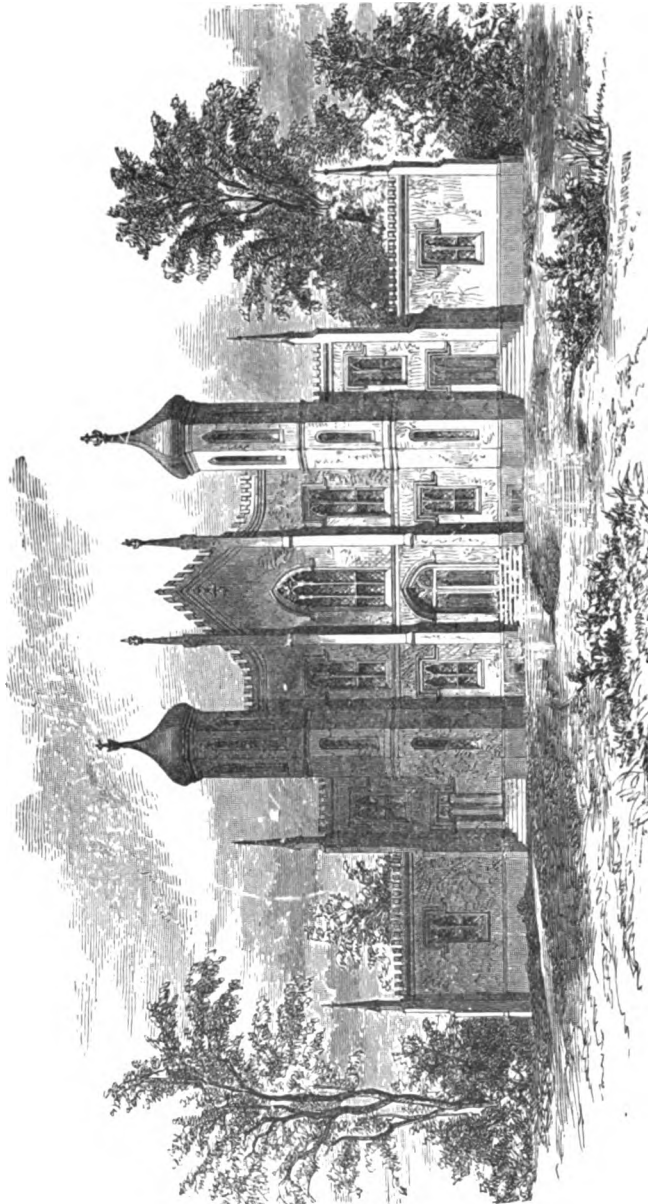
OMAHA THEOLOGICAL SEMINARY will graduate its first class this spring. It consists of six students, two of whom hope to go out as foreign missionaries. This Seminary, on the edge of the great mission-ground of the farther West, and at the centre of the continent, is fully justifying the wisdom of establishing it. Its appeal for funds may therefore well be heeded. It can probably double its work next season if help is promptly given.

HAMILTON COLLEGE, on its noble site, and with its intensely interesting history, is doing a splendid work under its new president, the Rev. M. W. Stryker, D. D. It is most pleasing to find the determination at this institution to do work that shall be thorough, and under the most holy and helpful influences.

A HELPFUL INVESTMENT.

Solomon L. Gillett, of Elmira, New York, whose

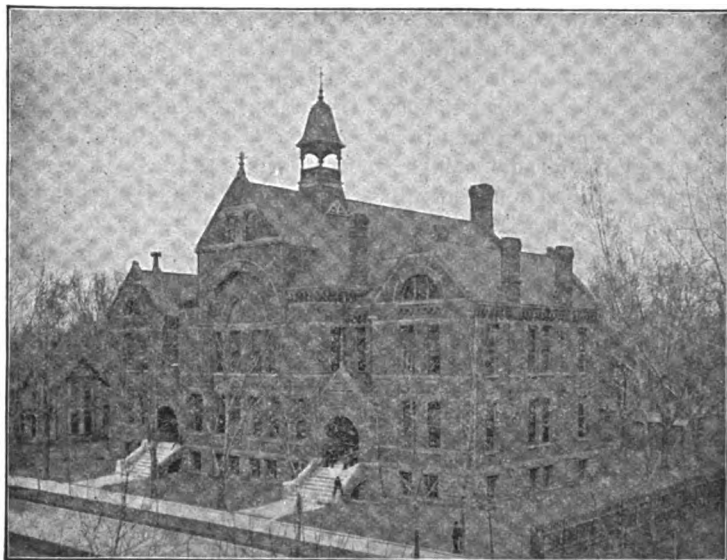
recent death has caused sorrow to many friends, took great interest in the work of educating young men for the ministry. He endowed twelve scholarships, of \$1,000 each, in Park College.



GERMAN PRESBYTERIAN THEOLOGICAL SCHOOL OF THE NORTHWEST.

PRESIDENT THWING has found out that a college-bred man's prospects of attaining a fair degree of eminence are 250 times greater than those of men without the advantage of a college training.

COLLEGES AND ACADEMIES.



LEWIS ACADEMY.

LEWIS ACADEMY, WICHITA, KANSAS.

REV. GEO. R. SMITH.

Wichita, the commercial centre of South-western Kansas, with its twenty-five thousand inhabitants, takes pride in its Lewis Academy, named in honor of Mr. Hiram W. Lewis, its most liberal contributor. Under the care of Emporia Presbytery, opening in September 1887 with one hundred students, its enrollment steadily increased until three hundred names were found on the roll in 1893. The imposing and spacious building located in the heart of the city, having all modern conveniences and appliances, thoroughly heated, lighted and ventilated, could accommodate five hundred students.

The work of the Academy is comprehensively planned, there being nine competent and thoroughly qualified instructors under the direction of its efficient and successful principal, Dr. J. M. Naylor, who has had charge of the institution from the beginning. There are three courses of study—Classical, Scientific and Normal; and also Art, Music

and Kindergarten departments. Special advantages are offered for the study of chemistry. A high standard of scholarship is required in all departments.

The Academy is pre-eminently a Christian institution and its paramount object the development of Christian character, well symbolized or expressed by the motto which is carved in stone and placed upon the front of the building—viz: "Stat crux dum volvitur orbis."—The cross stands while the earth revolves. The study of the Bible is made a prominent feature of school work, as the main object is to honor Christ through a sanctified education. The faculty and students attend a Bible class exercise every morning and the Bible is a text-book in each department, its weekly study being obligatory upon every student. Of the 68 graduates, in the seven classes, 59 were Christian at the time of graduating. The Christian influence may be shown by the fact that already there have been 19 candidates for the ministry and 12 others preparing for missionary work. Yale,

Princeton, Chicago and Emporia have some of Lewis Academy's students, honoring their Alma Mater.

An institution strong in numbers, in its faculty, in its plan of work, in its scholarship and Christian character of its students comes to the great Presbyterian Church and asks to have its pressing financial needs supplied. It emerged from the "Great Real Estate Boom of 1887" with property valued at \$100,000 and a debt incurred in buying grounds and erecting and equipping its splendid building, of \$85,000. Fifteen thousand dollars of this has since been paid. The remainder, secured by mortgage, is past due. A payment of

\$5,000 will secure an extension of the balance three years at four per cent. A failure to raise \$5,000 promptly, seems to threaten its very existence. Trusted friends here have struggled hard to save this institution, but have reached the limit of their financial ability. The crisis is here.

Where are the generous Christian men and women, to whom the Lord has entrusted wealth, who will come to the rescue of this Academy? What Phillips Academy of Andover has been to New England, Lewis Academy will be to Kansas and the great South-West.

Give liberally! Give quickly!

MINISTERIAL RELIEF.

The Report of the Board to the General Assembly in Saratoga contains in full the "statistics" for the year ending April 1st, 1894. Many readers of this magazine may not see the report and therefore some of the figures are here given.

The number on the Roll of the Board to whom, upon the recommendation of the Presbyteries, remittances have been sent during the year from April 1st, 1893 to April 1st, 1894 is 731: that is, ministers 294; widows of ministers, 406; orphan families, 26; four women who have given themselves to missionary work under the care of the Foreign or Home Board "for a period of not less than five years" (see printed minutes of the General Assembly, 1888, page 33) and one widow of a Medical Missionary (see printed minutes, 1889, page 32). The number provided for at the Ministers' House at Perth Amboy, N. J., in lieu of receiving a remittance in money, is 23, making upon the Roll of the Board during the past year a total of 754 names—an increase of 32 over last year. The Presbyterial recommendations in their behalf came from 178 Presbyteries.

Upon the recommendations of the Presbyteries there were placed on the Roll during the past year 105 new names—61 ministers,

40 widows, two orphan families and two women missionaries.

Forty-four names have been removed from the Roll by death—33 ministers and 11 widows. The withdrawal from our roll of other names (owing to a change in pecuniary circumstances or restored health rendering further aid no longer necessary), and the failure of some "renewals" by the Presbyteries to reach the Board before the close of the year, make the number of persons actually upon the Roll, recommended by the Presbyteries and receiving a remittance in money, or in lieu thereof a residence at Perth Amboy, as given above, seven hundred and fifty-four. This is an increase over the previous year of thirty-two families.

It should be borne in mind that in the great majority of cases the name upon the Roll of the Board represents more than one person. The "family" to whom the remittance is sent is sometimes composed of an aged couple; or of a minister laid aside in the midst of his usefulness by protracted sickness, with a wife and children to support; or of a widow of a minister needing help for her dependent children as well as for herself. There are therefore very many more than 754 persons who share in these appropriations.

Of the ministers upon the Roll of the Board 79 have applied for aid under the New Rule of the Assembly, which provides that "Every honorably retired minister over 70 years of age, who is in need and who has served our Church as a missionary of the Home or Foreign Board or as a pastor or stated supply for a period in the aggregate of not less than 30 years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support, without the necessity of being annually recommended therefor by the Presbytery."

The maximum sum to be paid by the Board upon such application duly certified by the Stated Clerk of Presbytery, was fixed by the Assembly of 1889 at \$800; and sixty-one out of these seventy-nine venerable men have certified to the Presbytery that they are in need of this sum annually for their support. The remaining eighteen applied for sums ranging from one hundred to two hundred and fifty dollars. The entire annual sum appropriated last year to these seventy-nine aged ministers amounting to \$21,740, an average of a little more than \$275 to each family. The eldest of them is in his ninety-fifth year; twenty-nine are over eighty. The average age is over 78, and the average number of years spent in the ministry is nearly 48.

During the five years in which the new rule of the Assembly has been in operation, the whole number of ministers enrolled upon this list is 122. Forty-three have been called to their reward on high, leaving the present number as given above, viz., seventy-nine.

THE TREASURY.

The sum distributed among the seven hundred and fifty-four families upon the roll of the Board during the year is \$159,875 87, very nearly seven thousand dollars more than

the previous year. All the appropriations recommended by the Presbyteries were paid promptly and in full, and the Board reports to the Assembly a balance in hand of \$4,548.95.

But there was a great falling off in the contributions. The collections sent by the churches and Sabbath-schools amount to only \$78,262.90 and the gifts from individuals to \$10,771.74, a total of \$89,034.64.

The number of churches which took up no collection for the Board last year was 3,798—an increase of 217 over the number of "delinquent" churches reported the year before! The impression evidently prevails that the annual interest from our large Permanent Fund relieves pastors and elders from presenting this cause to their people. But last year the entire revenue of the Board fell short of its expenditures \$19,358.12. The Board, however, began the year with a balance in hand of \$28,907.07, and out of this (the contributions from previous years) the deficit of \$19,358.12 was made up, leaving us to begin the new year with only \$4,548.95. Unless there is an advance in contributions all along the line the Board cannot pay in full the appropriations asked for by the Presbyteries during the coming year. The Board can only distribute what it receives.

The estimated value of the boxes sent by Ladies' Societies to the families upon our roll is \$4,758.23—another falling off from last year when it amounted to \$6,950.

The legacies to the Permanent Fund (a list of which is given in the Report) amounted to \$78,786.84. This fund is now \$1,886,776.74. But will not this large sum prove to be really a calamity to the Church if it weakens the sense of obligation on the part of God's people to make annual contributions to this tender and sacred cause?

CHURCH ERECTION.

THE YEAR'S WORK.

The year that closed with the first of April was, as is well known, one of continued depression in commercial and financial circles, and the fact was necessarily reflected in the

diminished ability of the Board to encourage church and chapel building. Aside, too, from a decrease in the contributions from the churches the effects of the "hard times" were manifest in several ways in connection

with the applications for aid in building. Taking the year as a whole, the number of applications was diminished, showing that many congregations, aware of the difficulties before them, postponed their building until a better day; but this diminution in demand occurred almost entirely in the latter half of the year. Ordinarily there is more building during the summer months forming the first half of the fiscal year, but this year the difference was very marked. Taking the six previous years, 53 per cent. of the applications came in during the six months ending with September 30; this year nearly 66 per cent. of all received were during these months. Moreover, in the early part of the year instances occurred of applications from churches which, when planning to build, had every reason to expect to be able to complete their work by their own unaided efforts, but who found themselves crippled after the work was too far advanced to be stopped or curtailed.

To this general statement of the conditions under which the work has been carried on during the year should be added the fact that, when the year opened, the Board had on file twenty-four applications postponed on account of lack of funds from the previous year and aggregating in amount \$14,466. In effect, this sum represented the net deficiency of the previous year, burdened with which the present year began. The Board feels, therefore, that it has reason for gratification that it has been enabled, owing to the smaller number of applications, to reduce this deficiency and actually to close this year under conditions slightly more favorable than a year ago.

There have been received during the year 214 applications, of which 168 have been for grants or loans for church buildings and 46 for manses. The amounts asked have been as follows: from the General Fund, \$79,280; from the Loan Fund, \$72,050, and from the Manse Fund \$22,925, making a total of \$174,255. While the amount is thus larger than ever before, exceeding even that of last year by \$7,672, it is a gratifying indication of advance and growing strength and independence that the increase is entirely in the

requests for loans, while the applications for actual grants have somewhat diminished in number. The more advance can be made in this direction, the more assured will be the sense of responsibility and independence and thus the permanence of the churches.

APPROPRIATIONS.

1. *The General Fund.*—Appropriations have been made from this fund to 158 churches, and to an amount aggregating \$80,010, an advance upon last year of two in the number of churches, and \$1,293 in amount.

These appropriations have been distributed among 28 Synods, 92 Presbyteries and 32 States and Territories.

The comparative distribution has been unusually equal. Nebraska has received 13 appropriations, Pennsylvania, 12, California, 11, Washington and Indian Territory, 9 each, Minnesota, 8, and Colorado, Catawba, Indiana, Iowa, Michigan, New York and Oregon, 7 each.

2. *The Loan Fund.*—From this fund loans have been made to 16 churches, the aggregate amount thus loaned being \$59,250.

These loans have been very widely and evenly distributed over the country, viz., four in the East, (Massachusetts, New York, New Jersey, Pennsylvania), four in the Central States (Indiana, 3, Michigan, 1), two in the Mississippi Valley, (Missouri), three in the Northwest (Wisconsin, 1, Minnesota, 2), and three upon the Pacific Slope (Idaho, Washington, California).

3. *The Manse Fund.*—Eleven applications for loans from this fund came over from the previous year, being postponed because available means were exhausted. To these have been added 46 new ones, making in all 57, aggregating \$27,075, which have been before the Board. To 40 of these loans, amounting to \$15,904, have been made.

These loans have been distributed among 19 Synods and 39 Presbyteries. Geographically, more than one-half are upon the eastern side of the Mississippi River, and of those upon the west, nearly one-half again are in the comparatively eastern States of Minnesota, Iowa and Missouri. There remains a great work to do in this department

in the broad field—still further west—embracing nearly two-thirds of our land.

From the statements that have been made it will be seen that, notwithstanding the financial difficulties of the past year, the aggregate of the work of the Board has been greater than ever before, and also, as might be expected in a developing and maturing church, that the relative proportions of the different departments are somewhat changed.

While it is not probable that the number of infant churches needing grants will much diminish for many years, it is certain that the number of older churches asking for loans, both for church edifices and for mansees, will constantly increase.

This year the number reached in all departments is 236, and the aggregate amount pledged for their aid \$165,000.

For the first time in the history of the Board, it has felt constrained to allow its appropriations for the year somewhat to exceed its income. It has done this in view of the fact that the deficiency has been caused by a shrinking in the aggregate contributions of the churches, which, it is hoped and believed, is but a temporary and perhaps inevitable result of the universal financial distress. Should such shrinkage continue, or even if the contributions should remain stationary, the result would mean disaster to the oldest and most important work.

THE COMING YEAR.

As it is evident, as has been already stated, that the financial pressure during the past year has restrained many churches from building, it is almost certain that there will be, with returning prosperity, an unusual number of applications, which should be promptly met. This demand will reach us from several different classes. The largest number of these applications will, of course, come from the great Home Missionary field of the West. Every week from three to four new churches are organized as the normal growth of our Church in these new regions, and almost without exception these churches appeal to the Board for aid to establish them in permanent homes. But, in addition to

these, we have to provide in some way for the fast increasing Presbyterian population of New England; for the constantly growing work among the Freedmen; for the needs of the multiplying villages in the new industrial South, largely the homes of enterprising settlers from the North, and last, but not least, for the steady influx of population into all of our older cities, an increase that in many instances outruns the ability of local church extension resources. It should be noted, too, that scattered among all these classes we find a constantly increasing number of churches of foreign tongue.

No estimate of the coming demands of the work can be complete without taking into account the rapidly growing numbers of our German, Bohemian, Scandinavian, Italian and Slavonic Churches and Missions.

HUNGARIAN MISSIONS IN PENNSYLVANIA.

Dr. S. C. Logan, speaking of the important movement in the coal regions of Pennsylvania to carry the gospel to the thousands of foreigners, mostly Hungarians and Poles, who have been brought into that great centre of mining industry, says:

There are many thousands of these Slavonics in our field, and we are very grateful to the Board for the generous help given our Presbytery in this case. Our churches have supported the Board generously and have built their houses generally without outside help. But if we succeed in the mission to these foreign masses we shall need more outside help for the building of churches than ever before. I suspect that we shall have to build at least two Italian churches within the next year, and we ought to have at least two more for the Slavonics. We may as well ask the Chinese to build a house for the missionary we send to them as expect these Hungarians to build their own churches. After a year's investigation and hard work, I am compelled to report that we have as needy and promising a mission field in the coal regions as may be found in any part of the world. In the Valleys of Lackawanna and Wyoming we have employed about the coal-breakers over 72,000 men, 90 per cent of whom cannot understand English. The great body of them have come to stay. They must have the Gospel or they will give us what neither we nor our children can bear.

BUILDING A NEBRASKA CHURCH.

As far west as Hitchcock County churches are few and far between, except in towns, and country congregations worship within the small school-houses, which at the best furnish meager accommodations.

The long-felt want of a meeting place other than the old sod school-house was accentuated at one such place by a slight misunderstanding with another denomination holding prior claim. It was on the last day of the old year, and public spirit grew with the remarks:

"If we only had a church!"

"I wish we had a church."

"We must have a church."

"Let us build a church."

The crops had failed, times were hard, and money scarce, but a temporary loan was offered if a subscription paper warranted its payment.

On New Year's Day a committee started out to see what could be done, and at night the subscription list footed \$70, and a church was assured. A frame building was out of question, but on Wednesday a score of willing workers were plowing and piling sod. It was a formidable undertaking for mid-winter, but the brave homesteaders are accustomed to encountering difficulties and surmounting obstacles, and in two day the walls had risen to the desired height. Un lucky Friday brought a storm, and work was suspended until Tuesday.

But Friday night again beheld a good, substantial church building completed and furnished, ready for occupancy. It is 16 x 32 feet, with door and six windows, and has cost, besides gratis labor, \$100. Part of that

sum has already been paid, and the balance guaranteed by solid subscription.

The erection of a church in six days' time is one of the achievements of "dried-out, burned-up, blown-away" southwest Nebraska, and, considering circumstances, is unprecedented.—*Nebraska State Journal*.

OFFER OF A CHANDELIER.

The Rev. J. K. Gibson of South Charleston, Ohio, writes:

We have a good chandelier of an old pattern which we should be pleased to give to some weak church which would accept it. It is in excellent style although old. It is for oil and contains eight lamps and is as good as when put up; which however was thirty years ago. It then cost \$75.

SELF-DENIAL IN GIVING.

The following letter from a little Freedmen's church of thirty-four members speaks for itself. It shows a spirit which if universal would solve the problem of the financial support of our Boards:

Enclosed find one dollar for your cause which would be many times greater if the writer had the means. Do you know that we have no money here and most people have everything to buy and absolutely nothing to buy with. How they will reach harvest the Lord only knoweth—we hope without absolute suffering.

A woman to-day told us that they had nothing to eat for days at a time except *corn bread*—absolutely nothing but bread—and many more are nearly as hard pressed.

Yet we send you the *mite*. May the Lord bless it to somebody's good.

A. M. PENLAND,
Beech Pres. Church, N. C.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE NEW HYMNAL.

The following paragraph is extracted from the Annual Report of the Board to the General Assembly.

"It is reported with great pleasure that the preparation of the new Hymnal is well

under way. The work has been earnestly and laboriously prosecuted by a committee of the Board. The best Hymnals of this country, England, and Scotland have been carefully cross-indexed and collated, and a large body of hymnody, outside of these, reviewed.

The selection of the hymns and the classification have been largely accomplished. The editorial work upon the book has been committed, under the supervision of the committee, to one of its members, the Rev. Louis F. Benson, who has temporarily relinquished pastoral work to give his whole time to this. The book will be pushed forward with all practicable speed, and it is the expectation of the Committee that the new Hymnal shall be in all respects abreast of the best work which has been done in that department."

CHILDREN'S DAY.

The observance of this beautiful and suggestive anniversary will be more general this year in our own and other communions than ever before. The Sabbath-school and missionary department of the Board has been at great pains to reach every Sabbath-school in our Church with its supplies of programmes and exercises, and from every state and territory come hundreds of assurances that special efforts will be made to make the occasion one of spiritual profit.

The great majority of our Sabbath-schools will keep the anniversary on the second Sabbath in June; in a few cases some other day has been chosen as more convenient for local reasons.

The offerings, which will be brought in by the children on this occasion, will have a most important influence upon the work throughout the coming year. This thought should spur every individual member to liberality. The rich out of their abundance and the poor out of their poverty will find here an occasion worthy of their zeal. However small the offering possible in any instance it should not be withheld. Nor should the affluent diminish their gifts because they go to the Treasury in the name of the Sabbath-school and by the hands of children. The importance of the work becomes increasingly evident every year, and it deserves a place in the affections of every patron as well as of every Christian.

158 Sabbath-school missionaries were employed during 1893-4 in twenty-seven synods.

CONVENTION OF SABBATH-SCHOOL MISSIONARIES.

Last Fall some important conferences were held by the Superintendent of the Sabbath-school Department with the missionary brethren, one in Minneapolis, attended by about 28, and two smaller meetings, respectively at St. Louis, and at Greensboro, N. C. So interesting and profitable were these several occasions, and so beneficial and helpful were they in their after results, that a plan was put into operation early this year for holding a Sabbath-school Missionary Convention to extend over eight days, and to combine the features of a conference with instruction and drill in practical work.

This convention met, March 7, at Chicago, in the Church of the Covenant, Rev. Dr. Breed, pastor, and held its sessions day by day until the evening of March 14. Fifty missionaries, synodical and presbyterial, were present, from seventeen States and Territories, and the season was one ever to be cherished in the memory of all who shared in its privileges and opportunities.

MISSION WORK.

The meetings were under the management of Dr. Worden and were invariably opened by a brief service of song and prayer. At the opening service Dr. Breed presided and gave a warm address of welcome, after which Dr. Worden stated in general terms the threefold object aimed at by the Convention, namely spiritual retreat for divine communion, brotherly fellowship, and instruction both biblical and practical. Responses were made by several of the brethren. The succeeding services followed the line of a special course of Bible study on the system of the Westminster Normal outlines, taking up the four gospels and the chronology and seven periods of the life of Jesus. Following this study there were papers and discussions on many features of practical work. The papers on all these topics were carefully prepared from an essentially missionary point of view, and the hints and points thrown out on the various discussions were often most excellent, shewing that the missionaries were no mere theorists, but knew whereof they spake.

EVANGELISTIC WORK.

The practical work of the Sabbath-school missionary touches at many points the general work of the Church, and therefore it was felt that a discussion of the features of evangelistic work was very desirable. Thoughtful papers were read and speeches made on this subject.

CONVERSATIONAL MEETINGS.

But this did not exhaust the feast of good things. Fed by this wholesome diet, and with intervals of rest and exercise, the missionary brethren took up for special discussion on successive afternoons such pertinent questions as "Rivalry with other Sabbath-school mission work—how met and avoided," "How to obtain superintendents and teachers for new Sabbath-schools;" "How to reclaim backsliders;" "How to make Sabbath-schools evergreen;" "Making new Sabbath-schools loyal to the Church." That these topics were ably and profitably dealt with, and that the papers and talks left many a never-to-be-forgotten impress on mind and soul, is the testimony of all who were present.

RECEPTION.

And still the Convention's work was not done. There were evening meetings, and meetings in various churches in the city to which missionaries were sent singly or in pairs to tell the good people of Chicago of their life-work. On Sabbath, March 11th, many of the pulpits in the city and vicinity were occupied by delegates, and one evening was pleasantly taken up by a reception to the members of the Convention tendered by the Young Men's Society of the Church of the Covenant. This was a delightful gathering, including the pastor and officers of the church and Sabbath-school, the faculty of the McCormick Theological Seminary, and many visitors. The Rev. Herrick Johnson, D.D., Rev. Thos. C. Hall, and Rev. Dr. Milner of the Armour Mission, were among those privileged to speak words of encouragement and counsel.

COMMUNION AND CLOSE.

The Convention closed with an ever-to-be-remembered communion service, when the

very windows of heaven seemed to open and let through a flood of glory. Back to their toils and hand-to-hand conflicts the brethren must now go. The voice of Providence which had called them together now bade them separate. But for an hour or two before they parted came this hallowed feast of love at the foot of the cross. Tender and helpful words were spoken. Strong men broke down in sobs. Hands were wrung in silence. And thus commending each other to the covenant-keeping God, and with renewed strength, joy and consecration of spirit and purpose to the Lord. They "took up their carriages" and went forward, each to his work.

RESOLUTIONS ADOPTED.

Two important resolutions were adopted by this Convention. The first was a resolution in which the missionaries agreed together to assume the support of one additional missionary to be commissioned by the Board and to be known as "The Missionaries' Missionary." The other resolution was in the following terms:

TO OUR BELOVED PRESBYTERIAN CHURCH.

We, the Sabbath-school missionaries along the skirmish line representing the seventeen different states and territories assembled in the second annual conference held in Chicago, from March 7th to 14th, 1894, have become thoroughly convinced that the Sabbath-school work of our land is not keeping pace with our rapidly increasing population and therefore in behalf of the thousands of neglected families unreached with the Word of God and calling to us for help, we appeal to you with the hope that our churches, Sabbath-schools and young peoples' societies of Christian Endeavor and individuals may heed this pitiful cry from fields white already for the harvest, by sending forth within the coming year the twenty-five additional permanent Presbyterian Sabbath-school missionaries needed to sow and reap, thus gathering in for Christ, our country and our church to his glory.

A full page illustration reproduced from a photograph and representing the members of the above convention will appear in the July number of this magazine. The group comprises fifty synodical and presbyterial missionaries with their host Rev. Dr. Breed, and their superintendent Rev. Dr. Worden.

Thoughts on The Sabbath-school Lessons.

I.

June 8.—*The Passover Instituted.*—Exod. xii: 1-14.

“As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and *passing over* he will preserve it.”—Isa. xxxi: 5.

The deliverance of Israel according to the flesh from the bondage of Egypt was always so regarded and described by the prophets as to render it a most apt type of the deliverance of the spiritual Israel from the bondage of sin into the glorious liberty with which Christ has made us free. The blood of the first paschal lambs sprinkled on the door-ways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved and sanctified us. (Heb. xi: 28). The lamb itself, sacrificed by the worshipper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God. The ceremonial law and the functions of the priest in later times were indeed recognized in the sacrificial rite of the Passover; but the previous existence of the rite showed that they were not essential for the personal approach of the worshipper to God. The unleavened bread is recognized as a figure of the state of sanctification which is the true element of the believer in Christ. (I. Cor. v: 8). The haste with which the meal was eaten and the girt-up loins, the staves and the sandals are fit emblems of the life of the Christian pilgrim, ever hastening away from the world towards his heavenly destination.

Smith.

The Lord's Passover—“I will pass over you, I will spare you and protect you.” His people are safe whatever passes over them, no harm shall come nigh their dwellings.

Paschal Lamb, by God appointed,
All our sins on thee were laid.
By Almighty Love anointed
Thou hast full atonement made.
All thy people are forgiven,
Through the virtue of thy blood.
Opened is the gate of Heaven,
Peace is made 'twixt man and God.

II.

June 10.—*Passage of the Red Sea.*—Exod. xiv: 19-29.

It is important to remember that the night of crossing was a terrible one. In the language of the Psalmist, “The clouds poured out water; the skies sent out a sound; thine arrows (the lightnings) lightened the world; the earth trembled and shook.” (Psa. lxxvii: 17, 18). The pillar of fire was between the Israelites and Egyptians: so where the latter, accustomed to see the flaming torches at the head of the host, supposed the van of the Israelites to be, there was really their rear. Misled, therefore, they forced their jaded horses onward, thinking they had already got into the very midst of the flying slaves. Under divine guidance, and perhaps miraculously hastened, the Israelites made the crossing in safety, but the Egyptians labored under unexpected difficulties. “At the morning watch, the Lord looked unto the host of the Egyptians” and “troubled” (i. e. threw them into confusion) and “took off their chariot wheels, so they drave them heavily.” The morning dawned. The Egyptians saw their slaves upon the bank, but saw also that the sea had broken its barrier, and was pouring in on them. Amid groans and curses the pride of Egypt's army sank beneath the waves, while the Israelites sang their new song: “Who is like unto thee, O Lord, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?”

“Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the seashore.”

Schaff-Herzog Encyclopedia.

III.

June 17.—*The Woes of the Drunkard.*—Prov. xxiii: 29-35.—(A Temperance Lesson.)

Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he feel the body of the death, out of which I cry hourly with feebleness and feebleness outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

Charles Lamb.

The Anointed King.—Psa. ii: 1-12. (A Missionary Lesson.)

Lord Northbrook at a meeting of the Church Missionary Society, referred to his feelings at hearing Handel's "Hallelujah Chorus" sung. He said it was not so much the music as the words and thoughts that thrilled him. The greatest of all musical creations was inspired by the faith that from sea to sea and to the ends of the earth, his dominion shall extend, and that from every part of this earth shall yet arise the choral shout, "Hallelujah, for the Lord God Omnipotent reigneth." That is the grander chorus, of which Handel's Hallelujah is but the faint and distant anticipation. It will combine the voices of all loyal loving saints of all ages, nor is there in all the world, in the obscurest hovel of poverty, one humble soul that prays "Thy kingdom come," that lays consecrated offerings on the altar of missions, who shall not join that final anthem as one who has helped forward the great consummation.

Seven Years in Ceylon.

IV.

June 24.—*Review.*

"The Lord's portion is His people."

God was with Jacob in prevailing prayer, in delivering him from the consequences of his

own sin, from the wrath of his own brother, and from the famine by the hand of Joseph.

A mighty God, strong to help was He to Joseph in delivering him from the hands of his brethren, in guiding him with divine wisdom in Egypt, giving favor with the king, and making him a type of Christ by his saving much people from death; and in the development of his spiritual character, so that he was able to forgive his brethren; and in his end, which was "as the path of the just that shineth more and more unto the perfect day."

God was with his people when under the yoke, when breaking the yoke, and was their guide when seeking their inheritance.

God's care over His people is exemplified in the life of Moses. He was delivered from the hand of a wicked king, he was educated in the palace of the king and became the divinely appointed agent of Israel's great king. He also demonstrated his care for His people, who are His chosen portion, in his providential care in opening a way of escape from bondage and symbolizing greater deliverance from all bondage of sin.

And thou shalt be *our* chosen God
Our portion evermore.

JUST A MITE.

"There," said a neighbor pointing to a village carpenter, "there is a man who has done more good in this community than any other person who ever lived in it. He can not talk very much in public, and he does not try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe that he and his wife keep house plants in the winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets. He has a genius for helping folks, and it does me good to meet him in the street."—*St. Louis Globe-Democrat.*

[Finding this little space unoccupied, just as this sheet should go to press, we give it to the above "Mite," not as being specially appropriate here, but because it is a good mite anywhere.—Ed.]

Children's Church at Home And Abroad.

THAT OLD TYRANT.

BOYS' LETTERS ABOUT HIM.

GRAND JUNCTION, COL., April 1, 1894.

DEAR DR. CUYLER:—I think your mother did just right to make you "bounce." My mother would make me "bounce" if I should touch or taste a drop of strong drink.

My mother is the President of the Woman's Christian Temperance Union here. We have a great many saloons. Rev. B. F. Powelson, pastor of the Presbyterian church, and mother and Alex. and I are members.

My father is in heaven. We live seven miles from town, and mother has a little Sunday-school of almost sixty members.

The Bible says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. xx, 1.

"Look not on the wine when it is red, when it shows its color in the cup, when it moveth itself aright." Prov. xxiii, 31.

Respectfully,

J. H. P. FISK.

GRAND JUNCTION, COL., April 1, 1894.

DEAR DR. NELSON:—I thank you very much for being so kind as to answer my letter in the February number of the CHURCH AT HOME AND ABROAD. I think you are right about the cruel tyrant, and one of the best ways to get rid of him is to persuade all of the boys and girls never to drink. Another one is to have Prohibition.

The Bible says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Respectfully,

ALEX G. FISK,

We understand Alex. to mean, that, if we can persuade all the boys and girls to be tee-totallers, that will *finish* the rum tyrant; will make a "dead sure" thing of it. He also thinks that "*Prohibition*"—that is, a law forbidding anybody to sell intoxicating drink to children or men or anybody—would help make such a sure thing of it. Of course he sees that the more tee-totallers we can get, the surer prohibition will be to come, unless we should get everybody to be tee-totallers and then there will be no need of

prohibition. For nobody will keep liquor for sale when nobody wants to buy it or to drink it.

Now will not Theodore Cuyler—we think that name does not need any titles, and we think that he is at his best when he has the most of the boy in him—will not Theodore tell Alex. and all the other boys which he thinks best for them to be driving at *just now*—prohibition, or getting all the boys and girls to be *right up and down tee-totallers*?

Brooklyn is so near, and T. L. C. is such a lively boy, and so prompt in answering letters, that we have been able to send him Alex's letter and get his answer to it before putting this number on the press. Here it is:

DEAR ALEX.:—Prohibition of dram-shops is just what some of us veteran tee-totallers have been striving after for forty years. But they did not get it in Maine until there had been fifteen or twenty years of *educating* the people not to drink intoxicating liquors. We never can stop the *sale* of liquor while a majority of the people are determined to buy it, and drink it. In the meantime the great thing is to educate all the boys and girls never to touch it. Many young people learn the habit of drinking wine and ale and other intoxicants *outside of the saloon*. So we must strike at the root of the evil by fighting against the drinking customs. I wish all the boys were as much interested in this good work as you are. In haste,

Yours tee-totally,

THEODORE L. CUYLER.

THE CHILDREN'S SABBATH.

I think that almost any Christian mother who wishes to make the Sabbath hours pass pleasantly and profitably to her little ones, will find a helpful ally in a book entitled, "The Little Christian's Pilgrimage." It is an admirable adaptation of Bunyan's Pilgrim's Progress to the comprehension of little children. The author, an English lady, has succeeded in clothing that matchless allegory in language suited to a child's understanding, without losing the quaint beauty of the original. It is published by Wells Gardner, Darton and Co., Paternoster Buildings, London, but can be procured at book stores in this country.

Very simple games of home manufacture can be used to familiarize children with the scenes

and incidents of the Bible. Any one can easily write on slips of paper, or cards, questions about persons and events mentioned in the Bible. The children may be called on in turn to answer these questions, each one receiving the card on which is written the question which he, or she, has answered correctly. A game, to be played like "Authors," could be arranged, each card containing the name of some Bible character and three prominent events in his life, the four bearing the same individual to constitute a book.

The Scripture clock suggested in our March number, page 250, has brought us a response from a home in Asia. Two little girls, with some help from their mother, have sent us Bible texts selected on that plan and written opposite the figures on the faces of their clocks. Their word for No. I was "Believe," and their text for No. XII was, "What I do thou knowest not now, but thou shalt know hereafter." Between these are ten other precious Bible sayings. Could so much attention to such divine words be more easily or profitably secured in any other way? And will it not be a pleasant thing to bring little Christian children and their mothers into fellowship with one another in the pages of *THE CHURCH AT HOME AND ABROAD*, though their homes are thousands of miles apart? We will be glad to use some of our space in that way, for "we believe in the communion of saints."

Young People's Christian Endeavor.

THE YOUNG CHRISTIAN AT SCHOOL.

JOHN M. COULTER, PRESIDENT LAKE FOREST UNIVERSITY.

There are two very different sets of conditions surrounding our young people at school. In some cases, the school experience is but a thing of recitation hours, the influence of home life not being interrupted. In other cases there is complete separation from home, and the young life is put to severe test. There can be no doubt but that the second situation is the more critical one, for it determines whether sound character has been so well established that it can stand alone in the presence of assault. The most dangerous tendency I have noticed in young Christians

who leave home for school is the desire to conceal their Christian profession in the new surroundings. It is often felt that this profession can be laid aside with the home restraint, and that such an attitude will bring more delightful companionship. I have seen scores of such cases, and never yet has such action failed to lead to the most dangerous consequences. The only safeguard to the young Christian entering school is immediately to make his position understood. [It throws about him a mantle of protection, such as he will soon appreciate more fully.] It saves from companionships and temptations that are dangerous. This prompt and positive position can be announced by immediate association with the organizations which stand for Christian manhood and womanhood, to be found now in every school or school community. Those who are working for the good of their fellows are shut out from no companionships that are healthful, and are spared those that would lead them into folly.

In all school life, however, whether at home or away from home, there are certain thoughts which should be prominent in the mind of every young Christian, thoughts which should steady his purpose, which should keep him strong. He should remember constantly that the school life is a period of preparation, a preparation for usefulness. This is probably as compact a statement of the real purpose of education as can be made. It is the time for the storing up of power which is presently to be used in the world. This view of education dignifies every task, and through every day's drudgery the student can look into the future when his power is to be called for. It is just the case of those plants which for a long time quietly store up abundant food-material and then suddenly shoot forth flowers and bear fruit. An athlete who is to take part in some "event," enters upon a period of careful training, and does not seek to escape the self-denial and wearisome exercise that is necessary. He does not expect to be in condition for service if the training has been neglected. The prominent thought then is the cultivation of the greatest amount of power to be used in service. With this purpose firmly established,

it but remains to determine the details of effort during the school life.

Every young Christian should believe that his wonderfully complex structure, with its various powers, has been given to him for the greatest possible development. We are coming now to recognize in education that we are to deal, not simply with the intellectual part, but with the whole organization. Body, mind and spirit are so closely connected with each other, that the best development of any one of them calls for the development of all. There can be no doubt but that every great region of our nature, which is capable of development, is designed for development.

1. No one any longer questions the proposition that one's physical being should be carefully developed. He knows that he is entitled and the world is entitled to the full force and vigor of which it is capable, a force and vigor which involves the proper working of the other parts of his nature. This does not mean the special training of an athlete, but that all-round culture which puts him into the most useful relation to his fellow-man, that enables him to use his whole stock of possible power for mankind. For this reason great attention should be paid to physical organization by every student. To the Christian student the body is a temple that must be kept fit for service. To every student it is the machine which is to bring him into helpful contact with his fellows. The two chief causes of physical degeneration among students are lack of exercise and social dissipation. The former is the danger of the serious student, the latter of the society-loving one. Both temptations are dangerous and lead to such a sapping of vitality that not only is there less bodily vigor, but less intellectual development.

2. The second care is for the intellectual life, which needs no special counsel, as every school is constructed chiefly for this purpose. However, if the young Christian desires to be of service in this particular he should always be an example of perfect faithfulness to every duty. The spirit of study is the one to culti-

vate, and nothing is more helpful to the student body than to have this spirit a dominant one.

3. The special attention of the Christian student, however, should be directed to his spiritual structure. The possibilities of good influence in school-life are beyond measure, for there is no association more intimate and constant. Such influence, however, is to be gained, not by pious exhortation, but by consistent living. The student who takes an active part in Christian organizations and then enters into all sorts of thoughtless schemes to waste the time and diminish the faithfulness of others, not only has no influence for good but makes it doubly difficult for the Christian life to make its way. The test of Christianity is the ball-field and the classroom, not the prayer-meeting. Students are drawn by athletic and intellectual vigor, and these qualities in the hands of a consistent Christian student make him a powerful agent for good. Students really respect Christianity, but they have little respect for an inconsistent Christian, and he who thinks to gain greater influence over them by engaging in questionable things reckons entirely without his host. To be pure and peaceable is the spiritual motto of the Christian student, and such a character commands the hearty respect of associates.

It is to the cultivation, then, of his whole being that I would direct the thoughtful attention of the Christian student, a being that is intended to be made powerful for service. Nothing should be neglected that will increase the vigor of body, of mind, or of spirit. This noble ambition should enter into every thought, and should make one look beyond every present impulse to its result. The sin of thoughtlessness is the most common one of youth, and they cannot be expected to consider every action as carefully as those who are maturer may; but the Christian student should be characterized by thoughtfulness; thoughtfulness concerning his own development, concerning his influence upon his fellows, and concerning the expectation of his friends and his God.

SUGGESTIVE HINTS FOR THE STUDY OF AFRICA.

(Continued from the May number.)

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

LIVINGSTONIA.

The whole western shore of Lake Nyasa is occupied by the mission of the Free Church of Scotland. Here are Christian schools with 150 teachers and 7,000 scholars. Tribes that once lived by plunder are becoming civilized. They say the missionaries' book tells the thought of their hearts, and has made cowards of them, so they dare not go out and plunder.

The Moravian and the Berlin missions are located north of Lake Nyasa.

THE METABELE.

For their recent Zulu origin, and the story of the war waged against them by the British forces, see *Review of Reviews*, November, 1893. Read also, Carnegie's *Ten Years Among the Metabets*, F. H. Revell & Co., and "England's Latest Conquest in Africa," *The Cosmopolitan*, May, 1894.

SOUTH AFRICAN REPUBLIC.

President Kruger. Population, 60,000 Dutch, 60,000 English, 500,000 natives. This republic yields one-fifth the total annual gold product of the world. Describe Johannesburg, a city of 40,000 inhabitants. A railway is in process of building, from Delagoa Bay to Pretoria, the capital. The Wesleyan Mission has grown in eight years from 774 to 8,539 members.

ORANGE FREE STATE.

"An African Mesopotamia, between the Orange and Vaal." President Reitz. Founded by the Boers in 1843. The famous Kimberly Diamond Mines. See CHURCH AT HOME AND ABROAD, March, 1894, page 256.

BASUTOLAND.

"The Switzerland of South Africa." 5,000 feet above the sea. Under the jurisdiction of Cape Colony. The people intelligent, industrious, progressive. The French Protestant Mission has done much for them.

THE BAMANGWATOS.

Their king, Khama, an enlightened, civilized, Christian chief. "The finest specimen of a native I have ever seen," says the Bishop of Maseru, "a man whom I am glad to know and call my friend." See *Missionary Review*, Feb., 1894.

ZULULAND.

Population 146,000, of whom 650 are whites. Consult Tyler's *Forty Years Among the Zulus*. The chief field of the Zulu mission is

NATAL.

The fiftieth anniversary of its annexation to the British dominions was celebrated May 12, 1893. On the day before, May 11, Natal assumed responsible government. Durban, the port, is a growing town of nearly 80,000. Imports in 1891 amounted to more than \$21,000,000. West of Durban is Bishopstow and the training college, the residence of Bishop Colenso.

CAPE COLONY.

Sir Cecil Rhodes, Premier, "the African empire-builder," "the foremost man in Africa;" President of the British South Africa Company, which controls an area larger than France, Germany, Austria and Italy combined. Recent annexation of Pondoland.

Moravian Mission, 1737-48; re-established 1792. London Missionary Society, 1799. Vanderkemp, Moffat, Livingstone.

What was once known as Kaffraria is a part of Cape Colony. In 1823 Rev. William Shaw established Wesleyville. There are in the South African Wesleyan Conference 72 Kaffir ministers, some of whom preach with acceptance in three languages.

Lovedale Institute, founded by Dr. Stewart in 1841. Last year 782 pupils received instruction in eight languages. See CHURCH AT HOME AND ABROAD, 14:12.

The Kaffir or Bantu race, alone amongst the savages of the world, refuse to die out before the advance of the white men. Greaswell's *Geography of Africa*. The Bantu family of languages includes nearly all spoken south of the equator except that of the Bushmen and Hottentots. Bantu Fetish Worship and Bantu Theology. See CHURCH AT HOME AND ABROAD, 14:88, 273.

WESTERN AFRICA.

Namaqualand and Damaraland are under a German Protectorate, and here the Rhenish Society has a mission.

In Portuguese Angola is found the mission of the American Board at Benguela. Consult file of the *Missionary Herald*. See also *Illustrated Africa*, for account of Bishop Taylor's Mission.

CONGO FREE STATE.

Constituted 1885 by international conference. 900,000 square miles. Boma, the capital, at the head of the Congo delta. The railway to Stanley

Pool, 25 miles of it completed. American and English Baptist Missions on the lower Congo. Mission of the Southern Presbyterian Church. Rev. Mr. Sheppard's thrilling story of his journey to Ifuka, capital of the Bakuba, in *Southern Workman*, December, 1893.

FRENCH CONGO.

For the latest items of information from Gaboon and the Presbyterian Mission, see this magazine and *Woman's Work for Woman*.

Proceeding northward, we find in Cameroon the prosperous Basle Mission, at Old Calabar, the United Presbyterian, the Niger Mission of Bishop Crowther, the C. M. S. at Lagos and the Yoruba country. Learn something of Dahomey, Ashantes, Liberia. (See CHURCH AT HOME AND ABROAD for April, 1894), Sierra Leone, Senegambia.

THE SOUDAN.

"The country of the blacks." Sokoto, one of the largest states. See article on Timbuctoo in *Literary Digest*, April 21, 1894. The French, who have recently occupied the city, expect to build a railway from Algeria, 1,750 miles, and from the Atlantic, 1,100 miles. The natives of the Niger Valley are manufacturing and trading people, who live chiefly in large towns, and are called the Jews of Africa. Find the story of the mission to the Soudan, begun in 1870 by Graham W. Brooke and John A. Robinson.

Further references, Johnstone's *Reality* vs. *Romance in Central Africa*, and recent articles in *The Interior*.

NOT MINE, BUT THINE.

What is it thou dost ask, O Lord,
On this thy bright and holy day?

Is it my wealth?

My purse containeth nought of mine,
It cometh all from thee, is thine,
And to thy summons open lies,
For, more or less, my soul replies,
Lord, take my wealth.

What is it thou wouldst have, O Lord,
From out the life thou givest me?

Is it my time?

My life, my years, each day and hour,
Are all the gift of heavenly power;
Thou wert the source, thy grace sustains;
So ever more to thee remains,
O Lord, my time.

What is it thou wouldst have, O Lord,
To show my reverent, thankful love?

Is it my home?

O Lord, my home is e'er with thee,
For from thy presence evils flee.
Here I would have thy love away;
So now dear Lord, I humbly pray,
Fill all my home.

What is it, Lord, thou still dost claim?
What is there I can yet present?

Is it myself?

O Lord, one wish my heart doth raise,
That thou wouldst use me for thy praise,
Rule in me, shape me, make of me
A holy temple worthy thee.
Lord, use myself.

Thus, O my Lord, I ask thee now,
As at thy feet I humbly bow,

Take thou my all.

My worldly goods are at thy call;
My home, my life, my health, my all.
Use me and mine for thine own praise;
Direct me in thy chosen ways;
Be thou my all.

W. S. N.

Tripoli, Syria.

Gleanings

At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Dr. Pentecost says he has never yet seen a really discouraged missionary.

—700,000 acres of improved land in the State of Georgia are said to be owned by Negroes.

—"To know the facts of modern missions is the necessary condition of intelligent interest."

—The revelation of the true God to all nations was a part of the mission of the Hebrew nation.

—The Church is both constituted and charged to preach the Gospel to the world.—*Judson's Motto*.

—The record of a Christ-like life is a better record than a stained-glass window.—*Mid Continent*.

—The Presbyterian Church in Manchuria (Scottish and Irish) has gathered in 20 years upwards of 2,000 converts.

—The 21 men on the roll of the Bengal-Burma M. E. Conference represent eleven different nationalities.—*Indian Witness*.

—During the year 1898, says Mr. Hudson Taylor, 68 new missionaries of the China Inland Mission reached Shanghai.

—Five missionaries of the Southern Presbyterian Church have sent \$100 each to the Foreign Missions treasurer in Nashville.

—An English and Swahili dictionary for the use of the Universities' Mission has just been issued from the Clarendon Press, Oxford.

—"What the source is to the supply, what the motor is to the machine, the home Church is to the foreign field. The vigor of the heart's beat determines the pulse beat at the extremities."

—The late Rev. John E. Chandler of Madura, when asked what made him think of becoming a missionary, replied: "Reading my Bible."

—A Mohammedan conspiracy to overthrow Dutch rule in the Island of Java was recently discovered and foiled, says the *Literary Digest*.

—The battle of the future in the East, says a missionary, will not be between Christianity and Buddhism, but Christianity and infidelity.

—Faku, a Zulu chieftain, when he saw the operation of a plow, leaped in excitement, exclaiming: "It is worth six wives."—*Missionary Herald*.

—Basutoland is kept by the Government for the occupation of its own native inhabitants, settlement by colonists being prohibited.—*Mission Field*.

—A railway is now completed, 180 miles in length, from Tientsin, the seaport of Peking, to Shan-hai-kuan, at the eastern end of the Great Wall of China.

—The Established Church of Scotland has 1,848 parishes with 604,984 communicants, and 2,180 Sunday-schools with 200,668 scholars.—*Public Opinion*.

—A lady of means, prior to going to China, has given her household furniture to furnish a missionary home in London for the China Inland Mission.

—British and other foreign residents in India, says the *Missionary Review*, give more than \$300,000 a year towards the evangelization of that country.

—Sending out new missionaries is the "life of the work. Each missionary by his constituency brings in more money than he takes out. Dr. Dubois in *The Missionary*.

—The secret of peace is not in imagining that God will do all that we desire, but in making all our desires find their fulfillment in what God does.—*The Outlook*.

—The Protestant Bishop of Mashonaland, who was with the troops in Metabeleland, does not believe the sword is a necessary factor in the civilization of savage nations.

—At the meeting in March of Choctaw Presbytery the Presbyterian missionary reported the organization of a church at Tushkahoma Female Institute, with a membership of fifty-two Indian girls.

—A change of missionary methods in Burma is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists.

—The missionary problem in Japan is partially indicated by a sentiment which prevails in that country, "In order to Christianize Japan we must Japanize Christianity."

—The missionary has effected greater changes for the better in the condition of savage Africa than armies and navies, conferences and treaties have yet done.—*Rev. Josiah Tyler*.

—Are we tempted to say of lives laid down in Africa, "To what purpose is this waste?" Let us not take up words from the mouth of Judas.—*Bishop Bardsley at Exeter Hall*.

—Christopher Columbus was the first and greatest missionary in action, as his contemporary, Erasmus, was in writing and translating the New Testament.—*Dr. George Smith*.

—The sorest trial of missionary life, says Rev. F. G. Coan of Persia, is the necessity of refusing help to the needy and suffering because the Church at home is not doing her part.

—The leaders of Hebrew opinion are resolved to establish order and discipline among the Jews in Palestine before seeking to attract others to settle in the Holy Land.—*Indian Witness*.

—Negroes in southern states are said now to be paying taxes on property, mostly land and homes, assessed at \$264,000,000. The acquisition of land is now "the craze" of Negroes.

—Bishop Taylor tells of a man converted late in life who wished there were two of him so that he could make up for lost time: he paid the expenses of a missionary whom he kept in the field.

—What many people regard as increasing the army is only shifting the troops, says Rev. Dr. Donald, speaking of those churches that grow "by letter," and attract members from neighboring parishes.

—As a false coin does not cease to be false coin because it has a few grains of silver in it, so neither does false religion cease to be false religion because it has some grains of truth in it.—*Chinese Recorder*.

—According to the London *Rock*, the official representatives of England in Persia are urging the missionaries of the C. M. S. to give up aggressive evangelistic work among the Moslems.—*Literary Digest*.

—Of all the races in South Africa the Zulus possess the strongest characteristics. They are of fine physique and remarkable mental endowments. Their language is characterized by extreme refinement, and in its precision of grammatical forms and facility for making compound words it is scarcely inferior to the Greek.—*Miss Annie Russell in To-day*.

—The churches connected with the Congregational Union of Madagascar have decided to send ten additional missionaries to their fellow-countrymen in different parts of the island.—*Bombay Guardian*.

—The question whether there shall be Adoniram Judsons in 1912 must be answered, says Rev. C. L. Barnes, in the decade from 1890 to 1900, by the right teaching of boys and girls and young women.

—Mr. Louis Joseph Papineau, son of the famous man of that name who was a leader in the rebellion of 1838, has been converted to Protestantism and received into the Presbyterian church in Quebec.

—In the new Scotch Mission Church soon to be erected in Aden, Arabia, there will be a memorial stone commemorating the labors of that noble and gifted young missionary, Ion Keith Falconer.—*The Missionary*

—Said a business man recently in a devotional meeting: "I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ."

—Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

—In July, 1893, at Dillon's Bay, Erromanga, Narie Tangkou, the eldest son of the murderer of John Williams, was baptized in the presence of 700 people, and took his place at the communion table.—*Rev. H. A. Robertson*.

—The Jewish colony in the Argentine Republic raised a wheat crop last year valued at \$150,000, of which one-fourth was sent to Baron Hirsch as the first payment on the amount advanced for the settlement of the colony.

—It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply men behind their age.—*Quarterly Review*.

—The cross of Christ, says Mrs. Ballington Booth, is to us no flowered emblem, no jewelled charm, but a real, wooden cross, which means suffering and sacrifice, but at last victory, not only for ourselves but in the hearts of others.

—When the king of Uganda recently ordered a defendant to make over to the plaintiff so many women and so many head of cattle, a Christian arose and induced the king to withdraw the order for payment in human beings.—*Bishop Tucker*.

—England's mission in Africa is to develop commerce and promote civilization. With proper measures, we may found in Africa what we have established in India—a vast independent and beneficial empire.—*Sir John Pops Hennessy*.

—"I have lived like a beggar that beggars might learn to live like men," said a dying philanthropist. The words are a striking presentation of Christ's sacrifice for humanity. He lived like a man, that men might learn to live like God.—*Indian Witness*.

—A bookseller in Prague is issuing an edition of the Bible in parts, each part to cost about one cent, and the whole Bible not more than fifty cents. This is undertaken as a business enterprise, and the first edition is to be fifty thousand copies.

—A Christian baker in Shangsan, China, placed on the baskets in which bread is carried to his customers, the words, "Jesus Christ appeared in the world 1894 years ago." This leads people to question him, and gives him an opportunity to preach the gospel.

—The politeness of the people of Japan, says Dr. George W. Knox, is something astonishing. In Tokio while riding on my bicycle on one occasion, I knocked a man down, and he jumped up and begged my pardon for at least five minutes.—*Missionary Guardian*.

—The Calcutta Bible Society, at its 81st annual gathering in March, 1894, reported an increase in issues and sales over the previous year. The burden of distribution has been transferred from specially employed colporteurs to the Missionary Societies.—*Bombay Guardian*.

—Some one has proposed a revision of I Cor. xvi, 2, to correspond with the practice of many in this age, making it read thus: Occasionally, when impulse moves you, let some of you who are so disposed lay by a little something according as it may seem convenient.

—Mrs. C. H. Carpenter believes there is no necessity for creating a Christian literature in the Ainu language. Within fifteen years this language will only be spoken by the oldest people, and in the next generation the Ainu and Japanese will be one people.

—Dr. Lorimer asked one who boasted of his recent conversion, if he was a member of the Church. "No," was the reply, "the dying thief never joined the Church, and he went to heaven." "But you support the cause of missions?" "No, the dying thief never contributed to missions, and he went to heaven." "Yes," said the doctor, "but he was a dying thief, and you are a living one."

—To supply the demands for preachers of the rapidly increasing Scandinavian immigration to this country, a school was opened in 1860. The number of institutions has since increased to forty-two, with 8,850 students. Eleven of the number are theological seminaries.

—Out of 40,000,000 people in Japan probably 35,000,000 have never even heard the gospel at all; and of the remaining 5,000,000 who, perchance, have heard something about it, fully one-half have heard it in a second-hand, round about sort of way.—*Missionary Tidings*.

—Dr. Pierson mentions a missionary who, when asked what led her to go to China, replied: "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me, 'Am I thy Master? then go to China.'"—*Missionary Review*.

—Of the twenty-five additions to the Second Presbyterian Church in Canton, recently reported, eleven had previously been treated as patients in the hospital. The missionaries regard the hospital as distinctly medical and also distinctly evangelistic.—*Herald and Presbyterian*.

—In Bengal, says Bishop Thoburn, each housewife, in the morning when she takes out the rice for the day, puts aside about a tablespoonful towards the support of her native pastor—a humble contribution, yet at the end of the month an offering not to be despised.—*The Missionary*.

—In no other state in India are caste distinctions so insisted on as in Travancore. Low caste people are not allowed to come within 90 feet of the sacred person of a Brahmin, and they must cover their mouths lest their breath should taint the air.—*Dr. Margaret McKellar in Presbyterian Record*.

—Every Naga (in Assam) is reputed to be, or to have been, a murderer. If the traditions of his race are enforced no young Naga is considered a man unless his hands have been imbrued in the blood of his fellow man, whether in war or in cold blood makes no difference.—*Indian Witness*.

—The Bible Lands or Turkish Missions' Aid Society calls for 50,000 picture cards for Macedonia. A Scripture text in the vernacular is to be printed on the cards, then every scholar in the Sabbath-schools is offered one on condition of learning the text by heart. If it can be repeated from memory the next Sunday, but not otherwise, a fresh picture-card is given on the same condition. The system draws to the schools many children who carry Scripture texts to non-Christian homes where no Bibles are found.—*Star in the East*.

—In a neglected New England village in which no religious services had been held for a quarter of a century, when the gospel was recently preached, some children in attendance "thought the minister was swearing, because they had never heard the name of God used for any other purpose."

—The religious life of Wales, says the *Bombay Guardian*, is interwoven with the movement that gave rise to Calvinistic Methodism, or as it is now commonly called, Welsh Presbyterianism. It proved a great national awakening, and influenced other denominations. The third jubilee has just been celebrated.

—In educational missions, says Mr. Eugene Stock, indirect methods are used to bring the heathen under the sound of the gospel. High schools are the surest if not the only way of getting at the upper-class boys of India. The vast majority of upper-class converts in India have been won through educational missions.

—India has no history worth mentioning until the time of the Mohammedan conquest, writes Mr. Marion Crawford in the *April Century*. There is nothing to take hold of, nothing that the most ingenious school-master can find to teach. It is, therefore, not unnatural that most people know so little about the country.

—When the missionaries in Constantinople were told by Bontineff, the Russian ambassador, that "the emperor of all the Russias would never allow Protestantism to set its foot in Turkey, Dr. Schauffer replied: "Your excellency, the kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot."

—Mr. W. G. Shellebeare was serving a few years ago, as a Captain of the Royal Engineers at Singapore. Yielding to a conviction that he ought to devote his life to missionary work among the Malays, he resigned his commission, went to London, and labored in the West London Mission, while picking up a practical knowledge of printing. In due time he returned to the Straits, and has recently been ordained.—*Indian Witness*.

—A special edition of the Epistle of Paul to the Romans has been prepared by the British and Foreign Bible Society, and 10,000 copies forwarded to be distributed by post to the householders of the city of Rome. No more fitting part of the Scriptures could be sent to a city which is one of the headquarters of salvation by works, than the Epistle which has as its grand idea justification by faith, says the *Presbyterian Record*.

—Replying to the old question, why go to foreign lands when there are so many heathen to be evangelized at home, *Missionary Tidings* says: There is this difference between heathen at home and those in foreign lands. The former are in a very large measure heathen from *choice*, while the latter are heathen of *necessity*; they know no better.

—Dionysius Latos, Greek Archbishop of Zante, visited in February last the Bengal Burma M. E. Conference, and at the request of Bishop Thoburn repeated to the Conference Paul's sermon to the Athenians in Paul's own words. His impassioned rendering of this famous sermon gave a new glimpse of its effective power.

—If civilization triumphs in Uruguay it will be because of the heavy preponderance of the European element through immigration, in which case there will not only be a new state, but a new people, the result of the intermarriage of the Swedish, German and Italian settlers and the Spanish and native populations.—*New York Observer*.

—Dr Fairbairn in his *The Church of the People* expresses the opinion that the Church's religious education has not kept pace with the intellectual advance of the world. It ought to be as many-sided and comprehensive as religion itself; sympathetic to poetry; akin to art; related to history; bound up with philosophy and embedded in science.

—The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them is a mistake, writes Rev. N. W. Brewster in *Gospel in All Lands*. When the Chinaman becomes filled with the spirit he has as much joy and manifests it in much the same way as other people.

—The evangelist is no substitute for the pastor. The most thorough, abiding and valuable revivals generally are those which come through a pastor's faithful preaching and skillful management. It will be a sad day when pastors lose their converting power, and when no gracious work can be had without the professional evangelist.—*The Presbyterian*.

—Dr. Norman L. Walker writes in the *Presbyterian and Reformed Review* of the three churches of Scotland with an aggregate of 1,100,000 members. He believes that the disestablishment of the Established Church, which is surely coming, would aid in bringing about the union of the three bodies, and in drawing the lines more sharply between true and nominal Christians.

—Judson had four qualities that pre-eminently furnished him for his work as the Burmese apostle. His conversion was a fact of which he had clear assurance. His call to the work of a missionary was a matter of conviction and consciousness. The Word of God was to him a divine book, and cherished with a reverent affection. He had a scriptural idea of missions.—*Dr. A. T. Pierson*.

—The hope of the negro, says General Thomas J. Morgan, is neither in the bullet nor ballot, but rather in the Bible and spelling book. The truest solvent of all their wrongs must be found in the religion of Jesus Christ. When it can be said that they are not only religious emotionally, but practically, that they are not only law abiding, but are men of integrity of conduct and purity of life, they will compel public respect.

—Said an old lady, living an isolated life in the country, when waited upon by a church visitor who brought her a little money: "Thank you for the money; I need it; but what I want more is *folks*. I want sympathy. I want somebody to speak to." Is not the energy of the church often so confined to broad plans and innumerable meetings as to leave little time for carrying out the Christ idea, "sick and ye visited me?"—*Congregationalist*.

—The women of Morocco live in the seclusion of the harem an indolent, unambitious life. They rarely venture outside the grounds of the home, and their unacquaintance with the great world and its doings may be likened to that of children. Illiterate with rare exceptions, their spiritual natures wholly undeveloped, they are creatures of passion and impulse, knowing nothing of those qualities that make life bright and beautiful to the women of Christian lands.—*Christian Herald*.

—Mrs. Donaldson, wife of a sugar planter in Queensland, desiring to improve the character of her husband's Kanaka laborers, invited them to her home for instruction. They came, bringing others from neighboring plantations. A schoolroom was built, and within a year 80 of the men were converted and gave evidence of a changed life. Of 67 who returned to their island home 20 were Christians, and had resolved to teach their countrymen to read the Bible.—*Christian Advocate*.

—Nicholas Notovitch, a Russian traveler, reports the discovery in a monastery in Tibet, of what purports to be a Life of Christ in the Pali language. Born of Jewish parents, at the age of 18 he left his father's house and went to Sindh, where he was instructed by the Brahmins

and afterwards initiated into the mysteries of Buddhism. He was known as the prophet Issa, and traveled in Persia and elsewhere, preaching against idols. At the age of 29 he returned to Judea, and was finally crucified between two thieves, by Governor Pilate. On the third day the sepulchre in which his body had been placed was found open and empty.

—There is no cause for lamentation, says the *Indian Witness*, that the churches of India are mere reproductions of churches and denominations in Europe. These denominational bonds are essential for protecting the immature Christianity of India from making shipwreck of doctrine. The deeply religious speculative Indian mind will in time most assuredly branch off into hitherto undreamed of vagaries of doctrine. But the Indian Church is yet too weak in experience, in cohesive power and in momentum of Christian life to enter safely upon the pathless desert of unrestrained religious speculation. There is need of the maintenance for several generations of the great Christian denominations of Europe with their systems of doctrine and polity evolved from the matured experience of centuries.

—The non-Christian religions were not inaugurated by a board of directors, or formed like a steamship company, or chartered by Act of Parliament; they came into being by the same divine law of growth which has lifted man above the amoeba, they are the fruit and flowerage of the human heart. Corruption has touched them all, the fogs of superstition hang heavy over many of them, but in their first origin they were essentially good. Whoever will study their history and judge then by their own acknowledged standards may be sure that their main purpose and drift, having regard to local circumstances, social conditions and prevailing evils, was a lift toward a better and freer life. Each in its turn was in its own measure and degree an inflowing of spiritual life on the world.—*Rev. G. T. Candlin in Gospel in All Lands.*

—The greatest need of the city next to its need of Christianity, and a need which sometimes makes Christian success in the city impossible, is the need of homes for the people. Dr. George P. Mains, writing in the *Missionary Review*, continues: Eighty per cent. of the great population of New York City live in tenement houses. In one district comprising not more than one twenty-fifth of the city's area there is an average of more than a quarter of a million of souls to the square mile. Before the people

of these over-crowded tenement-house sections can be Christianized their physical environment must receive the purification of fire. We need first to have a civilization so Christian that it will permit no place in the great city where the Shylock landlord shall be able to swell his sordid revenues at the expense of all that may pass under the sacred synonyms of home, of health, of decency.

—The extension of Christianity means the extension of a civilization which brings new ideas in its train, before which the walls of the most inveterate exclusiveness are falling, which opens out new markets for the world's products, and which by the introduction of more humane and progressive principles into the government of savage and stationary races, ameliorates the condition and augments the happiness of a large portion of mankind. Such blessings inevitably follow in the track of missions; and it would seem therefore to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply behind their age.—*Quarterly Review.*

—Hold fast to Love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say, with St. Paul: "My heart is enlarged."—*F. W. Robertson.*

Book Notice.

THE ORGANIZATION OF CHARITIES.—The volume, containing the papers read at the International Congress of Charities at Chicago, on the Organization and Affiliation of Charities and Preventive Work among the Poor, is now ready.

It is edited with an introduction entitled "A Panorama of Charitable Work in Many Lands," by President D. C. Gilman.

It contains a paper on "The Problem of Charity," by Rev. F. G. Peabody; a report of the proceedings of this section of the Congress; and many valuable and interesting papers on Charity Organization in the United States, from Continental Europe on Public and Private Relief of the Poor, on Charity Organization in Great Britain; and an index.

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Ministerial Necrology.

[E] We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BALDRIDGE, HERBERT COULTER.—Born in "the Wabash Manse," Linn, Ill., Dec. 4, 1856. He early desired to be a foreign missionary, but found college life so injurious that after several trials he gave up a liberal education. As a private Christian, however, he proved so capable and consecrated that the Presbytery of Cairo, on their own motion, took him under their care as a candidate for the ministry. In 1884 he entered McCormick Theological Seminary; in 1886 was licensed by the Presbytery of Cairo; in 1887 graduated from the Seminary and took a charge in the Iowa Presbytery; was ordained by that Presbytery in 1888. January, 1891, took charge of Wabash, Pisgah and Bridgeport churches. Died March 13, 1894. His beloved wife had preceded him, February 10. They left three children all of tender years.

BISSELL, EDWIN C., D. D.—Born, Schoharie, N. Y., 1832; graduated, Amherst College, 1855; taught one year at Williston Seminary, East Hampton; commenced the theological course at Hartford (then East Windsor) Theological Seminary and graduated from Union Theological Seminary, New York, 1859; pastor, Congregational Church, West Hampton, Mass., 1859-1864; pastor in San Francisco, 1865-1869, two years also editor of *The Pacific*; pastor one year at Honolulu, three years at Winchester, Massachusetts; missionary (A. B. C. F. M.) at Innsbruck, in the Tyrol, 1873-1878; study of Hebrew and literary labor, 1878-1881; Nettleton Professor of Hebrew, Hartford Theological Seminary, 1881-1892; McCormick Seminary, 1892-1894. Died, Chicago, April, 1894.

Married, 1859, Miss Emily Pomeroy, of Somers, Conn., who survives him.

BURROWS, JOHN, D. D., (Lafayette, 1886).—Born in Arnold, England, December 25, 1831; came to this country when a boy in his teens; attended academy in Wilmington, Del., and graduated from Lafayette College, Easton, Pa., in 1857; ordained by the Presbytery of Raritan, November 26, 1861, and installed at same time pastor of 2d church of Amwell; subsequent pastorates, Milford, N. J., 1868-1873, Williamsport, Pa., 1873-1884, Olean, N. Y., 1884-1889, Chester, N. Y., 1889 till death. Died, Chester, N. Y., April 10, 1894, having preached Sabbath morning, April 8. Had been ailing with la grippe, but died of heart trouble.

Married, November 19, 1861, Miss Clara Davis, who, with a son and daughter, survives him.

COBB, NEHEMIAH.—Born in Carzen, Mass., October 6, 1808; pursued his theological studies in Auburn Theological Seminary, 1836-1839; licensed by Cayuga Presbytery in 1839; ordained in 1840. His health failing he never assumed a pastoral charge, but acted as colporteur, Bible agent and occasional supply. Died in Washington City, D. C., February 15, 1894.

GOULD, SAMUEL MCLELLAN.—Born, Gorham, Maine, January 24, 1809; began his ministry in a Congregational church, Berkshire County, Massachusetts, 1835; came to Philadelphia Central Church, Northern Liberties, January 7, 1837; Presbyterian Church, Norristown, Pa., 1838-1851; pastor at Biddeford, Me., and other places for a number of years; returned to Philadelphia, about 1875, and preached occasionally; died at the Mercer Home for Presbyterian Ministers, Ambler, Pa., April 11, 1894.

MILLER, OBADIAH HAYMAKER.—Born near Murrysville, Pa., 1822; graduated from Washington and Jefferson College, 1843, and from Western Theological Seminary, 1846; licensed by Presbytery of Blairsville, March, 1846; ordained, June 27, 1847, by same Presbytery; pastor of Fairfield Church, 1846-48; church of Lebanon, 1848-58; Wapello and Oakland, Iowa, 1858-60, Centreville and Armagh, Pa., 1860-63, of West Newton Church, 1864-69; Chaplain of the Twelfth Pennsylvania Reserves, United States Army; Pennsylvania State Librarian six years; Chaplain of Allegheny Co. Work House several years. From 1885 to his decease he lived at his country home, Mt. Airy Cottage, near Parnassus, Pa., unable to undertake the labors of a pastor. Died December 9, 1893.

Married, June 25, 1846, Miss Julia A. K. Wilson, of Allegheny, Pa., who with six children survives him.

THOMSON, WILLIAM MCCLURE, D. D.—Born in Springdale, O., December 31, 1806; graduated, Miami University, 1826; left Princeton Theological Seminary before graduation, 1831; ordained, Presbytery of Cincinnati, October 12, 1831; missionary in Syria and Palestine, 1832-1876; author of "The Land and the Book"; died, Denver, Colorado, April 8, 1894.

Married Miss Eliza Hanna, of New York, who died in Jerusalem, 1834; afterwards married Mrs. Abbott, widow of the British Consul General of Syria. One son and two daughters survive him, viz: Dr. William H. Thomson, of New York City, Mrs. F. K. Walker, of Denver, Col., and Miss Emilia Thomson, missionary teacher at Beirut, Syria, but for several recent years attending her father in his physical infirmity at the home of Mr. and Mrs. Walker in Denver.

Synods in SMALL CAPITALS; Presbyteries in Italic; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble, and perhaps prevent serious mistakes.

ATLANTIC.—*East Florida*—Starks, 3. *McClelland*—Mattoon, 3. *South Florida*—Lakeland, 3; Tarpon Springs, 3; Titusville, 6 30; *Upsala* Swedish, 2, 19 30. **BALTIMORE**—*Baltimore*—Baltimore 1st, 25; — 2d, 7 11; — Abbott Memorial, 1; — Covenant, 1; — Fulton Avenue, 2; — La Fayette Square, 10; — Light Street, 5 60; — Madison Street, 5; — Ridgely Street, 4 35; — Waverly, 5; — Westminster, 12 35; Bethel, 5; Brunswick, 2; Cumberland, 10; Govanstown sab-sch, 3; Hagerstown, 10; Highland, 5; New Windsor, 1 20; Relay, 1; Sparrows Point, 3; The Grove, 5; Zion, 2. *New Castle*—Chesapeake City, 3; Delaware City, 6 30; Forest, 2 30; Red Clay Creek, 6; Smyrna, 3; St. George's, 3 75; West Nottingham, 18 53; White Clay Creek, 8; Wilmington Olivet, 2. *Washington City*—Boyd's, 3; Hyattsville, 6; Lewinsville, 3 25; Manassas, 1; Neelsville, 7; Vienna, 3; Washington City 6th, 21; — 15th Street, 10; — Assembly, 29; — Covenant, 5; — Metropolitan, 25. 292 35

CALIFORNIA.—*Benicia*—Arcata, 10; Blue Lake, 3; Covelo, 5; Fulton, 6; Napa, 42 35. *Los Angeles*—Alhambra, 7; Azusa Spanish, 4; El Cajon, 30 95; Eslinore, 14 50; Inglewood, 3 50; Los Angeles 3d, 1; — Boyle Heights, 5; — Spanish, 3; Los Olivos, 3; Newhall, 5; North Ontario, 16; Palms, 3; Pasadena Calvary, 4; Rivera, 4; San Bernardino, 10; San Diego, 60; San Fernando, 4 52; San Gabriel Spanish, 4; Santa Barbara, 25; Santa Maria, 2; Santa Monica, 6 75; Tustin, 12 43. *Oakland*—Berkeley 1st, 1; Centerville, 4; Concord, 3; Danville, 4; Livermore, 1; Oakland 1st Boys' Brigade, 9 30; — Brooklyn, 13 65. *Sacramento*—Carson City, 7; Chico, 8; Colusa, 3; Kirkwood, 1 50. *San Jose*—Felton, 50 cts.; Gilroy, 3; Hollister, 3; Los Gatos, 5. *Stockton*—Fowler, 4; Oakdale, 8 25; St. James, 3. 304 12

CATAWBA.—*Cape Fear*—Simpson Mission sab-sch, 1. *Catawba*—Concord Westminster, 3; Davidson College, 20 cts.; Lloyd, 35 cts. *Southern Virginia*—Bethesda, 7; Big Oak sab-sch, 1; Cumberland, 1; Danville Holbrook St., 1; Ebenezer, 1; Grace Chapel, 3; Russel Grove, 1. *Yadkin*—Aberdeen, 1; Hannah, 1. 19 45

COLORADO.—*Boulder*—Fort Collins, 12; Laramie, 7. *Denver*—Black Hawk, 2; Central City, 4; Denver North, 1; — South Broadway, 4; — Westminster, 4 50; Idaho Springs, 10; Littleton, 3; Wray, 3; Yuma, 2. *Gunnison*—Poncha Springs, 3; Salida, 5. *Pueblo*—Antonito and sab-sch, 1; Cañon City, 15; Colorado Springs 2d, 1; Oucharas Mexican, 1; Durango, 5; El Moro (Ladies' Mite Soc'y), 5, 8 30; La Junta, 1; Lockett, 1; Mesa, 37; Pueblo Fountain, 230; — Mexican 5th, 1; — Westminster, 5; Rouse, 3 25; Trinidad 3d Spanish, 1. 141 35

ILLINOIS.—*Alton*—Alton (sab-sch, 3 31), 15; Blair, 2 50; East St. Louis 10; Virden, 4; Whitehall, 10. *Bloomington*—Bloomington 1st, 12; Colfax, 5; Mansfield, 4; Onarga, 10; Paxton, 2; Pontiac, 20; Reading, 3 75; Sheldon, 10. *Cañon*—Ava, 5; Bridgeport, 5 60; Carbondale (sab-sch, 5), 10; Centralia sab-sch, 3; Metropolis, 2; Mount Carmel, 5 50; Pisgah, 6 10; Wabash, 2 60. *Chicago*—Cabery, 3; Chicago 1st, 18 43; — 1st German, 1; — 2d, 95 75; — 3d sab-sch, 13; — 4th, 40; — 18th, 63 97; — 9th, 3; — 41st Street, 43 50; — Brookline, 2 63; — Grace, 1; — Scotch, 5; — Woodlawn Park, 47; Evanston 1st 31 78; Gardner, 1; Hinsdale sab-sch, 1 64; Joliet Central, 39 71; La Grange, 1; South Chicago, 4 20. *Freeport*—Elizabeth, 1; Freeport 3d, 3; Galena South, 28 30; Linn and Hebron, 5; Marengo, 8; Oregon, 3; Queen Anne German, 3; Scales Mount German, 5; Zion German, 5. *Mattoon*—Bethel, 2. *Ottawa*—Au Sable Grove, 4 50; Earlville, 2; Mendota, 7; Morris, 4; Sandwich, 5; Waterman, 3. *Peoria*—Brimfield, 1; Canton, 8 50; Elmwood, 1; Ipava, 12 20; Lewistown, 8 55; Limestone, 7; Peoria 1st, 17 42; — Calvary, 4; — Grace, 10 43; Salem, 3. *Rock River*—Hamlet, 3 40; Perryton, 3 05; Woodhull, 5. *Schuyler*—Augusta, 19; Bardolph, 10; Clayton, 3; Kirkwood, 4 50; Monmouth, 14 97; Prairie City, 3. *Springfield*—Farmington, 8; Maroa, 5; Murrayville, 2; Petersburg, 10; Pisgah, 64 cts.; Springfield 1st, 3; Virginia, 10. 829 43

INDIANA.—*Crawfordsville*—Attica, 3; Bethel, 3; Crawfordsville Centre, 15 90; Delphi, 5 42; Lexington, 4; Rock Creek, 3; Rockfield, 3; Rockville Memorial, 4 12; Thorn-

town, 10; Williamsport, 2. *Fort Wayne*—Kendallville, 3; Salem Centre, 1. *Indianapolis*—Acton, 1; Indianapolis 2d, 69 66; — 4th, 3; New Pisgah, 1. *Logansport*—Logansport 1st, 4 35; Monticello, 5; Rensselaer, 7; Rolling Prairie, 2. *Muncie*—Anderson, 13; Elwood, 3; Hartford City, 15; Kokomo, 3; Marion, 6 94; Portland, 3; Tipton, 4; Wabash, 60 05. *New Albany*—Livonia, 3 35; New Albany 2d, 4; New Philadelphia, 1; Smyrna, 4 64. *Vincennes*—Sullivan, 6 45; Vincennes, 7. *White Water*—Connersville 1st, 5; — German, 7; Dunlapville, 1; Ebenezer, 1; Greensburgh, 25 04; Lewisville, 2; Liberty, 4; Mount Carmel, 1 25. 230 37

INDIAN TERRITORY.—*Cherokee Nation*—Muldrow, 1. *Choctaw*—Philadelphia, 50 cts.; San Bois, 2. *Oklahoma*—Ardmore, 4; Deer Creek, 4; Edmond, 3; Oklahoma City, 6; Stillwater, 4; Waterloo, 2. *Sequoyah*—Girty's Spring, 2 63. 29 12

IOWA.—*Cedar Rapids*—Emeline, 5; Mechanicville, 5; Scotch Grove, 4. *Corning*—Creston, 10; Essex, 2 25; Shenandoah, 5. *Council Bluffs*—Audubon, 2; Lone Star, 3; Menlo, 2. *Des Moines*—Centerville, 6; Colfax, 2; Derby, 3; Des Moines 6th, 5; — Bethany, 2; — Clifton Heights, 4; Laurel, 2; Mariopolis, 5; Milo, 50 cts.; New Sharon, 8 16; Plymouth, 5. *Dubuque*—Centre Township, 1; Dyersville German, 1; Independence German, 5; Lime Spring, 3; Walker, 5. *Fort Dodge*—Armstrong, 4 75; Bethel, 3 50; Churdan, 3 50; Esterville, 5; Fort Dodge, 11 79; Germania, 2; Ramsey German, 5; Rolfe 2d, 5 10; Spirit Lake, 2. *Iowa*—Bloomfield 7 75; Burlington 1st, 24 26; Fairfield, 33 93; Keokuk 2d, 2; — Westminster, 8 25; Middletown, 50 cts.; Montrose, 3; Mount Pleasant 1st, 29 65; St. Peter's Evangelical, 1; Winfield, 9. *Iowa City*—Bethel, 45 cts.; Crawfordville, 1 60; Muscatine, 17; Wilton, 16. *Sioux City*—Battle Creek, 5; Providence, 2 35; Sanborn, 1 75. *Waterloo*—Cedar Falls, 16; Conrad, 3; Kamrar German, 12. 249 04

KANSAS.—*Emporia*—Clear Water, 1; Cottonwood Falls, 2; Emporia 2d, 5 60; Osage City, 5; White City, 3; Wichita 1st, 6 79. *Highland*—Atchison 1st, 15; — Corning, 1; Horton (Y. P. S. O. E.), 1; Marysville, 3; Nortonville, 3; Vermillion, 2. *Larned*—Great Bend, 1; Haledel, 6; Lyons, 4; McPherson, 9 75; Sterling, 5; Valley Township, 4. *Neosho*—Carlyle, 1 76; Central City, 3; Coffeyville, 5; Louisburg, 3 35; Moran, 2 13; Mound Valley, 4; Neodesha, 3 60; Oswego, 8 39; Toronto, 3. *Osborne*—Fremont, 25 cts.; Hill City, 1 41; Logan, 3 31; Prairie View, 2 50; Smith Centre, 3. *Solomon*—Belleville, 2; Cawker City, 4; Delphos, 16 80; Providence, 5; Saltville, 1. *Topeka*—Bala, 2; Clay Centre, 2 60; Junction City, 9; Leavenworth 1st, 50; Manhattan, 11; Olathe, 3 50; Topeka 2d, 4. 229 33

KENTUCKY.—*Ebenezer*—Ashland, 26 10; Ebenezer, 2; Maysville, 5; Mount Sterling 1st, 1; Paris 1st 5; Sharpesburg sab-sch, 50 cts.; Valley, 4. *Louisville*—Chapel Hill, 1; Guston, 3; Princeton 1st, 8; Shelbyville, 8 14. *Transylvania*—Columbia, 2; Concord, 1; Danville 2d, 30; East Bernstadt, 3; Livingston, 3. 111 80

MICHIGAN.—*Detroit*—Detroit Central, 15; — Memorial, 7; — Trumbull Avenue, 10 26; — Westminster, 40; Howell, 10; Marine City, 7; Northville, 10. *Flint*—Brent Creek, 5; Denmark, 1; Mundy, 4; Sand Beach (sab-sch, 10 cts.), Y. P. S. O. E., 18 cts.; Children's Mite Soc'y, 8 cts.; 1 12; Vassar, 7. *Grand Rapids*—Muir, 1; Spring Lake, 3. *Kalamazoo*—Kalamazoo 1st, 40; Martin, 2. *Lake Superior*—Iron Mountain, 3; Iron River, 50 cts.; Ishpeming, 6; Manistiquet Redeemer, 14; Red Jacket, 5. *Lansing*—Brooklyn, 4 25; Concord, 3 25; Dimondale, 5; — Hastings, 10; Jackson, 9 15; Lansing 1st Y. P. S. O. E.; Mason, 10; Parma, 1 70. *Monroe*—Coldwater, 10 25; Quincy, 10. *Petokey*—Alanson, 1; Conway, 1; Lake City, 3 01; Mackinac City, 2. *Saginaw*—Alcona, 1; Bay City Memorial, 3 21; Caledonia, 3; Grayling, 1; Saginaw Immanuel, 7. 277 71

MINNESOTA.—*Duluth*—Duluth 2d, 3; — Hazlewood Park, 3; — Highland, 1; Pine City, 1; Two Harbors, 3; Virginia Cleveland Avenue, 2. *Montkato*—Blue Earth City, 7; Delhi, 3 75; Fulda Y. P. S. O. E., 1; Lakeland, 5; Mankato 1st, 18 30; Redwood Falls, 8; Slayton, 3; Tracy, 5; Winnebago City, 3 05; Worthington Westminster, 49

- cta. *Minneapolis*—Minneapolis 1st, 8 07; — House of Faith, 3 75. *Red River*—Elbow Lake, 5; Evansville, 2 50; Moorhead, 6. *St. Cloud*—Kerkhoven, 1 35; Rheiderland German, 1; Royalton, 2; St. Cloud, 6 47. *St. Paul*—Farmington, 2; Hamline, 3; Red Wing, 19 56; Rush City, 5; St. Paul Bethlehem, 5; — East sab sch, 1; — House of Hope sab sch, 10; Vermillion, 3; Warrendale, 3. *Winona*—Winona German, 2. 155 19
- MISSOURI.**—*Kansas City*—Brownington, 1; Centre View, 3; Greenwood, 5; Holden, 9 15; Jefferson City, 4; Kansas City 6th, 20; — Hill Memorial, 1; — Linwood, 9; Rich Hill, 10 90; Salem, 2; Sedalia Broadway, 17; Vista, 1 25; Warrensburg, 19 60. *Osark*—Carthage, 9 63; — Westminster 5; Fairplay, 6; Irwin, 2; Neosho, 7; Preston, 1; Salem, 4; Springfield 2d, 1 75; Springfield Calvary, 24 92. *Paimyra*—Bethel, 2; Birdseye Ridge, 4; Brookfield, 5 60; Edina, 3; Hannibal, 25; Knox City, 1; Milan, 3; Unionville, 12. *Platte*—Albany, 2 65; Graham, 1; Hamilton, 4 45; King City, 3; New Hampton, 1; New Point, 2. *St. Louis*—Cuba, 3; Jonesboro, 6; Rola, 3; St. Louis 1st, 20 61; — 1st German, 5; — Clifton Heights, 2; — Glasgow Avenue, 1; — Lafayette Park, 37 26; — West, 18 41; Windsor Harbor, 5. *White River*—Harris Chapel, 2; Homes Chapel, 2. 329 35
- MONTANA.**—*Butte*—Butte sab sch, 5; Hamilton, 2. *Helena*—Boseman, 23 55. 263 65
- NEBRASKA.**—*Hastings*—Axtel, 3; Beaver City, 5; Bloomington, 2; Seaton, 2; Siamford, 2; Thornton, 3. *Kearney*—Ashton, 2; Berg, 2; Big Spring, 1; Cherry Creek, 3; Genoa, 3; Kearney German, 6; Litchfield, 3; North Loup, 1; Ord, 6; Scotia, 3; Shelton, 3 80; St. Edwards, 10; Sutherland, 6; Wood River, 9 81. *Nebraska City*—Adams, 10; Blue Springs, 7 05; Gresham, 2; Hickman German, 13; Hopewell, 4 53; Hubbard, 4; Nebraska City, 4 50; Plattsmouth, 6 60; Staplehurst, 6; Sterling, 5; Tamora, 3. *Omaha*—Bethany, 2; Cleveland, 2 15; Elgin, 4; Inman, 2; Lambert, 2; Madison, 3; Millerboro, 1; Oakdale, 5; Osmond, 2; Pender, 10; Rushville, 4; Stuart, 5; Willowdale, 1. *Omaha*—Ceresco, 3; Craig, 4; Omaha 2d, 10. 263 44
- NEW JERSEY.**—*Elizabeth*—Bayonne City, 10; Bethlehem, 5; Connecticut Farms, 12; Cranford, 1; Dannelen, 7 53; Elizabeth 1st German, 8; Plainfield Bethel Chapel, 1; Pluckamin (Inc sab sch, 5 05), 9 85; Rahway 1st, 23 60; — 2d, 10; Roselle, 7 11; Springfield, 25. *Jersey City*—Arlington, 9 30; Englewood, 76 70; Hoboken, 6 13; Jersey City Claremont, 3; — John Knox, 2; — Scotch, 5; — Westminster, 9 47; Passaic sab sch, 5 25; Paterson 1st, 2; — 2d, 43 17; — 3d, 2; — Broadway German, 5; — East Side, 10; — Redeemer add'l, 1; — Westminster, 3; Rutherford (Inc sab sch, 33), 65 45; West Milford, 5. *Monmouth*—Allentown, 20; Asbury Park 1st, 5; Atlantic Highlands, 2 09; Bordentown, 5; Columbus, 3 32; Cranbury 2d, 5; Delanco, 50 cts.; Farmingdale, 3 50; Freehold, 18 31; Hightstown (Inc sab sch, 1 63), 25; Jamesburg, 10; Keypport, 5; Long Branch, 12 50; Manalapan, 3 40; Matawan, 15; Perrineville, 1; Plattsburgh, 3; Point Pleasant, 9; Red Bank, 10; Shrewsbury, 10; Tuckerton, 3; Westminster, 2; Whiting and Shamong, 2. *Morris and Orange*—Berkshire Valley, 1 25; Chester, 3; Dover, 19 20; — Welsh, 2; German Valley, 5; Madison, 6 64; Mendham 1st, 14 75; — 2d, 10; Mine Hill, 7; Orange Valley German, 3; Pleasant Grove, 2; South Orange 1st, 15 01; — Trinity, 25; St. Cloud, 5; Wyoming, 3 50. *Newark*—Montclair Trinity, 6; Newark 2d, 20 06; — 1st German, 5; — Bethany, 5; — Memorial, 14 85; — Park, 34 94; — Roseville, 203. *New Brunswick*—Amwell 2d, 1; Dayton, 5 60; Dutch Neck, 20; Hopewell, 7; Kingwood, 3; New Brunswick 2d, 3; Princeton 1st, 77 41; — 2d, 33 80; Titusville, 20; Trenton, 4th, 27; — Chapel 1st, 4; — Prospect Street Brookville sab sch, 81 cts. *Newton*—Asbury, 15; Belvidere 2d (sab sch, 10), 17 35; Branchville, 12; Deckertown, 14 43; Greenwich, 3; La Fayette, 1; Oxford 2d, 9 25; Stewartville, 10; Stillwater, 5; Wantage 1st, 7 86; — 2d, 5 92; Yellow Frame, 1 25. *West Jersey*—Billingsport, 1; Blackwoodtown, 20; Bridgeton 1st, 20; — 4th, 3; — West, 10; Clayton, 10; Deerfield, 10; Elmer (Inc Ladies' Missionary Society, 5), 7; Millville, 5; Swedesboro, 3; Tuckaeoe, 2; Vineland, 10; Wenonah, 60; Woodstown, 10. 1423 80
- NEW MEXICO.**—*Albino*—Phoenix 1st, 25. *Rio Grande*—Albuquerque, 1st sab sch, 10; Jemes, 1; Las Cruces 1st, 5 10; Pajarito, 3. *Santa Fé*—Las Vegas 1st, 2. 45 10
- NEW YORK.**—*Albany*—Albany 4th, 30; — 6th, 5; — Madison Avenue Y. P. S. C. E. 25; — State Street, 32 24; Amsterdam 2d, 59 60; Batchellerville, 4; Gloversville 1st, 23 85; Jermian Memorial, 12; Johnstown, 10; Sand Lake, 3; Saratoga Springs 1st, 37 32; Schenectady 1st, 47 52; Stephentown, 1. *Binghamton*—Afton, 5; Binghamton 1st, 91 97; — North, 10 31; Cannonsville, 3; Union, 1 07. *Boston*—East Boston, 10; Fall River Globe, 3; Houlton, 5; Lawrence German, 10; Lonsdale, 10; Lowell, 5; Providence 1st, 10; Quincy, 9; South Ryegate, 5; Taunton, 4. *Brooklyn*—Brooklyn 1st, 348 58; — 1st German, 5; — Ainalie Street, 5; — Arlington Avenue, 2; — Bethany, 1 90; — East Williamsburg German, 2; — Friedenskirche, 3; — Mount Olivet, 3; — Noble Street, 5; — Prospect Heights, 5; — South 3d Street (including sab sch, 10), 67 24. *Buffalo*—Buffalo 1st, 100; — Bethany, 20 80; — Bethlehem, 1 93; — Calvary, 37 93; — North, 24 38; — Redeemer, 1; — Westminster, 11 57; East Hamburg (sab sch, 2), 8; Ellicottville, 5; Franklinville, 4; Hamburg, 1 50; Olean, 6; Sherman, 20; Westfield, 38 52. *Cayuga*—Auburn 1st, 57 96; Dryden, 7; Genoa 1st, 5; — 3d, 1; Scipioville, 1. *Champlain*—Peru, 1; Port Henry, 16 52. *Chemung*—Elmira 1st (North Chapel, 5 89), 21 89; — Franklin Street, 4; Horse Heads, 6. *Columbia*—Anoram Lead Mines, 2; Corfu, 3; Perry Brick Church Presbyterian Society, 10. *Geneva*—Branchport, 1; Manchester, 8; Naples, 4 98; Trumansburgh, 17 67. *Hudson*—Amity, 1; Centreville, 3; Denton, 1 10; Florida, 10 80; Good Will, 1 68; Goshen, 42 26; Hamptonburgh, 11; Hempstead, 3; Liberty, 4; Livingston Manor, 3; Middletown 1st, 25; — 2d, 14 53; Milford, 6; Monticello, 5; Monroe 6; Fallsades, 4 50; Port Jervis, 20; Ramapo, 10; Ridgebury, 25 cts.; Rockland 2d, 3; Scotchtown, 10; Washingtonville 1st, 10; West Town, 5. *Long Island*—Franklinville, 2; Port Jefferson, 8 51; South Haven, 3; Southold, 5. *Lyons*—Sodus, 4 44; Sodus Centre, 2; Nassau—Glen Wood, 2 48; Green Lawn, 2; Melville, 2; St. Paul's, 2. *New York*—New York 1st Union, 10; — 2d German, 2; — 5th Avenue, 3, 193 47; — Bethany (sab sch, 10), 12; — Calvary, 10; — French, 5; — Harlem (sab sch, 10 99), 80 90; — Mount Tabor, 2; — Mount Washington, 56 40; — Spring Street, 5; — University Place, 783 73; — West, 245 16; — West Farms, 5; — Westminster West 23d Street, 14 26; — Zion, 5. *Niagara*—Albion, 11; Holley, 80 cts.; Knowlesville, 5; North Tonawanda North, 14; Wright's Corners, 85 cts. *North River*—Canterbury, 4; Highland Falls, 6; Malden, 2 48; Matteawan, 10; Millerton, 2 50; Newburgh 1st, 12; — Union, 10. *Osage*—Coopers town, 21 85; Delhi 1st, 20; — 2d, 20. *Rochester*—Avon Central, 4; Brighton, 12; Caledonia, 11 52; Groveland 5 07; Honeoye Falls, 3; Ogden, 1 84; Parma Centre, 2; Pittsford, 10 50; Rochester 1st, 100; — 3d, 17 11; — Emmanuel, 64 cts.; — M-morial, 3; Springwater, 2; Wheatland, 1. *St. Lawrence*—Brownsville, 7; Oswegatchie 1st, 13. *Steuben*—Addison, 18 75; Ark ort, 97 cts.; Bath, 50; Canaseraga, 5; Canisteo, 4; Corning, 4 04; Hornellsville 1st, 9 18; Howard, 7; Prattsburgh, 3 50. *Syracuse*—Baldwinsville, 5; Cazenovia, 7 30; Collamer, 2; Fulton, 17; Oswego Grace, 32 41; Syracuse 4th, 14 38. *Troy*—Chester, 3; Hebron, 1; Lansingburgh 1st, 37 14; — Olivet, 17 49; Sandy Hill, 5. *Utica*—Holland Patent, 13; Lowville, 6; Mt. Vernon, 4; Oneida, 12 92; Turin, 3 12. *Westchester*—Croton Falls, 10; Darien, 20; Greenburgh, 48 49; Hartford, 12 50; Katonah, 23; Mahopac Falls, 15; Mt. Kisco, 5; Pleasantville, 5 83; Poundridge, 3; Sing Sing, 76 36; South East, 4; White Plains, 56 12; Yonkers Dayspring, 5. 6,999 87
- NORTH DAKOTA.**—*Bismarck*—Mandan, 5 55. *Fargo*—Buffalo, 2 41; Oakes, 2; Tower City, 3 05. *Pembina*—Arvilla, 2; Bay Centre, 5; Cavalier, 2 10; Drayton, 5; Emerado Mekinock, 2; Milton, 2; Osbnuck, 1. 39 11
- OHIO.**—*Athens*—Beverly, 2; Bristol, 3; Chester, 4; Marietta Fourth St., 14; Stockport, 2. *Bellefontaine*—Bellefontaine, 3 22; Bucyrus, 10 50; Kenton, 21; Rushsylvania, 5; Upper Sandusky, 4 70; West Liberty, 3 75. *Chillicothe*—Bourneville, 4; Greenfield 1st Men's Society of Systematic Benevolence, 12 45; Hillsboro, 20 50; Waverly, 4. *Cincinnati*—Cincinnati 1st, 17 25; — 2d, 37 94; — Central, 17 01; — Fairmount German, 3 75; — Mohawk, 5; — North, 7 72; — Westminster, 25; Hartwell, 3; Linwood Calvary, 9 74; Ludlow Grove, 3; Morrow, 7; Reading and Lockland, 5; Silvertown, 3 65; Westwood, German, 1. *Cleveland*—Akron Central, 4; Cleveland 1st, 58 08; — 2d, 84 40; — Beckwith Memorial, 8 87; — South, 2 20; — Wilson Avenue, 4; — Woodland Avenue, 27 55; Milton, 2; New Lyme, 4; North Springfield, 2; Parma, 3; Solon, 6. *Columbus*—Circleville, 10; Columbus 2d, 40 80; Greenfield, 1. *Dayton*—Dayton 4th "per Executor H. S. William's will," 5; — Memorial, 10; — Park, 4 15; — Riverdale, 65 cts.; Eaton, 8; Hamilton Westminster, 11 20; Riley, 2; Springfield 2d, 70 79. *Huron*—Chicago, 12; Fremont, 22; Huron, 7; Monroeville, 1 30; Tiffin, 10. *Lima*—Lima Main Street, 1; Sidney, 11 14; St. Mary's, 10; Van Wert, 13 74. *Mahoning*—Canfield, 5; Champion, 2; East Palestine, 2; Hubbard, 3; Leetonia, 3; Mineral Ridge, 1; Niles, 5; North Benton, 10; Salem, 10; Warren, 8. *Marion*—Iberia, 3; Marion, 8; Marysville, 3 43. *Maumee*—Bowling Green, 12 40; Eagle Creek, 1; Kunkle, 5; Montpelier, 1; North Baltimore, 2; Toledo 1st German, 2; West Unity, 12. *Portsmouth*—Georgetown, 4; Portsmouth 1st, 31 14; — 2d, 26 29; — 1st German, 10; Rome, 2. *St. Clairsville*—Barnesville, 5; Bethel, 3; Cadiz, 37 30; Nottingham, 10 51; Seneca, 2; St. Clairsville, 10. *Steubenville*—Amsterdam, 4; Bethesda, 4; Bloomfield, 5; Cross Creek,

6; Dell Roy, 3; Dennison, 7; East Liverpool 1st, 60 25; Irondale, 3; Kligor, 4; Leesville, 1; New Philadelphia (sab-sch, 3), 15; Ridge, 3; Sallenville, 3; Scio, 3; Steubenville 3d, 3; Toronto, 1; Ulrichsville, 3; West Lafayette, 40 cts. Wooster, Bethel, 1; Creston, 4 55; Dalton, 1 02; Frederickburgh, 5; Jackson, 5 40; Loudonville, 1; Orange, 2; Zanesville, Cochocton, 29 75; Dresden, 2 73; Jersey, 4 17; Mt. Vernon, 7; Pataskala, 5 61.

OREGON.—East Oregon—Baker City, 6; Monkland, 3 90; Moro, 3; Union, 6. Portland—Bethel, 2; Clackamas 1st, 1; Oregon City, 8 60; Portland Misspah, 3; Sellwood, 3; Springfield, 3. Southern Oregon—Bandon, 3; Jacksonville, 1. Willamette—Dallas, 5; McCoy, 2; Newberg, 2 50; Octorara, 5; Woodburn, 4; Yaquina Bay, 3 50.

PENNSYLVANIA.—Allegheny—Allegheny 1st German, 2; Bethel, 1; North, 40 26; Providence, 10; West-

minster, 4; Cross Roads, 3; Hoboken, 3 75; Sewickly, 55 90. Blairsville—Congruity, 4 85; Ebensburg, 4;

Kerr, 3; Latrobe, 10; Murrysville, 3 60; Salem, 5. Butler

—Amity, 3; Middlesex, 12; North Washington, 4. Car-

lisle—Buffalo, 1; Centre, 1; Great Onewago, 3 35; Green

Castle, 11 30; Harrisburgh Elder Street, 1; Lower Marsh

Creek, 3 10; Middle Spring, 10; Middletown, 5; Shermans-

dale, 1; Waynesboro, 7 17; Chester—Avondale, 4 66; Cal-

vary, 13 41; Chester 1st, 10; Media, 30 19; Middletown, 5;

New London, 15; Phoenixville, 3; Upper Octorara, 40 19;

West Chester 2d, 3. Clarion—Big Run, 3; East Brady,

10; Edenburgh, 5; Johnsonburgh, 54 cts.; Licking, 3;

Oak Grove, 3; Rathmel, 1; Silgo, 2; Tionesta, 2; Wilcox,

66 cts. Erie—Cool Spring, 3 90; Erie 1st, 11 73; Mercer

1st, 8; Oil City 1st, 1 40; Titusville, 5; Union City, 2 30.

Huntingdon—Altoona 2d, 26; Broad Street, 3 25;

Beulah, 3 59; Birmingham, 5 63; Clearfield, 18 86; East

Kishacoquillas, 17; Everett, 2; Houtzdale, 3 75; Lewis-

town, 24; Little Valley, 5; McVeytown, 3; Mann's Choice,

2; Mapleton, 3; Middle Tuscarora, 1; Mount Union Y. P.

S. C. E., 1; Phillipsburgh, 9 91; Pine Grove Mills sab-sch,

66 cts.; State College, 10 41; Tyrone, 16 09; Upper Tusca-

rona, 3; Williamsburgh sab-sch, 3 40. Kittanning—At-

wood, 3; Bethel (including sab-sch, 3), 5; Bethesda, 3;

Cherry Run, 3; Clinton, 1; Elderton, 7; Gilgal, 3; Glade

Run, 12; Harmony, 5; Homer, 2; Mechanicsburgh, 3;

Midway, 3; Mount Pleasant, 2; Parker City, 9 63; Rock-

bridge, 3; Union, 4 18; Washington, 10. Lackawanna—

Bethel, 1; Camptown, 3; Dunmore, 4; Montrose, 25; New-

ton, 1; Orwell, 60 cts.; Rome, 2; Scott, 2; Shickahinny, 5;

Ulster, 1; Village, 1; Warren, 2; Wilkes Barre 1st,

163 96; Wyalusing 1st, 4; Wyoming, 6 60. Lehigh—

Audensheld, 10; Bangor, 5; Easton 1st, 17; Lock Ridge, 3;

Lower Mount Bethel (including sab-sch and Y. P. S. C. E.),

5 27; Mountain, 3; Reading, Olivet, 11; —Washington

Street, 3; Stroudsburg, 5; Summit Hill, 10. Northumber-

land—Briar Creek, 3; Buffalo, 3; Elysburg, 1; Grove, 30;

Linden, 1; Lycoming Centre, 4; Montgomery, 7; Moun-

tain, 3; Renovo 1st, 10; Rush Creek, 1; Shiloh, 1; Warrior

Run, 5; Williamsport Bethany, 1. Parkersburgh—Graft-

on, 3; Morgantown, 2; Ravenswood, 3; Sugar Grove,

3. Philadelphia—Philadelphia 2d, 78 11; —Carmel Ger-

man, 4; —Central, 20 20; —Cohocksink, 39 50; —Green-

way, 5; —Greenwich Street, 10; —Hope, 4; —McDowell

Memorial, 11 41; —North, 6 31; —Richmond, 2; Susque-

hanna Avenue, 10; Tabernacle Girl's Mission Band, 25,

and sab-sch, 31 03, 56 08; —Temple, 23; —Trinity, 5; —

Walnut Street, 73 23; —West Park, 10; —Woodland, 255 90.

Philadelphia North—Abington, 24 39; Ambler, 5; Brides-

burg, 5; Calvary, 3; Chestnut Hill 1st, 38; Forestville, 5;

Frankford, 13 23; Germantown Wakefield, 7 21; Hermon,

25; Holmesburgh, 3 73; Huntingdon Valley, 4; Jefferson-

ville Centennial, 6; Lawndale, 3; Lower Merion, 3; Nar-

berth, 9 61; Norristown Central, 6; Wissinoming, 4. Pitts-

burgh—Amity, 3; Concord, 3; Duquesne, 4; Lebanon, 20;

Long Island, 4 61; Monongahela City, 25; Mount Carmel,

1; North Branch, 1; Phillipsburgh, 1; Pittsburgh 6th,

18 02; —43d Street, 5; —Bellesfield, 56 63; —East Liberty

(sab-sch, 30 95), 50 61; —Hazelwood, 10 87; —Park

Avenue, 30; —Point Breeze, 280; —Shady Side, 59 50; —

South Side, 3; West Elizabeth sab-sch, 5. Redstone—

Belle Vernon, 3 31; Fayette City, 1 50; McClellandtown,

3; McKeesport Central, 12; Mount Pleasant, 27; —Re-

union, 8; Mount Washington, 3; Pleasant Unity, 2 55;

Suterville (including sab-sch, 5), 10; Tent, 3; West New-

ton, 31 90. Shenango—Leesburgh, 2; Sharpville, 2 45.

Washington—Bethlehem, 3; Cross Creek, 29; Mill Creek,

2; Mount Prospect, 12 50; Pigeon Creek, 8; Upper Ten

Mile, 10; Washington 2d, 16; Wellsburg, 6 05; West

Union, 3; Wheeling 3d, 6. Wellsville—Antrim, 2; Arnot,

3; Farmington, 1; Mount Jewett, 3; Wellsboro, 8 11.

Westminster—Bellevue, 3; Chanceford, 9 14; Chestnut

Level, 1 35; Columbia, 24 56; Donegal, 3; Hopewell, 7;

Lancaster 1st, 11; Slate Ridge, 3; Stewartstown, 5; York

Westminster, 6. 2,614 39

SOUTH DAKOTA.—Aberdeen—Groton, 6; Leola, 1 50;

Wilnot, 3. Black Hills—Hill City, 3; Rapid City, 5.

Central Dakota—Alpena, 2 06; Bancroft, 1 25; Bethel,

2 50; Canning, 10; Colman, 82 cts.; Hitchcock Y. P. S. C.

E., 4; Manchester, 1 25; Miller, 5; St. Lawrence, 4; West-

worth, 1 12; White, 1 30. Dakota—Ascension, 3. South-

ern Dakota—Alexandria, 3; Bridgewater, 6; Canistota, 4;

Canton, 5; Ebenezer, 3; Harmony, 5 71; Kimball, 4; Scot-

land, 3; Turner Co., 1st German, 3; White Lake, 1. 96 71

TENNESSEE.—Birmingham—Thomas 1st, 1. Holston-

College Hill, 8 60; Oakland Heights, 5; Olivet, 1; St.

Mark, 3. Kingston—Chattanooga—Park Place, 4; Harri-

man Ladies' Missionary Society, 2; Pleasant Union, 1.

Union—Forest Hill, 1; Knoxville 4th, 11 15; Madisonville,

73 cts.; Mt. Zion, 3; South Knoxville, 1. 41 48

TEXAS.—Austin—Galveston St. Paul's German, 4; Kerr-

vill, 3; New Orleans Immanuel, 10; San Antonio Madison

Square, 8; Taylor, 3. North Texas—Adora, 3 50; Denison,

10; Henrietta, 4. Trinity—Dallas 2d, 5 15. 50 65

UTAH.—Boise—Boise City, 3; Caldwell (Inc. Y. P. S. C.

E., 57 cts.), 2 45. Kendall—Franklin, 1; Paris, 3. Utah

—Box Elder, 1; Ephraim, 4; Kaysville Haines Memorial,

4; Mantl, 10; Mendon, 3; Mount Pleasant, 1 50; Nephi

Huntington, 3 25; Pleasant Grove, 1; Salt Lake City 2d,

3 50; Smithfield Central, 3; Springfield, 5. 44 60

WASHINGTON.—Olympia—Centralia, 6; Puyallup, 2;

South Bend, 1 50; Stella, 2. Puget Sound—Everett, 3;

Fair Haven, 5 65; Lopez Calvary, 1; San Juan, 1 65;

Seattle Welsh 3; White River, 3. Spokane—Cortland, 1;

Fairfield, 5; Grand Coulee, 1; Rathdrum, 4. 41 80

WISCONSIN.—Cattwaga—Aahland Bethel, 4; Cadotta,

2; Eau Claire 1st, 6. La Crosse—Bangor, 3; La Crosse

1st (sab-sch, 2 45), 11 73; Mauston 1st, 3; New Amster-

dam, 3; West Salem, 2. Madison—Cambria, 1 25; Low-

vill, 3; Madison St. Paul's German, 1 25; Poynette, 3 92.

Milwaukee—Cedar Grove, 8 29; Horicon, 5; Manitowoc

1st, 3 60; Milwaukee German, 7; —Holland, 8; —Im-

manuel, 25 55; —Westminster, 2 32. Winnebago—Ap-

pleton Memorial, 10; Buffalo, 4 40; Depere, 10; Fond du

Lac, 10; Marinette Pioneer, 5; Oakshoh, 7 54; West Mer-

rill, 10; Weyauwega, 1; Winneconne, 8. 165 17

Total from churches and Sabbath-schools.... 16,535 21

OTHER CONTRIBUTIONS.

A Friend, 5; A Friend, Stelick, Pa., 64 cts.;

Cash, 30; Cash, Chicago, Ill., 50; Mrs. A. A.

Friend, Fond du Lac, Wis., 1; Friend at Mar-

keton Sanitarium 3; Rev. E. E. Grosh and

wife, 1; J. F. Holliday, Newburg, Ia., 16 cts.;

Rev. Wm. Hoppaugh, Springfield, N. J., 5;

H. T. F., 5; T. A. McKinstry, Cool Spring,

Pa., 2; John Mains, 5; M. M., 25; Pedro Pa-

dilla, 2 25; O. Penna, 3; Saratoga Springs,

10; Rev. Joseph D. Smith, Delta, Pa., 2;

Miss Hattie S. Swezey, Amityville, N. Y., 80

cts.; Rev. W. L. Tarbet and wife, 80 cts.;

Mrs. E. P. Thompson, Phila., Pa., 5; W. B.,

McClemens, Mich., 5..... 156 65

16,691 86

MISCELLANEOUS.

Interest on Investments..... 2,252 34

Payments on Church Mortgages..... 3,561 55

Plans..... 19 00

Premiums of Insurance..... 963 50

Sales of Book No. 5..... 1 50

Sales of Church Property..... 286 65

Total loss collected from Insurance

Company..... 250 00 7,984 54

LEGACIES.

Estate Joseph W. Edwards..... 35 05

SPECIAL DONATIONS.

ILLINOIS.—Springfield—Jacksonville United

Portuguese Bible Class, 1 60; Lincoln 1st 2;

North Sangamon, 10.

IOWA.—Fort Dodge—Bancroft, 5; Fort Dodge,

10. Iowa City—Davenport 1st Y. P. S. C. E.,

10.

NEW JERSEY.—Elizabeth—Clinton, 29 98; Lam-

ington, 50; Plainfield Crescent Avenue, 200.

Newton—Danville, 3.

NEW YORK.—Troy—Middle Granville, 3; Pitts-

town, 3; Waterford, 7 20.

PENNSYLVANIA.—Philadelphia—Philadelphia

Corinthian Ave. German, 10; —Oxford,

63 60.

Rev. H. C. Herring, Winterset, Ia., 5; Rev. S.

B. McClelland, Grand Junction, Ia., 10; Rev.

Wm. Miller, Creston, Ia., 10..... 478 38

26,185 88

LOAN FUND.

Installment on loan..... \$135 00
Interest..... 611 70 746 70

MANSE FUND.

ILLINOIS.—*Castro*—Mt. Carmel, 1 60.....
INDIANA.—*Vincennes*—Petersburgh, 5..... 6 50

MISCELLANEOUS.

Installments on loans..... 859 88
Interest..... 10 56
Premiums of Insurance..... 9 87 879 86

SPECIAL DONATIONS.

NEW JERSEY.—*New Brunswick*—Trenton Prospect Street, 5.
NEW YORK.—*Boston*—Holyoke 1st sab-sch, 5.
PENNSYLVANIA.—*Philadelphia*—Philadelphia Covenant, 9..... 19 00
905 86

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.
ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

† Under Minute of Assembly of 1888.

RECEIPTS FOR EDUCATION, MARCH, 1894.

ATLANTIC.—*Atlantic*—Amwell, 1 25; Wallingford, 2 90.
East Florida—Starke, 2. *McClelland*—Mattoon, 2. *South Florida*—Upsala Swedish, 2. 10 15

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d, 49 74; — Abbott Memorial, 1; — Alsquith Street, 8; — Fulton Avenue, 2; — Grace, 1; — La Fayette Square, 10; — Light Street, 2 50; — Madison Street, 5; — Ridgely Street, 4 25; — Westminster, 40 74; Cumberland, 10; Fallston, 8; Franklinville, 4; Frederick City add'l, 5; Frostburgh, 1; Govanstown, 2; Hagerstown, 10; New Windsor, 75 cts.; Paradise, 5; Relay, 1; Sparrows Point, 2; The Grove, 5; Waverly, 5; Zion, 1. *New Castle*—Chesapeake City, 5; Christians, 1; Delaware City, 9 47; Forest, 4 46; Pencader sab-sch, 7; Smyrna, 5; White Clay Creek, 7; Wicomico, 7 88. *Washington City*—Boyd's, 4; Georgetown West Street, 47; Hyattsville, 5; Lewinsville, 1; Neelsville, 20; Vienna, 2; Washington City 4th, 30; — 15th Street, 10; — Metropolitan, 10; — New York Avenue, 20 75; — North, 3. 429 43

CALIFORNIA.—*Benicia*—Arcata, 10; Two Rocks, 5; Vallejo, 15. *Los Angeles*—Azusa Spanish, 1; Los Angeles 8d, 4; — Boyle Heights, 11; — Spanish, 2; Montecito, 5; Palms, 3; Riverside Calvary, 6; San Gabriel Spanish, 2; Santa Barbara, 25; Tustin, 1. *Oakland*—Berkeley 1st, 10 50; Centreville, 2; Danville, 2; Oakland 1st (Boys' Brigade), 9 30; — Brooklyn, 14 45; Valona, 2 25. *Sacramento*—Chico, 8; Colusa, 2; Red Bluff, 2; Roseville, 2. *San Francisco*—San Francisco Trinity, 5 90; — Westminster, 14. *San José*—Hollister, 5; San José 1st, 25. *Stockton*—Fowler, 2; Madera, 2. 199 40

CATAWBA.—*Cape Fear*—Ebenezer, 2; Simpson Mission sab-sch, 1; T. Darling Mission, 1. *Catawba*—Concord, 2; Davidson College, 20 cts.; Lloyd, 25 cts. *Southern Virginia*—Cumberland, 1; Danville Holbrook Street, 1; Ebenezer, 1; Great Creek sab-sch, 1. *Yadkin*—Cool Spring, 1; Mebane, 2; St. James, 1; Winston Lloyds, 1. 16 45

COLORADO.—*Boulder*—Berthoud, 3 42; Boulder, 7; Fort Collins, 10; Laramie, 4. *Denver*—Denver 1st Avenue, 9 45; — North (sab-sch, 2), 13; Idaho Springs, 2; Platner German, 1 50; South Denver, 1 25. *Gunnison*—Poncha Springs, 1; Salida, 4. *Pueblo*—Antonito, 1; Canon City, 9; Costilla, 2 50; Durango, 3; El Moro, 2 50; La Junta, 1; Lockett, 1; Mesa, 20; Monte Vista, 7 35; Pueblo 1st, 10; — Fountain, 1 45; — Mexican (5th), 1; Rocky Ford, 2 50; Trinidad 2d Spanish, 1. 119 08

ILLINOIS.—*Alton*—Blair, 1 94; East St. Louis, 5; Hillsboro, 6 88; Jerseyville, 9; Virden, 5. *Bloomington*—Bement, 5; Bloomington 1st, 7 68; Elm Grove, 1; Fairbury, 2; Heyworth, 8; Mansfield, 2; Onarga, 3; Pontiac, 20; Wayneville, 7. *Cauro*—Bridgeport, 5 40; Carbondale sab-sch, 5; Carmi, 15; Centralia sab-sch, 5; Du Quoin, 3; Harrisburg, 1; Mount Carmel, 5; Pisgah, 7 90; Sumner, 1; Union, 1; Wabash, 2 30. *Chicago*—Chicago 1st, 12 28; — 1st German, 2; — 2d, 154 75; — 3d, sab-sch, 13; — 4th additional, 40; — 7th, 1 57; — 9th, 2; 41st Street 43 50; — Grace, 1; — Normal Park, 17; Evanston 1st, 26 48; Gardner, 1; Herscher, 1; Hinsdale sab-sch, 1 34; Joliet Central, 29 95; Kankakee, 10; Moreland, 1; Oak Park, 27 50. *Freeport*—Oedarville, 4; Freeport 3d German, 3; Galena South, 23 41; Linn and Hebron, 5; Marengo, 9; Queen Anne German, 4; Rock Run, 1 90; Willow Creek, 27 25. *Mattoon*—Bethel, 3; Tower Hill, 5. *Ottawa*—Earlville, 2; Morris, 5; Sandwich, 5; Waterman, 6. *Peoria*—Brimfield, 1; Canton, 5 25; Elmwood, 6; Ipava, 10 30; Lewistown, 9 56; Peoria 1st, 3 50; — Calvary, 4; Prospect, 9 25; Salem, 3. *Rock River*—Ashton, 3; Dixon, 21; Franklin Grove, 3; Hamlet, 3; Perryton, 68 cts.; Woodhull, 10. *Schuyler*—Appanose, 5; Brooklyn, 4; Carthage, 10 50; Clayton, 3; Dadds, 3; Huntville, 1; Kirkwood, 3 50; Moonmouth, 9 99; Salem German, 2. *Springfield*—Bates, 2 30; Brush

Creek, 4 53; Decatur, 20; Farmington, 5; Maroa, 7; Mur-rayville, 1 25; New Berlin, 2 35; North Sangamon, 10; Petersburg, 7 50; Pisgah, 48 cts.; Springfield 1st (Junior C. E. Society, 50 cts.), 3 50; Virginia, 5. 848 83

INDIANA.—*Crawfordsville*—Attica, 2; Bethany, 5; Bethel, 2; Delphi, 3 35; Hopewell, 3; Lexington, 7; Oxford, 2; Rock Creek, 4; Rockfield, 3; Rockville, 7 57; Sugar Creek, 3; Thornorton, 10; Waveland, 6 85; Williamsport, 2. *Fort Wayne*—Kendallville, 6 25; Ligonier, 2; Lima, 4; Warsaw, 4. *Indianapolis*—Acton, 1; Bethany, 3 70; Greenwood, 9 85; Indianapolis 1st, 58 15; — 2d, 40 83; — 4th, 5; — 7th, 10; — East Washington St., 3; — Tabernacle, 35; New Pisgah, 1. *Logansport*—Logansport 1st, 3; Michigan City, 9 20; Monticello, 5; Rolling Prairie, 3. *Muncie*—Anderson, 12; Elwood, 1; Kokomo, 1; Marion, 11 51; Muncie, 17 40; Portland, 3; Tipton, 5; Wabash, 1 75. *New Albany*—Bethel, 1; Corydon, 3 25; Madison 2d, 5; New Albany 3d, 7 60; Vernon, 11. *Vincennes*—Princeton, 10; Sullivan, 8; Washington, 10. *White Water*—Connersville 1st, 5; — German, 3; Dunlapville, 2; Ebenezer, 2; Lewisville, 2; Mount Carmel, 1. 388 29

INDIAN TERRITORY.—*Cherokee Nation*—Elm Springs, 10. *Choctaw*—Oak Hill, 1. *Muscogee*—Muscogee, 10; Nuyaka, 10. *Oklahoma*—Edmond, 3; Oklahoma City, 6. 40 00

IOWA.—*Cedar Rapids*—Blairtown, 6 35; Cedar Rapids Central Park, 4 60; Clarence, 2; Garrison, 3; Marion, 9 86; Mechanicsville, 7; Onslow, 2; Scotch Grove, 7; Springville, 2 67; Vinton, 10. *Corning*—Corning, 6 50; Creston, 10; Emerson, 1 25; Lenox, 10; Malvern, 8; Shenandoah, 7. *Council Bluffs*—Audubon, 8; Carson, 4; Greenfield, 2; Guthrie Centre, 2 78; Missouri Valley, 8; Shelby, 2. *Des Moines*—Centreville, 4; Chariton, 5 66; Des Moines 6th, 3; — Bethany, 1; — Central, 15; — East, 9 30; Garden Grove, 5 05; Medora, 3; Milo, 3; Oskaloosa, 3. *Dubuque*—Centertown, 2; Centre Junction, 3 40; Dubuque 2d, 10; Dyersville German, 1; Independence German, 2; Lansing 1st, 10 18; McGregor German, 3; Sherrill's Mount German, 5. *Fort Dodge*—Churdan, 2; Fonda, 2; Fort Dodge, 13 18; Rockwell City, 4. *Jowa*—Bloomfield, 7; Burlington 1st, 15 23; Chequest, 2; Fairfield, 21 18; Keokuk 2d, 5; — Westminster, 5 18; Middletown, 50 cts.; Montrose, 2; Morning Sun, 4; New London, 75 cts.; Shunam, 1; Troy, 1; West Point, 8 25; Winfield, 7. *Iowa City*—Bethel, 75 cts.; Crawfordville, 1; Iowa City, 17; Keota, 1; Macon, 3; Montezuma, 4 65; Muscatine, 17; Princeton, 11; Sugar Creek, 2; West Liberty, 4; Wilton, 10. *Sioux City*—Battle Creek, 3; Ida Grove, 5; Odebolt, 2; Sanborn, 1; Union Township, 2. *Waterloo*—Cedar Falls, 5; Clarksville add'l, 5; Conrad, 3; Dysart, 4; East Friesland, 66; Holland German, 15; La Porte City Y. P. S. C. E., 5; Rock Creek German, 2; State Centre, 3; Union German, 2. 493 25

KANSAS.—*Emporia*—Cedar Water, 1; Lyndon, 3 42; Marion, 5; Mulvane, 2; Osage City, 5; Peotone, 2; Waverly, 3 50; Wichita 1st, 7 27; Winfield, 9. *Highland*—Atchison 1st, 14; Clifton, 16; Corning, 2; Highland, 12 75; Horton Y. P. S. C. E., 2; Marysville, 2; Nortonville, 2; Vermillion, 5. *Larned*—Great Bend, 1; Halsted, 2; Lyons, 3; Sterling, 1. *Neosho*—Carlyle, 1 19; Osawatimie, 2. *Osborne*—Russell, 5. *Solomon*—Belleville, 5; Cawker City, 3; Concordia, 12 87; Delphos, 4 40; Glen Elder, 2; Harmony, 1; Saltville, 1; Union, 2. *Topeka*—Junction City, 2; Leavenworth 1st, 50; Manhattan, 12; Olathe, 1; Topeka 2d, 2; — Westminster, 2 55. 210 86

KENTUCKY.—*Ebenezer*—Ashland, 29 06; Ebenezer, 2; Flemingsburgh, 28 17; Lexington 2d, 1 14; Maysville, 18; Mount Sterling 1st, 2; Sharpshurg (sab-sch, 50 cts.), 2 80; Valley, 1. *Louisville*—Owensboro 1st sab-sch, 5; Princeton 1st, 4; Shelbyville, 9. *Transylvania*—Columbia, 2;

Concord, 1; Danville 2d, 135. 230 17
MICHIGAN—*Detroit*—Detroit Bethany, 1;—Central, 15;—Forest Avenue, 8 30;—Westminster, 25; Howell, 6; Mt. Clemens, 4; Wyandotte, 3. *Flint*—Sand Beach sab-sch and societies, 70 cts. *Grand Rapids*—Grand Rapids Westminster, 15; Muir, 1; Spring Lake, 8. *Kalamazoo*—Benton Harbor, 1 65; Plainwell, 3. *Lake Superior*—Iron Mountain, 3; Iron River, 50 cts.; Ishpeming, 7; Manistiquie Redeemer, 8; Newberry sab-sch, 1 30; Red Jacket, 4. *Lansing*—Battle Creek, 30; Brooklyn, 3 65; Concord, 9 04; Jackson, 4; Lansing 1st, 3; Mason, 12; Oneida, 1 06; Parma, 1 03. *Monroe*—Coldwater, 6 99; Erie, 1; Hillsdale, 5 80; Quincy, 7; Tecumseh, 5. *Petoskey*—Alanson, 1; Conway, 1. *Saginaw*—Saginaw Immanuel, 5. 192 96
MINNESOTA—*Duluth*—Duluth 2d, 3; Willow River, 1. *Mankato*—Blue Earth City, 7; Tracy, 5; Worthington Westminster, 7 33. *Minneapolis*—Minneapolis 1st, 8 90;—House of Faith, 2;—Stewart sab-sch, 3. *Red River*—Maine, 3; Moorhead, 9 10. *St. Cloud*—St. Cloud, 4 04. *St. Paul*—Farmington, 1; Red Wing, 12 25; Stillwater, 8 90; St. Paul Arlington Hills, 3;—East, 1;—House of Hope, 10;—Merrim Park, 13 20; Vermillion, 3. *Winona*—Winona 1st, 11. 108 79
MISSOURI—*Kansas City*—Jefferson City, 3; Kansas City Linwood, 5 49; Raymore, 4 18; Rich Hill, 9 53; Sedalia Broadway, 47; Tipton, 1; Warrensburg, 13 85. *Oark*—Ash Grove, 3; Carthage Westminster, 5; Irwin, 1; Joplin, 9 70; Preston, 1; Salem, 1; Springfield 2d, 2 36;—Calvary, 4; Webb City, 5. *Paimyra*—Birdseye Ridge, 5; Edina, 3; Hannibal, 35; Knox City, 1; Louisiana, 1; Pleasant Prairie, 1; Unionville, 10. *Platte*—Carrollton, 6; Hamilton, 4 23; Martinsville, 1; New Point, 1; Oregon, 8 24; Stanberry, 1; St. Joseph Westminster, 25; Tarkio, 14. *St. Louis*—Cuba, 2; De Soto, 2; Rolla, 3; Salem German, 3; St. Louis 1st, 30 61;—1st German, 5;—Carondelet, 15 65;—Cliffen Heights, 3;—Glasgow Avenue, 5;—Lafayette Park, 87;—West, 23 70. *White River*—Harris Chapel, 3; Holmes Chapel, 5; Hot Springs 2d, 1. 498 50
MONTANA—*Bozeman*—Bozeman, 25 35. *Butte*—Butte sab-sch, 5; Hamilton, 1. *Montana*—Bozeman, 1; Lewistown, 9. 41 38
NEBRASKA—*Hastings*—Bloomington, 1; Hastings German, 1; Nelson, 6. *Kearney*—Berg, 1; Big Spring, 50 cts.; Kearney German, 1; Litchfield, 1; North Loup, 1; Sutherland, 1. *Nebraska City*—Plattsmouth, 8 33; York, 10. *Nebraska*—Cleveland, 1 15; Millerboro, 1; Stuart, 1. *Omaha*—Omaha Lowe Avenue, 3; South Omaha, 3. 40 98
NEW JERSEY—*Elizabeth*—Bethlehem, 5; Clarksville, 1; Clinton, 80; Connecticut Farms, 8; Dunellen, 11; Elizabeth 1st German, 6; Lamington (sab-sch, 14), 21 75; Liberty Corner, 5 80; Perth Amboy sab-sch, 6 14; Plainfield Bethel, 1; Pluckamin (sab-sch, 7 23), 10 23; Rahway 1st, 14 00;—2d, 25; Roselle, 4 44; Westfield, 20; Woodbridge, 10. *Jersey City*—Hoboken, 7; Jersey City 1st, 46;—Claremont, 2;—John Knox, 3;—Scotch, 5; Paterson 1st (sab-sch, 4 23), 6 23;—3d, 3;—Broadway German (sab-sch, 1), 6;—East Side, 10; West Hoboken sab-sch, 10; West Milford, 8. *Monmouth*—Allentown, 20; Asbury Park 1st, 6; Atlantic Highlands, 1 31; Beverly sab-sch, 19 98; Bordentown, 5 50; Burlington, 49 98; Calvary, 3; Columbus, 3 23; Cranbury 2d, 5; Hightstown (sab-sch 3 75), 34; Jamesburgh, 18; Keyport, 4; Manalapan, 3 40; Manasquan, 7 80; Matawan, 31 50; Perrineville, 95 cts.; Plattsburgh, 3; Point Pleasant, 8; Red Bank, 15; Shrewsbury, 10; Tennent, 8 13; Tuckerton, 3; Westminster, 3; Whiting and Shamong, 1. *Morris and Orange*—Chester, 3; Dover, 48 20;—Welsh, 2; German Valley, 6; Madison, 69 92; Mine Hill, 2 50; Morristown 1st, 50; Mt. Freedom, 8; Orange 1st, 150;—German, 2; Orange Valley German, 3; Pleasant Grove, 6; South Orange 1st, 9 23;—Trinity, 20; St. Cloud, 3; Succasunna, 10; Wyoming, 1. *Newark*—Bloomfield 1st, 33 73; Montclair Trinity, 5; Newark 1st, 31 40;—1st German, 20;—3d German, 10 93;—3d, 5;—Bethany, 5;—Park, 20;—Roseville (sab-sch, 25), 38 89;—Wickliffe, 7 49. *New Brunswick*—Bound Brook, 18; Brookville sab-sch, 1 15; Dayton, 3 50; Frenchtown sab-sch, 1; Hopewell, 4; Kingston, 6; Kingwood, 3; Lawrence, 19; New Brunswick 2d, 3; Princeton 2d, 36 59; Titusville, 3; Trenton 1st, 106 49;—3d, 104 66;—4th, 10 75; East Trenton Chapel, 4. *Newton*—Belvidere 2d sab-sch, 10; Branchville, 14; Danville, 3; Deckertown, 9 03; Delaware, 4; Greenwich, 4; Hackettstown, 25; La Fayette, 3; Markboro, 6; Newton, 26; Oxford 2d, 12 40; Stewartville, 15; Wantage 1st, 1 86;—2d, 8 70. *West Jersey*—Billingsport, 1; Bridgeton 1st, 50;—4th, 3;—West, 30; Cedarville 1st, 11 07; Deerfield, 6; Elmer, 6; Millville, 5; Pittsgrove, 10; Salem, 68 14; Swedesboro, 4; Vineland, 10; Wenonah, 30; Woodbury, 27 30; Woodstown, 15. 1 921 08
NEW MEXICO—*Arizona*—Florence, 4. *Rio Grande*—Albuquerque 1st (sab-sch, 5), 14 73; Jemes, 1; Pajarito, 2. *Santa Fe*—Las Vegas 1st, 3; Raton, 6; Santa Fe, 2. 30 75

NEW YORK—*Albany*—Albany 4th, 100;—6th, 5;—Madison Avenue, 10;—State Street, 20 15; Amsterdam 2d, 5 98; Batchellerville, 5; Carlisle, 1; Gloversville 1st, 21 90; Jermain Memorial, 7; Johnstown, 10; New Scotland, 10; Northville, 1; Sand Lake, 4 50; Saratoga Springs 1st, 14 30; Schenectady 1st, 46 13; Stephentown, 2. *Binghamton*—Binghamton 1st, 91 97;—North, 10; Cannonsville, 3; Cortland, 36 85; Union, 10 31. *Boston*—Boston Scotch, 4;—St. Andrews, 5; East Boston, 5; Houlton, 5; Lawrence German, 10; Londale, 3; Lowell, 5; Providence 1st, 2; Roxbury, 18 12; South Ryegate, 2. *Brooklyn*—Brooklyn 1st German, 20;—Ainslie Street, 5;—Arlington Avenue, 3;—Bethany, 1 87;—East Williamsburg German, 3;—Friedenskirche, 3;—Greene Point, 10;—Mount Olivet, 3;—Prospect Heights, 5;—Rosa Street, 23 70;—South 3d Street, 10. *Buffalo*—Buffalo 1st, 200;—Bethany, 13;—Bethlehem, 2 31;—Calvary, 23 71;—Redeemer, 1;—Westminster, 7 60; East Hamburg (sab-sch, 3), 10; Franklinville, 4; Fredonia, 12; Hamburg Lake St, 3; Olean, 6; Sherman, 21; Springfield, 7 25; Westfield, 65 64. *Cayuga*—Auburn 1st, 27 65;—2d, 8 87;—Calvary, 1 87; Dryden, 5; Genoa 2d, 1; Ithaca, 100 49; Sciopville, 1. *Chemung*—Burdett, 1 50; Elmira 1st, 13 68;—Franklin Street, 6;—Lake Street, 20; Horse Heads, 4; Mecklenburgh, 1; Rock Stream, 3. *Columbia*—Ancram Lead Mines, 3; Greenville, 1; Jewett, 15; Valatie, 4. *Genesee*—Attica, 10 66; Batavia, 14 15; Byron, 5; Perry, 30; Warsaw, 18 50. *Genesee*—Bellona, 2; Naples, 3 10; Ovid, 11 64; Phelps, 25 01; Romulus, 5; Trumansburgh, 33 63. *Hudson*—Amity, 3; Centerville South, 1; Clarkstown German, 5; Denton, 5 15; Florida, 5 50; Good Will, 1 05; Greenbush, 5 03; Haverstraw 1st, 4; Hempstead, 1; Liberty, 2; Livingston Manor, 1; Milford, 6; Montgomery, 3; Monticello, 7; Mount Hope, 3; Palisades, 12; Port Jervis, 12 50; Ramapo, 10; Edgebury, 50 cts.; Scotchtown, 10; Washingtonville 1st, 10; West Town, 3. *Long Island*—Amagansett, 8; Franklinville, 2; Mattituck, 6 42; Moriches, 3 48; Southold, 2. *Lyons*—Lyon, 21 63; Sodus Centre, 1. *Nassau*—Far Rockaway, 10; Glen Cove, 3; Glen Wood, 3 25; Melville, 2; Newtown, 100; St. Paul's German, 4. *New York*—New York 2d German, 2;—13th Street, 18;—14th Street, 17 12;—Bethany (sab-sch, 10), 11;—Calvary, 10;—French, 5;—Harlem, 15;—Mount Tabor, 2;—Mount Washington, 47 70;—Spring Street, 1;—Washington Heights, 3 60;—Westminster West 23d St., 9 53. *Niagara*—Albion, 8; Holley, 50 cts.; Lockport 1st, 25 57;—2d Ward, 1; North Tonawanda North, 10; Wright's Corners, 55 cts; *North River*—Amenia South 13 47; Cornwall on Hudson, 8 92; Hughsonville, 3 70; Malden, 1 55; Matteawan, 10 58; Newburgh 1st, 17 90;—Calvary, 1. *Otsego*—Delhi 1st, 65 23;—3d, 25; Hamden, 1. *Rochester*—Avon Central 2; Brighton, 12; Caledonia, 3; Dansville, 10; Genesee Village, 30; Groveland, 6 73; Honeyoye Falls, 3; Nunda, 10; Ogden Centre, 1 15; Pittsford, 10 50; Rochester 1st, 100;—Brick, 35;—Emmanuel, 56 cts.;—Memorial, 4;—North Y. P. S. E., 15 50; Springwater, 2; Wheatland, 1. *St. Lawrence*—Oswegatchie 1st, 12; Watertown 1st, 111. *Steuben*—Arkport, 61 cts.; Bath, 55; Canisteo, 12; Corning, 2 53; Hammondsport, 3; Hornellsville 1st, 9 18; Howard, 4; Jasper, 2 17; Prattsburgh, 3. *Syracuse*—Baldwinsville, 3; Fulton, 10; Oswego Grace, 26 25; Pompey, 6; Syracuse Memorial, 7 27. *Troy*—Brunswick, 4 54; Cambridge, 4 28; Chester, 1 87; Green Island, 7; Hebron, 1; Lansingburgh 1st, 33 28; Malta, 3; Melrose, 3; Middle Granville, 2; Pittstown, 2; Schaghticoke, 5; Waterford, 7 20. *Ulrich*—Cochran Memorial, 20; Kirkland, 3; Mt. Vernon, 4; Norwich Corners, 2; Oneida, 25 70; Sauquoit, 7 63; Turin, 2 63; Utica 1st, 50 08. *Westchester*—Croton Falls, 2; Greensburg, 27 17; Katonah, 5; Mahopac Falls, 6 20; New Rochelle 1st, 44 05; Poundridge, 3; Rye, 36 23; Sing Sing, 47 72; South East, 4; Scarborough, 5. 2 816 08
NORTH DAKOTA—*Pembina*—Cavaller, 2 15; Drayton, 1; Mekinok, 6 25; Milton, 1. 10 40
OHIO—*Athens*—Bashan, 1; Bristol, 3; Chester, 3; Logan, 14; McConnellville, 3; Marietta, 4th St., 10; New Matamoras, 5. *Bellefontaine*—Bellefontaine 1st, 2 02; Huntsville, 1; Rushsylvania, 3; West Liberty, 3 60; Zanesville, 1. *Chillicothe*—Belfast, 4; Bogota, 1; Bourneville, 4; Chillicothe 1st, 10; Greenfield 1st Men's Benef. Society, 13 79; Marshall, 1 80; New Market, 2; White Oak, 4. *Cincinnati*—Batavia, 3 65; Cincinnati 2d, 366 23;—3d, 7;—6th, 11;—North, 16 55;—Pilgrim H. and F. Missionary Society, 4;—Poplar Street, 6 40;—Westminster, 23; College Hill, 6; Hartwell, 4; Loveland, 10 20; Ludlow Grove, 5; Madisonville, 3; Morrow, 4; Norwood, 10 65; Reading and Lockland, 5; Westwood German, 3; Williamsburg sab-sch, 2. *Cleveland*—Akron Central, 3; Cleveland 1st, 50 01;—2d, 53;—Beckwith, 5 55;—Bethany, 5 55;—Calvary, 46;—Madison Ave. (sab-sch, 2 29), 2 31;—Miles Park, 3;—South, 3 68;—Wilson Avenue, 8 30;—Woodland Ave., 67 94; Milton sab-sch, 1; New Lyme, 3; North Springfield,

1; Parma, 3; Solon, 10. *Columbus*—Circleville, 10; Greenfield, 1; Westerville, 5. *Dayton*—Belle Brook, 3; Dayton 4th, 5; — 3d Street, 130; — Riverdale, 48 cts.; — Wayne Avenue, 12; Eaton, 9; Franklin, 4; Hamilton, 7; Riley, 3; Somerville, 1; Springfield 3d, 6 75; Washington, 3. *Huron*—Chicago, 1; Clyde, 2 78; Elmore, 3; Fremont, 14; Genoa, 1; Huron, 4 25; Monroeville, 1 14; Norwalk, 15; Olena, 2; Lima—Delphos, 4; Lima 1st, 15; St. Mary's, 10; Van Wert, 13 75. *Mahoning*—Alliance 1st, 7 84; Canfield, 5; Champion, 3; Clarkston, 4; East Palestine, 4; Hubbard, 3; Leetonia, 3 80; Mineral Ridge, 1; New Lisbon, 7; Niles, 3; North Benton, 3; Salem, 9; Warren, 5; Youngstown, 43 92. *Marion*—Marion, 5; Milford Centre, 2. *Maumee*—Delta, 3; Eagle Creek, 1; Grand Rapids, 3; Hoigate, 1; Montpelier, 3; Toledo 3d, 4 93; — 1st German, 1; West Union, 5. *Portsmouth*—Georgetown, 5; Portsmouth 1st, 31 30; — 1st German, 11; Russellville, 2. *St. Clairsville*—Barnesville, 7; Bethel, 2; Cadiz, 20 70; Cambridge, 10; Concord, 14; Kirkwood, 7 64; Lore City, 1 50; Powhatan, 2 10; Senecaville, 1; St. Clairsville, 15; West Brooklyn, 3. *Steubenville*—Amsterdam (sab-sch, 5), 15; Bethel, 3; Bethesda, 3; Bethlehem, 4; Bloomfield, 3; Buchanan Chapel, 10; Cross Creek, 4; Dell Roy, 4; Dennison, 10; East Liverpool 1st, 51; Irontide, 3; Kilgore, 4; Leesville, 3; Minerva, 6; New Hagerstown, 2 53; New Philadelphia sab-sch, 3; Oak Ridge, 3; Ridge, 5; Salineville, 4; Scio, 4; Steubenville 3d, 4; Toronto, 9; Two Ridges, 10 60; Ulrichsville, 3; Waynesburg, 3; West Lafayette, 1 02. *Wooster*—Dalton, 2 92; Fredericksburg, 13; Hopewell, 6; Loudonville, 3; Orange and Bethel, 3; Perryville, 1 70; Plymouth Y. P. S. C. E., 2; Wooster Westminster, 16 91. *Zanesville*—Fredericktown, 5; Jersey, 2 60; Keene, 4; Mt. Vernon, 4 40; Newark 2d, 49 20; New Lexington, 1 83; Pataaskala, 4 67; Roseville, 3 29; Unity, 3 15; West Carlisle, 3; Zanesville Putnam, 9 56. 1,594 50

OREGON—*East Oregon*—Baker City, 1; Monkland, 2 06; Moro, 1 90; Union, 3. *Portland*—Portland 3d, 5; — Calvary, 17 65; — Mizpah, 3; Springwater, 1; Tualatin Plains, 2. *Southern Oregon*—Grant's Pass, 5; Medford, 1. *Willamette*—Albany, 5; Brownsville, 3 57; Dallas, 3; McCoy, 1; Spring Valley, 1. 54 17

PENNSYLVANIA—*Allegheny*—Allegheny Bethel, 3; — Central, 55 41; — North, 64 26; — Providence, 25; — Westminster, 5; Avalon, 10; Bull Creek, 5; Cross Roads, 4; Glenfield, 3; Hoboken, 1 80; Tarentum, 10 59. *Blairsville*—Conemaugh, 3; Congruity, 5; Derry, 10 73; Ebensburg, 5; Irwin, 3; Johnstown, 26 43; Kerr, 2; Murrysburg, 8 60; New Alexandria, 32 25; Pleasant Grove, 3; Salem, 20; Wilmerding, 2 50. *Butler*—Centerville, 5; Concord, 3 53; Fairview, 2; Grove City, 17 02; Middlesex, 18; North Butler, 3; Petrolia, 1; Scrub Grass, 2. *Carlisle*—Buffalo, 1; Burnt Cabins, 2; Centre, 1; Fayetteville, 2; Green Castle, 7; Harrisburg Elder Street, 2; — Market Square, 11 21; Lower Marsh Creek, 4 70; Lower Path Valley, 10; Middletown, 4; Shermansdale, 1; Steelton, 4; St. Thomas, 2; Waynesboro, 4 48. *Chester*—Aahmun, 30; Bethany, 5; Calvary, 6; Chester 1st, 10; — 3d, 32 45; Doe Run, 9 50; Moores, 3; New London, 20; Phoenixville, 4; West Chester 2d, 2; — Westminster, 5. *Clarion*—Big Run, 1; Brookville, 11 50; Cool Spring, 1; Emmenton, 5; Johnsonburg, 34 cts.; Leatherwood, 9 50; Licking, 2; New Bethlehem, 9; Oak Grove, 2; Pisgah, 3; Rathmel, 1; Richland, 1 40; Sligo, 2; Wilcox, 41 cts. *Erie*—Concord, 1 91; Erie 1st, 11 73; — Central 20; Evansburg, 3; Fairfield, 3; Fredonia, 3; Greenville, 23; Harmonsburg, 2; Mercer 1st, 15; — 2d, 5; Mount Pleasant, 2 03; New Lebanon, 1; Oil City 1st, 2 70; Pleasantville, 5; Salem, 1; Union, 1 70; Utica, 8; Vango, 1; Westminster, 2 50. *Huntingdon*—Altoona 2d, 18; — 3d, 11; Birmingham, 13 77; Clearfield, 29 85; Everett, 1; Fruit Hill, 5; Houtzdale, 2 31; Lewistown, 16 25; Logan's Valley sab-sch, 7; Lower Spruce Creek, 5; Lower Tuscarora, 10; McVeytown, 12; Mapleton, 3; Middle Tuscarora, 10; Newton Hamilton, 3; Phillipsburg, 8 30; Pine Grove sab-sch, 41 cts.; Shade Gap, 5; Shaver's Creek, 1; Upper Tuscarora, 3; Williamsburg (sab-sch, 1 72), 19 06. *Kittanning*—Atwood, 2; Bethel (sab-sch, 3), 6; Bethesda, 3; Cherry Run, 4; Clarksburg, 20; Clinton, 1; Ebenezzer, 12; Elderton, 3; Freeport, 6 70; Gilgal, 2; Harmony, 3; Homer, 2 40; Jacksonsville, 13; Mechanicsburg, 3; Middle Creek, 2; Midway, 3; Mount Pleasant, 2; Parker City, 7 39; Plumville, 5 06; Rockbridge, 3; Rural Valley, 3; Union, 4 97. *Lackawanna*—Bethel, 1; Brooklyn 4; Elmhurst, 1 97; Harmony, 15; Herrick, 3; Montrose, 18; Mountain Top, 5; Newton, 1; Nicholson, 3; Orwell, 40 cts.; Shickshinny, 8; Sugar Notch, 2; Troy, 19 50; Ulster, 1; Warren, 4; Wilkes Barre 1st add'l, 83 cts.; — Grant Street, 3; — Memorial, 40; Wyoming, 3 50. *Lehigh*—Allentown, 20; Easton 1st, 17; Lock Ridge, 5; Lower Mount Bethel, 1; Mahonoy City, 6 35; Port Carbon, 9; Portland, 1; Reading Olivet, 25; — Washington Street, 10; Shenandoah, 6; Slatonville, 5; South Easton, 9; Stroudsburg, 10; Summit Hill, 12; Weatherly, 10. *Northumberland*—Briar Creek, 2; Buffalo,

1; Elysburg, 3; Grove, 25; Linden, 1; Lycoming, 5; Lycoming Centre, 3; Montgomery, 6; Montoursville, 4; Mt. Carmel, 12 26; Orangeville, 1; Renovo 1st, 10; Rush Creek, 3; Shiloh, 3; Warrior Run, 7 58; Williamsport 1st, 10; — 2d, 2 42; — Bethany, 1. *Parkersburg*—Fairmount, 4; Grafton, 5; Morgantown, 3; Parkersburg, 1st 7 45; Ravenswood, 2; Sugar Grove, 1; Terra Alta, 5. *Philadelphia*—Philadelphia 1st, 379 28; — 3d, 33 17; — 4th, 13 66; — Arch Street, 139 56; — Carmel German, 3; — Central, 36 33; — Cobocksink, 50; — Covenant, 9; — Gaston, 30 39; — Grace, 12; — Greenway, 10; — Greenwich Street, 15; — Hope, 21 79; — Lombard Street Central, 5; — North, 13 60; — Patterson Memorial, 2; — Richmond, 3; — Susquehanna Avenue, 20; — Tabernacle (sab-sch, 29 72), 132 72; — Temple, 25; — Walnut Street add'l, 5 03; — West Park, 10; — Woodland, 33. *Philadelphia North*—Ashbourne, 5; Bridesburg, 10; Carmel, 2; Eddington, 5; Forestville, 5; Frankford, 18 64; Hermon, 35; Holmesburg, 4; Huntingdon Valley, 4; Langhorne, 3; Lawndale, 1; Leverington, 5; Lower Merion, 3; Narberth, 2 92; Neshaminy of Warwick, 11 08; Springfield, 2; Wissinoming, 4. *Pittsburgh*—Amity, 10; Bethany, 11 85; Concord, 2; Courtney and Coal Bluff, 1; Edgewood, 5; Lebanon, 5; Long Island, 4 90; McDonald 1st, 14 55; Moonongahela City, 25; Mount Carmel, 1; North Branch, 2; Phillipsburg, 2; Pittsburgh 43d Street, 10; — Bellefield, 38 63; — East Liberty 50 61; — Hazlewood, 13 19; — Park Avenue, 30; — Point Breeze, 125; — Shady Side, 74 38; — South Side, 6; West Elizabeth sab-sch, 5. *Redstone*—Belle Vernon, 3 50; Fayette City, 1 50; McClellandtown, 3; McKeesport Central, 8; Mount Pleasant, 29; Pleasant Unity, 2 50; Sutersville, 1; Tent, 2 93; West Newton, 27 90. *Shenango*—Leesburg, 2; Moravia, 1 60; Mount Pleasant, 8; New Brighton, 21 80; Sharon, 10; Sharpville, 2 33; Wampum, 7. *Washington*—Allen Grove, 2; Bethlehem, 2; Clayville, 16 39; East Buffalo, 17 74; Fairview, 6; Frankfort, 3 75; Mill Creek, 2; Pigeon Creek, 5; Upper Ten Mile, 5; Washington 1st, 180 11; — 2d, 12; Wellsburg, 6 05; West Alexander, 16 10; West Union, 2; Wheeling 2d, 18 25. *Wellboro*—Antrim, 1; Arnot, 3; Beecher Island, 1; Wellsboro, 5 07. *Westminster*—Centre (sab-sch, 8), 33; Chanceford, 11 82; Chestnut Level, 15 62; Columbia, 24 75; Donegal, 3; Hopewell, 12; Lancaster 1st, 10; Leacock, 5; Little Britain, 5; New Harmony, 3; Pine Grove, 5; Slate Ridge, 4; Slateville, 8; Stewartstown, 15; York Calvary, 32 52; — Westminster, 5. 3,580 96

SOUTH DAKOTA—*Aberdeen*—Britton, 5; Groton, 3 79; Leola, 1; Pembroke, 1 50. *Black Hills*—Hill City, 2; Rapid City, 3. *Central Dakota*—Hitchcock Y. P. S. C. E., 3; Huron, 10 16; Pierre, 5; St. Lawrence, 2; White, 2. *Dakota*—Poplar Creek, 2 53. *Southern Dakota*—Canistota, 1; Kimball, 1; Scotland, 50 cts.; Turner Co. 1st German, 9; White Lake, 2. 54 58

TENNESSEE—*Birmingham*—Thomas 1st, 1. *Holston*—College Hill, 2; Oakland Heights, 3; Olivet, 1; Salem, 3; St. Marks, 2. *Kingston*—Harriman Ladies' Miss Soc., 2. *Union*—Forest Hill, 1; Knoxville 4th, 5 05; Madisonville, 46 cts.; Mt. Zion, 2; New Prospect, 2 15; South Knoxville, 1. 25 66

TEXAS—*Austin*—El Paso, 5; Fort Davis, 5; Galveston St. Paul's German, 2. *North Texas*—Adora, 3 50; Denison, 10. *Trinity*—Dallas 2d, 9 12; — Exposition Park, 3; Terrell, 3. 40 62

UTAH—*Boise*—Bethany, 3; Caldwell (Y. P. S. C. E., 35 cts.), 1 53. *Kendall*—Franklin, 1; Paris, 8. *Utah*—American Fork, 1; Ephraim, 4; Haines, 4; Mantle, 7; Mendon, 1; Mount Pleasant, 5; Smithfield Central, 2. 57 88

WASHINGTON—*Olympia*—Olympia, 2; South Bend, 50 cts. *Puget Sound*—Ellensburg, 4 40; Fort Townsend, 4. *Spokane*—Cortland, 1; Grand Coulee, 1; Rathdrum, 3; Waterville, 1. 18 90

WISCONSIN—*Chippewa*—Eau Claire, 1st, 6; Hudson, 7. *La Crosse*—Bangor, 2; New Amsterdam, 4; Salem West, 3. *Madison*—Cambria, 2 25; Marion German, 5; Prairie du Sac sab-sch, 1 35. *Milwaukee*—Cedar Grove, 15; Manitowish 1st, 3 60; Milwaukee German, 8; — Holland, 5; — Immanuel, 18 80; — Perseverance, 10; Westminster, 2 23; Richfield, 3; Waukesha, 9 45; West Granville, 2. *Winnebago*—Depere, 6; Fond du Lac, 5; Fort Howard, 1 70; Omro, 5; Oakosh, 5 39; Stevens Point (sab-sch, 5), 15 84; West Merrill, 5. 146 70

Receipts from Churches from March 1st to April 16th..... \$ 13,838 26
Receipts from Sabbath-schools from March 1st to April 16th..... 264 06

Total..... \$ 14,067 34

LEGACIES.

Estate of John S. Kergon, N. Y., 3,500; Estate of George Hunter, Illinois, 336 09..... 3,836 09

REFUNDED.

Rev. A. J. Waugh, 18 75; 84..... 52 75

MISCELLANEOUS.

Mrs. E. P. Thompson, Phila., 10; Miss S. M. Faunce, Wabash, Ind., 1; "M. L. R.", 1; "A Friend," 2; Mrs. Caleb S. Green, Trenton, N. J., 100; Mr. E. F. Partridge, 20; Miss A. M. Cooper, Jefferson, N. Y., 40; "One who was helped," 2; Rev. F. E. Armstrong, 2; W. G. Smith, 1; W. L. Austin, 1; M. M., 25; C. Penna, 2; "H. T. F.", 5; H. Phila., 5; "A Friend," 97 cts.; Rev. W. H. Edwards and wife, 1; Cleveland, O., 5; Rev. E. E. Grub and wife, 1; Mrs. Joseph Platt, 10; Geo. S. Will, 2; Friends, Markleton, Pa., 3; John Mains, 3;

G. L. K., 7 25; Mrs. A. M. McMillen, 60; Miss R. T. Williams, N. Y., 40; Rev. T. J. Shepherd, D. D., 10; C. Penna, 2; Rev. W. L. Tarbet and wife, 60 cts.; Cash, 5; Mr. Pedro Padilla, 1 65; Cash, 234 32..... 604 79

INCOME ACCOUNT.

52 80; 12; 519 07; 145 25; 90; 159; 151 66; 90..... 1,219 75

Total receipts from March 1st to April 16th, 1894..... \$ 19,800 75
Total receipts from April 30th, 1893..... 122,238 02

JACOB WILSON, Treasurer,

1234 Chestnut St., Phila.

RECEIPTS FOR FREEDMEN, MARCH, 1894.

ATLANTIC.—Atlantic—Almwell, 2; Berean (C. E., 1 25), sab-sch, 8 24; 25 16; Bethel, 2; Hebron, 3; Mount Pleasant, 1 50; Olivet, 1 50; Summerville, 1 30; Wallingford, 6; Zion, 3 70; — Charleston, 5. *East Florida*—Green Cove Springs, 5; Jacksonville 3d, 3; Starke, 2. *Fairfield*—Blacksburg 2d, 1 50; Camden 2d, 1 10; Fairfield Pres., 5 23; Hermon, 3 50; Hopewell, 5 40; Mizpah, 1 30; Mt. Tabor, 3; New Haven School, 1 30; Olivet, 1. *Knox—Esra*, 4; New Hope, 3; St. Paul, 1. *McClelland*—Mattoon (sab-sch, 1), 4. *South Florida*—Sorrento, 2 53; Titusville, 1. 99 94

BALTIMORE.—Baltimore—Baltimore 1st, 25; — 2d, 22 54; — Abbott Memorial, 1; — Alsight Street, 6; — Brown Memorial, 155 81; — Central, 16 85; — Grace, 2; — La Fayette Square, 10; — Light Street, 8 50; — Madison Street, 3; — Ridgely Street, 3; — Waverly, 5; — Westminster, 6 22; Cumberland, 10; Govanstown (sab-sch, 4 17), 9 17; Hagerstown, 5; New Windsor, 75 cts.; Relay, 1; Sparrows Point, 1; The Grove, 5; Zion, 2. *New Castle*—Bridgeville, 3; Christiansa, 1; Delaware City, 4 89; Forest, 3 90; Red Clay Creek, 5; Smyrna, 3; West Nottingham, 18; White Clay Creek, 7; Wicomico, 7 82; Wilmington Gilbert, 1; — Olivet, 2. *Washington City*—Clifton, 1; Darnestown, 2; Georgetown West Street, 10; Hermon, 1; Hyattsville, 5; Neelsville, 4; Washington 15th Street, 25; — New York Avenue, 6 25; — North, 3. 406 30

CALIFORNIA.—Benicia—Arcata, 5; Big Valley, 1; Vallejo 1st, 10. *Los Angeles*—Alhambra, 6; Azusa Spanish, 1; Carpenteria 1st, 7 44; Los Angeles Grand View, 6 10; — Spanish, 2; Orange, 5; Palma, 3; Pasadena Calvary, 5; San Gabriel Spanish, 1; Santa Barbara 1st, 21; Tustin 1st, 2. *Oakland*—Centerville, 2; Danville, 8; Oakland 1st (Boys' Brigade, 9 30), 67 95; — Brooklyn, 10; Pleasanton, 2. *Sacramento*—Chico, 5; Colusa, 2; Roseville, 1. *San Francisco*—San Francisco 1st sab-sch, 25; — Trinity, 8 40; — Westminster, 18 70. *San José*—Gilroy, 3; Hollister, 5; San José 1st, 42; — 2d, 6; Santa Cruz, 4 50; Templeton 1st, 2. *Stockton*—Grayson, 2; Madera, 2; Merced, 7; Sonoma, 2; Tracy, 2. 298 08

CATAWBA.—Clave Fear—Allen's Chapel, 45 cts.; Friendship, 1; Mt. Olive, 80 cts.; Mt. Pleasant, 15 50; Shiloh, 4; St. Paul, 2 50. *Catawba*—Bethlehem, 1; Charlotte, 2; Davidson, 1 50; Lloyd, 7 40; McClintock, 1; Westminster (sab-sch, 5), 10. *Southern Virginia*—Albright, 3; Allen Memorial, 5; Bethesda, 7; Big Oak sab-sch, 1; Christ, 10; Danville Holbrook Street, 4; Grace Chapel, 1; Mt. Calvary, 2; Mt. Hermon, 1; Nottoway sab-sch, 2; Russell Grove, 1; Ogden Chapel, 34 cts.; Richmond 1st, 3; Russell Grove (C. E., 1 50), 6. *Yadkin*—Aberdeen, 1; Allen's Temple, 1 50; Bowers Chapel, 1 25; Cool Spring, 1; Durham, 1; Hannah, 1; Lexington, 4; Mebane, 2; Mooreville 3d, 2; Rockingham 2d, 1; Salisbury, 5 08; St. James, 1; St. Paul, 1. 115 12

COLORADO.—Boulder—Berthoud, 7; Fort Morgan, 2; Laramie, 5; Longmont Central, 9 30. *Denver*—Black Hawk, 2; Central City, 4 50; Denver Central, 56 22; — North (sab-sch, 2), 17; — South Broadway, 3; Idaho Springs, 2. *Gunnison*—Salida, 4. *Pueblo*—Antonito, 1; Canon City 1st, 8; Cinicero, 2; Cucharas Mexican, 1; Durango, 3 10; Huerfano Canon, 1; La Junta, 1; La Luz, 1; Pueblo Fountain, 1 48; Quinta, 1; Rocky Ford, 2 50; San Rafael Mexican, 1; Trinidad 1st sab-sch, 5. 141 07

ILLINOIS.—Alton—Alton 1st (sab-sch, 3 65), 10; Blair, 82 cts.; East St. Louis, 4; Ebenezer, 2; Hillsboro, 5. *Bloomington*—Elm Grove, 1; Gibson City 1st, 16 43; Heyworth, 16; Mansfield, 1; Normal, 5 45; Onarga, 10; Philo, 19. *Cairo*—Centralia (sab-sch, 5), 16; Du Quoin 1st, 5; Harrisburg 1st, 1; Metropolis, 3 52; Mount Carmel, 4; Saline Mines, 2; Sumner, 1; Union, 1. *Chicago*—Brookline, 3 40; Chicago 1st, 30 72; — 1st German, 1; — 2d, 53 41; — 3d sab-sch, 20 19; — 4th, 45; — 9th, 2; — 41st Street, 48 50; — Belden Avenue, 10; — Central Park, 8; —

Grace, 2; — Lakeview, 11 36; — Normal Park, 23; Evanston 1st, 31 78; Gardner, 1; Hinsdale (sab-sch, 1 96), 4 50; Joliet Central, 46 35; La Grange, 1. *Freeport*—Cedarville, 6; Marengo, 2; Oregon, 3; Queen Anne German, 2; Rockford 1st, 2. *Mattoon*—Bethany, 3; Charleston C. E., 7 77; Shelbyville, 15; Toledo, 2. *Ottawa*—Mendota, 8 28; Morris, 3; Sandwich, 5; Streator Park, 10; Waterman, 3. *Peoria*—Canton, 5 45; Elmwood, 3; Farmington, 16; Ipava, 16 95; Knoxville, 9 70; Lewistown, 10 63; Peoria 1st, 2 05; — Calvary, 4; Salem, 5. *Rock River*—Dixon, 26 70; Hamlet, 2 75; Perryton, 65 cts.; Rock Island Central King's Messengers, 5; Viola, 3. *Schuyler*—Appanoose, 3; Brooklyn, 3; Clayton, 2; Doddsville, 3; Ebenezer, 8; Kirkwood, 2 50; Monmouth, 9 99; New Salem, 1; Oquawka, 12 26; Warsaw, 1 92. *Springfield*—Brush Creek, 3 94; Farmington, 5; Jacksonville Westminster, 42 10; Maroa, (C. E., 5), 8; Mason City, 5 83; Murrayville, 1 25; North Sangamon, 10; Petersburg, 19; Pisgah, 95 cts.; Springfield 1st C. E., 50 cts.; Virginia, 5. 794 60

INDIANA.—Crawfordsville—Bethel, 2; Crawfordsville Centre, 50 50; Delphi, 3 38; Hopewell, 3; Lexington, 5; Oxford, 5; Prairie Centre, 3 17; Rock Creek, 3; Rockfield, 5; Rockville Memorial, 2 57; Sugar Creek, 3; Thornton, 10; Williamsport, 2. *Indianapolis*—Acton, 1; Blooming-ton Walnut Street, 13 18; Greenwood, 8 93; Indianapolis 2d, 43 32; — 4th, 2; — 7th, 5; — East Washington Street, 4; New Pisgah, 1. *Logansport*—Centre, 3; La Porte, 45; Logansport 1st, 3; Monticello, 5; Pisgah, 1 75; Valparaiso, 3. *Muncie*—Elwood 1st, 1; Kokomo, 1; Marion, 12 19; Wabash, 1 75. *New Albany*—Jeffersonville 1st, 16 75; "Lexington Group," 2; Madison 1st, 10; New Albany 3d, 11. *Vincennes*—Evanville Walnut Street, 25; Oakland City, 2 10; Poland, 1; Princeton, 12; Sullivan, 5. *White Water*—Connersville, 2; German, 4; Dunlapville, 3; Ebenezer, 2; Lewisville, 2. 348 59

INDIAN TERRITORY.—Choctaw Nation—Per Miss Lucy Howard, 25 20; per Miss Bertha Ahrens, 45. *Muscogee*—Muscogee, Oklahoma, 10. *Oklahoma*—Edmond, 4; Oklahoma City, 6; Purcell, 5. *Sequoyah*—Park Hill, 5. 101 30

IOWA.—Cedar Rapids—Blairtown, 17; Cedar Rapids 2d (sab-sch, 25), 50 78; Clinton 1st, 63 81; Mechanicville, 7; Mt. Vernon, 13; Onslow, 1 30; Scotch Grove, 7. *Corning*—Creston 1st, 10; Emerson, 1 25; Lenox, 2; Malvern, 5; Prairie Chapel, (C. E., 53 cts.), 2 53. *Council Bluffs*—Audubon 1st, 10; Carson, 2; Greenfield, 3; Grissold 1st, 2 53; Guthrie Centre, 4; Menio, 3; Missouri Valley, 5; Shelby, 3. *Des Moines*—Allerton, 6; Centerville 1st, 4; Dallas Centre, 5; Des Moines 6th, 2; — Central, 18 40; — Clifton Heights, 5; — East, 11 25; Garden Grove, 4 10; Lineville, 1 15; Milo sab-sch, 4; Newton, 1; Oskaloosa, 3; Plymouth, 6; Winterset, 27 30. *Dubuque*—Centerville German, 1; Dubuque 2d, 10; Dyersville, 1; Independence 1st, 27; — German, 1; Sherrills Mound German, 3. *Fort Dodge*—Coon Rapids 1st, 5 50; Fonda, 2; Fort Dodge 1st, 24 06; Rolfe 2d sab-sch, 5. *Iowa*—Bonaparte, 3; Burlington 1st, 15 25; Fairfield 1st, 21 20; Keokuk Westminster, 9 15; — 2d, 5; Middletown, 50 cts.; Montrose, 3; Morning Sun 1st, 16 30; New London 75 cts.; Primrose, 1; Sharon, 1; St. Peter's Evangelical, 2; West Point, 7; Winfield, 6. *Iowa City*—Bethel, 75 cts.; Crawfordsville, 1; Davenport 2d, 3; Keota, 3; Lafayette, 3; Malcolm, 3; Montezuma 1st, 4 50; Muscatine 1st, 14; Sugar Creek, 2; Summit, 3 56; West Liberty 1st, 3; Wilton, 10. *Sioux City*—Bethel Creek, 3; Liberty Cleghorn, 5; Meriden, 3 25; Odebolt, 3; Sac City, 3; Sanborn, 1; Union Township, 2; Vall, 9. *Waterloo*—Cedar Falls, 2; Clarksburg, 11; Grundy Centre (sab-sch, 1 13), 8; Kamrar German, 5; Morrison, 1; Rock Creek German, 2; Union German, 3; West Friedland, 5. 605 36

KANSAS.—Emporia—Arkansas City, 5; Belle Plaine, 4 50; Burlington, 3 21; Clear Water, 61 cts.; Marion,

11 70; Onaga City 1st, 3 83; Peotone, 2; Wichita 1st, 6 16; — Oak Street, 2; — West Side, 1 37. *Highland*—Corning, 1; Horton C. E., 1; Marysville, 3; Vermilion, 1. *Larned*—Great Bend, 1; Halstead, 1; Lyons, 3; McPherson, 7 24; Sterling 1st, 1. *Neosho*—Carlyle, 1 10; Girard C. E., 2 50; Mound Valley, 1; Osawatomie 1st, 1. *Solomon*—Cawker City, 2; Hope, 2; Lincoln, 5 65; Saltville, 1. *Topeka*—Junction City 1st, 6; Olathe, 3 50; Topeka 2d, 9; Vinland, 3 50.

KENTUCKY.—*Ebenezer*—Ashland, 23 25; Ebenezer, 2; Lexington 2d (sab-sch, 3 25), 198 25; Marysville, 6; Mount Sterling 1st, 1; Sharpsburg sab-sch, 50 cts.; Valley, 1. *Louisville*—Craig's Chapel, 6 70; Plum Creek, 1; Princeton 1st, 3; Shelbyville 1st, 3 49. *Transylvania*—Columbia, 2; Danville 2d, 30. 283 19

MICHIGAN.—*Detroit*—Brighton, 3; Detroit Central, 15; —Fort Street, 108 88; —Memorial (sab-sch, 28), 43; —Westminster, 25; Howell 1st, 6; Mount Clemens, 8; Northville, 10; Wyandotte, 4. *Flint*—Akron 1st, 2 75; Columbia, 4; Denmark, 1; Fenton, 4; Mariette 2d, 2; Sand Beach (sab-sch, 6 cts.), (C. E., 11), (O. M. Soc., 5 cts.), 69 cts.; Vassar 1st, 6 50. *Grand Rapids*—Grand Haven 1st, 5; Mulr, 1; Spring Lake, 2. *Kalamazoo*—Allegan, 5; Kalamazoo 1st, 25; Plainwell, 5. *Lake Superior*—Escanaba 1st, 8 71; Ford River Mission, 5 90; Iron Mountain, 2; Iron River, 50 cts.; Ishpeming, 5; Manistique Redeemer, 8; Red Jacket 1st, 6. *Lansing*—Concord, 2 54; Jackson 1st, 5; Lansing 1st C. E., 3; —Franklin Street, 5 05; Mason, 25; Oneida, 1 06; Tekonaha W. Soc., 5. *Monroe*—Adrian 1st, 41; Coldwater, 10 03; Erie, 1; Hillsdale, 9 40; Jonesville, 8 50. *Petokey*—Alanson, 1; Conway, 1. *Saginaw*—Alcona, 5; Black River, 6; Caledonia 7. 454 50

MINNESOTA.—*Duluth*—Duluth 2d sab-sch, 3. *Mankato*—Blue Earth City, 5 85; Tracy, 5; Wells, 25; Winnebago City 1st, 30. *Minneapolis*—Minneapolis 1st, 13 37; —Andrew, 63 77; —House of Faith, 3; —Shiloh, 5; Stewart Memorial sab-sch, 4. *Red River*—Maine 2; Moorhead, 2. *St. Cloud*—Rheiderland German, 1; St. Cloud, 4 04. *St. Paul*—North St. Paul, 4 40; Red Wing 1st, 13 22; Rush City, 1; St. Paul Arlington Hills, 1; —Central, 18 23; —Dano-Norwegian, 1 73; —East sab-sch, 1; —House of Hope (sab-sch, 10), 103 45. *Winona*—Henrytown, 1 58; Winona 1st (C. E., 3 18), 83 13; —German sab-sch, 3. 325 67

MISSOURI.—*Kansas City*—Brownington, 1; Clinton 1st, 8 50; Jefferson City, 1; Kansas City 1st, 28 75; —2d, 96 4; —5th, 12 50; —Hill Memorial, 1; —Linwood, 2; Sedalia Broadway, 20; Warrensburg, 10 15. *Ozark*—Ash Grove, 6; Carthage 1st, 9; —Westminster, 9 70; Irwin, 1; Preston, 1; Salem, 1; Springfield, 2d, 2 36; —Calvary, 5. *Palmyra*—Bethel, 1; Birdseye Ridge, 3 43; Brookfield 1st, 1; Edina, 5; Hannibal, 25; Knox City, 2; Louisiana, 1; New Providence, 3; Pleasant Prairie, 1. *Platte*—Cameron, 6; Carrollton, 2; Gallatin, 2; Hamilton, 2 30; Mound City, 3; New Point, 1; Parkville W. M. Soc. 6 04. *St. Louis*—Cuba, 2; De Soto, 3; Kirkwood, 9 50; Rolla, 3; St. Louis 1st, 20 61; —2d, 100; —1st German, 5; —Clifton Heights, 2; —Glasgow Avenue, 5; —Lafayette Park, 50; Zion German, 6. *White River*—Camden 2d, 1; Harris Chapel, 6; Holmes Chapel, 12; Hopewell, 1 25. 504 73

MONTANA.—*Butte*—Butte 1st sab-sch, 5. *Helena*—Hamilton, 1. 6 00

NEBRASKA.—*Hastings*—Beaver City 1st, 3; Bloomington, 1; Edgar, 4 28; Oak Creek, 3; Stamford, 1; Wilsonville, 3. *Kearney*—Big Spring, 50 cts.; Central City, 8; Kearney German, 1; Lexington, 6 31; Litchfield, 1; Ord 1st, 2; Scotia, 1; St. Edwards, 1; Sutherland 1. *Nebraska City*—Adams, 4; Hebron, 6 27; Hubbell (sab-sch, 1), 4; Nebraska City 1st, 1; Plattsmouth 1st, 8; —German, 3; Seward, 3; Table Rock, 3. *Nebraska*—Cleveland, 1 15; Madison, 3; Millerboro, 1; Pender, 5 20; Stuart, 1. *Omaha*—Bellevue sab-sch, 5; Blair, 3 51; Omaha Blackbird Hills, 1 86; —Castellar Street, 4 68; Schuyler, 3 20; South Omaha 1st, 3. 100 96

NEW JERSEY.—*Elizabeth*—Bethlehem, 3; Clinton, 108 60; Connecticut Farms, 33; Elizabeth 1st, 48 11; —1st German, 3; Lamington, 6; Metuchen, 10; Perth Amboy, 15 65; Plainfield Bethel Chapel, 1; Pluckamin, 5; Rahway 1st, 14 80; —2d, 10; Roselle, 4 44. *Jersey City*—Hoboken 1st, 7 81; Jersey City Claremont, 3; —John Knox 3; —Scotch, 5; Passaic Dundee, 3 81; Paterson 1st, 2; —3d, 2; —Broadway German, 2; —Redeemer, 69 21; Rutherford (sab-sch, 33), 67 38; West Hoboken, 14; —1st sab-sch, 20; West Milford, 5. *Monmouth*—Allentown, 20; Asbury Park 1st, 6 77; —Westminster, 2; Atlantic Highlands, 1 31; Beverly C. E., 3; Bordentown, 4 27; Columbus, 2 45; Cranbury 2d, 13; Jamesburg, 10; Keyport, 3; Long Branch, 6; Mahalanap, 3 40; Manasquan 1st, 6 80; Matawan, 15 38; Perrineville, 75 cts.; Plattsburgh, 3; Point Pleasant, 3; Red Bank, 3; Shrewsbury, 10; Tennent, 10 94; Tuckerton, 3. *Morris and Orange*—Chester (sab-sch, 5),

8; Dover, 36 50; —Welsh, 2; Flanders, 10; German Valley, 5; Madison, 4 15; Mine Hill, 2 50; Mt. Olive, 4 34; Myersville German, 2; Orange 1st German, 2; Orange Valley German, 2; Pleasant Grove, 6 66; South Orange 1st, 9 35; St. Cloud, 3; Succasunna, 14 92. *Newark*—Montclair Trinity Mr. Smith's sab-sch Class, 45; Newark 2d, 26 48; —6th, 18; —1st German, 5; —2d German, 5; —3d German, 5; —Bethany, 2; —Memorial, 9 13; —Park, 20 94. *New Brunswick*—Amwell United 1st, 3; Bound Brook, 5; Dayton, 3 50; Dutch Neck, 10; East Trenton Chapel, 4; Hamilton Square, 7; Hopewell, 3 25; Kingston, 3; Kingwood, 1; Lambertville, 35; New Brunswick 2d, 3; Princeton 2d, 23 60; Trenton 3d, 32 78; —4th, 18 35; —Princeton Street sab-sch, 1 85. *Newton*—Asbury, 15; Beatyestown, 2; Belvidere 1st, 50; Branchville (Jr. C. E., 2), 14; Danville, 3; Deckertown 1st, 9 05; Greenwich, 3; Hackettstown, 25; La Fayette, 2; Mansfield 2d, 2; Oxford 2d, 5 78; Stewartsville, 10; Stillwater, 5; Wantage 1st, 1 86; —2d, 3 70; Washington, 35. *West Jersey*—Atlantic City 1st, 22; Billingsport 1st, 1; Blackwoodtown, 10; Bridgeton 1st, 50; —4th, 5; —West, 30; Clayton, 10; Deerfield, 3 65; Elmer, 3; Millville, 5; Swedesboro 1st, 3; Vineland, 5; Wenonah, 30; Woodstown, 12. 1 378 15

NEW MEXICO.—*Arizona*—Florence, 2; Tombstone, 1. *Rio Grande*—Albuquerque 1st sab-sch, 5; Pajarito, 1. *Santa Fé*—Las Vegas 1st, 14 15; Raton 1st, 1. 24 15

NEW YORK.—*Albany*—Albany 4th, 75; —6th, 5; —Madison Avenue, 10; —State Street, 30 15; Amsterdam 2d, 37 25; Batchellerville, 4; Esperance, 10 18; Galway, 3; Gloversville 1st, 28 85; Jefferson, 1 50; Jermain Memorial, 7 00; Johnstown, 10; Northville, 1; Rockwell Falls, 5; Sand Lake, 3; Saratoga Springs 1st, 41 72; Scarborough, 5; Schenectady 1st (sab-sch, 33 04), 99 20. *Binghamton*—Binghamton 1st, 52 56; —North, 5; Cannonville, 2; Union, 7 52. *Boston*—Antrim 1st, 16 50; Boston 1st, 33 46; East Boston, 10; Lawrence German, 5; Lowell, 5; Providence 1st, 5; South Ryegate 1st, 3. *Brooklyn*—Brooklyn 1st German, 10; —Ainslie Street, 5; —Bethany, 1 90; —East Williamsburg German, 1; —Friedenskirche, 3; —Noble Street, 10; —South 3d Street (sab-sch, 25), 75 34. *Buffalo*—Buffalo Bethany, 13; —Bethlehem, 1 65; —Calvary (C. E., 3 85), 27 56; —Redeemer, 9; —Westminster (sab-sch, 10), 17 75; Franklinville, 4; Fredonia, 8; Hamburg, 2; Olean, 10; Orchard Park (sab-sch, 2), 9; Sherman, 17; Silver Creek, 4 94; Springfield, 6 52; Westfield, 30 32. *Cayuga*—Auburn Westminster, 1; Dryden, 5; Scipioville C. E., 1. *Champlain*—Peru, 1; Plattsburgh 1st, 35 14. *Chemung*—Dundee, 6; Elmira 1st, 10; —No. Chapel, 3 68; —Franklin Street, 10; Horse Heads, 4. *Columbia*—Greenville, 2; Spencertown, 2; Valatie, 4. *Genesee*—Attica, 15 98; Batavia 1st, 107 40; Bergen 1st, 6 76; Byron, 4; Corfu, 5; North Bergen, 5 60; Oakfield, 2; Perry, 25. *Geneva*—Branchport, 1; Manchester, 8; Naples 1st, 3 10; Oak's Corners, 6 36; Penn Yan, 22; Phelps, 19 19; Waterloo 1st, 10. *Hudson*—Amity, 10; Chester, 21 55; Clarkstown German, 2; Congress, 4; Denton, 2; Florida, 5 50; Good Will, 1 05; Haverstraw Central, 21; Hempstead, 1; Hopewell, 10; Liberty, 3; Middletown 1st, 25; Milford, 6; Monticello, 5; Nyack 1st, 20; Otisville, 6; Palisades, 5; Port Jervis 1st, 12 50; Ramapo, 10; Scotchtown, 5; South Centerville, 1; Washingtonville 1st, 10; West Town, 3. *Long Island*—East Hampton 1st, 15; Franklinville, 2; Moriches, 3 48; Port Jefferson, 8 50; Southold, 6. *Lyons*—Palmyra, 8 03; Sodus, 5; Sodus Centre, 1. *Nassau*—Brentwood, 2; Comae, 1; Glen Wood, 2 56; Huntington 2d, 10; Melville, 1; Newtown 1st, 20; St. Paul's, 2. *New York*—New York 1st, 705 99; —7th, 6; —2d German, 2; —5th Avenue, 1,559 84; —Bethany (sab-sch, 10), 18; —Calvary, 5; —French Evangelical, 5; —Harlem, 5; —Mount Tabor, 2; —Mount Washington, 22 50; —Spring Street, 5; —Tremont, 5; —Washington Heights, 17 33; —Westminster, 28 78; —Zion German, 3. *Niagara*—Albion, 11; Holley, 50 cts.; Knowlesville, 2; Middleport, 2 67; North Tonawanda North, 10; Wright's Corners, 1. *North River*—Canterbury, 4; Cold Spring, 6; Highland Falls 1st C. E., 4; Malden, 1 55; Pleasant Valley, 8; Smithfield, 8. *Otsego*—Buel, 1; Delhi 1st, 50; —2d, 36. *Rochester*—Avon Central, 2; Brighton, 12; Caledonia 1st, 11 51; Genesee Village C. E., 4 11; Groveland, 6 50; Moscow, 3; Nunda, 10; Ogden Centre, 1 15; Pittsford 1st, 11 03; Rochester 1st, 50; —Central, 62; —Emmanuel, 87 cts.; —Memorial (sab-sch, 45), (Senior Bible Class, 11), 71; —St. Peter's, 16 76; Springwater, 2; Wheatland, 3; Womans' Pres. Soc., 16 07. *St. Lawrence*—Chaumont, 2; DeKalb, 1; Heuvelton, 1; Louisville, 7 50; Morristown, 5 15; Ogdensburg sab-sch, 10; Oswegatchie 1st, 14; Watertown Stone Street, 10. *Steuben*—Arkport, 60 cts.; Bath, 26; Canisteo, 15; Cohocton sab-sch, 3; Corning 1st, 2 53; Hornellsville 1st, 18; Howard, 4; Prattburgh, 12; Pultney, 2. *Syracuse*—Amboy, 5; Baldwinsville 1st, 9; Fulton, 10; Oswego Grace 20 26; Pompey, 3; Syracuse 4th, 15 90; —East Genesee, 6 66; Whitelaw, 1. *Troy*—

Argyle, 2; Chestertown, 1 87; Cohoes 1st, 31 85; Malrose, 3; Middle Granville, 3; Pittsford, 3; Sandy Hill, 5; Schaghticoke, 4; Troy 1st, 85; — 2nd, 80; — Oakwood Avenue, 10; Waterford 1st, 7 80. *Utica*—Cochran Memorial, 10; Kirkland, 5; Little Falls, 10; Lowville, 4 69; Lyons Falls, 3; Mt. Vernon, 4; Utica 1st, 97 24. *Westchester*—Croton Falls, 3; Greenburgh, 43 21; Mt. Kisco, 5; Mt. Vernon 1st sab-sch, 33 26; New Rochelle, 49 10; Peekskill 1st sab-sch, 15 56; Poundridge, 3; Sing Sing, 47 78; South East, 4; Stamford 1st, 81 07; Thompsonville, 45 50; Yonkers 1st sab-sch, 16 96; — Dayspring, 5.

NORTH DAKOTA—Pembina—Bay Centre, 5; Emerald (sab-sch, 1 85), (Jr. C. E., 1), 9 85; Milton, 1, 15 85. **OHIO**—Athens—Beverly, 1; Chester, 3; Gallipolis, 3; Marietta Fourth Street, 9; New Matamoras, 3. *Bellefontaine*—Bellefontaine 1st, 2 03; Huntville, 3. *Chillicothe*—Bainbridge, 4 30; Bournville, 3; Chillicothe 1st, 15; Greenfield 1st (Men's Society of S. B., 13 45), 23 75; Hamden, 6 47; Hillsboro, 38 75; Marshall, 2; New Market, 1 95; White Oak, 2; Wilkesville sab-sch, 3 03. *Cincinnati*—Bethel sab-sch, 1 23; Cincinnati 1st, 16; — 3d, 5; 6th, 16; — Calvary, 2; Westminster, 40; College Hill, 3 67; Lockland, 5; Ludlow Grove, 3; Morrow, 4; Westwood German, 5. *Cleveland*—Akron Central, 2; Cleveland 1st, 238 17; — 2d, 103 75; — Beckwith, 5 55; — Mohawk, 5; — Stone 1st sab-sch, 35 53; — South, 2 23; — Wilson Avenue, 3 30; — Woodland Avenue, 85 75; East Cleveland 1st, 2 33; Guilford, 10 75; Northfield, 3; North Springfield, 1 70; Parma, 4; Solon, 10; South New Lyme, 5. *Columbus*—Bethel, 1; Bremen, 3; Columbus 1st, 15; Rush Creek, 4. *Dayton*—Belle Brook, 1; Dayton 4th per "H. S. Williams Estate," 5; — 3d Street, 238; — Riverdale, 48 cts.; — Wayne Avenue, 16; Eaton, 4; Middletown 1st, 45; Monroe, 2 25; New Carlisle C. E., 10; Osborn, 1; Riley, 1; Somerville, 1; Springfield 2d, 53 72; — 3d, 14 80; Washington, 1. *Huron*—Chicago, 4; Clyde, 2 78; Elmire, 2; Fremont, (sab-sch, 6 30); Genoa, 1; Huron, 4 25; Monroeville, 1 78. *Lima*—Lima Main Street, 1; St. Mary's 1st, 30; Van Wert, 12 91. *Mahoning*—Canfield, 5; Canton 1st, 25 93; Champion, 3; East Palestine, 5; Hubbard, 4; Kinsman 1st sab-sch, 15 18; Mineral Ridge 1st, 3; New Lisbon, 10; Niles, 4; North Benton, 10; Salem, 14; Warren, 5; Youngstown 1st, 48 66. *Marion*—Kingston, 1; Marion 1st (C. E., 15), 30; Porter, 1. *Massey*—Bryan, 11; Delta, 3; Eagle Creek, 1; Montpelier, 3; North Baltimore, 2; Perryburgh Walnut Street (sab-sch, 1 35), 6; Toledo 3d, 2 45; — 1st German, 1. *Portsmouth*—Decatur, 3; Georgetown, 3; Manchester (sab-sch, 3), 12; Mount Leigh, 4; Portsmouth 1st, 29 30; — 1st German, 3. *St. Clairsville*—Barnesville, 6; Bethel, 3; Cadiz, 30 65; Lore City, 1 50; Senecaville, 1; St. Clairsville, 6; Washington, 2 25. *Steubenville*—Amsterdam, 11; Bethel, 5; Bethesda, 3; Bethlehem, 5; Bloomfield, 3; Buchanan Chapel, 10; Cross Creek, 3; Deersville, 3; Dennison, 5; Irondale, 1; Kilgore, 5; Leesville, 2; New Cumberland, 1; New Harriburgh, 5; Ridge, 3; Salineville, 3; Toronto 1st, 7; Urichville, 15. *Wooster*—Apple Creek, 5; Bethel, 2; Creston, 5 77; Dalton, 1 05; Jackson, 4 03; Mansfield 1st, 30; Nashville, 9; Orange, 5; Wooster Westminster, 36 13. *Zanesville*—Fredericktown, 5; Hanover, 2; Jefferson, 4; Jersey, 2 60; Keene, 4; Mt. Vernon, 17 40; Newark Salem German, 3 25; Pataask, 6 16.

OREGON—East Oregon—Baker City, 1; Monkland, 2 05; Moro, 2 10; Union, 5. *Portland*—Portland Calvary, 21; Springwater, 1; Tualatin Plains, 1. *Southern Oregon*—Grant's Pass Bethany, 5. *Willamette*—Dallas, 5; Lebanon, 2 30; Pleasant Grove, 3; Spring Valley, 1.

PENNSYLVANIA—Allegheny—Allegheny 1st German, 2; — Bethel, 6; — Central (sab-sch, 23), (C. E., 37 69), 195 51; — North, 87 96; — Providence, 45; Avalon C. E., 5 50; Bellevue sab-sch, 3 50; Bull Creek C. E., 6; Cross Roads, 5 41; Evans City, 4; Fairmount, 5; Glasgow, 1; Hoboken, 1 67; Leetsdale sab-sch, 5 67; Sewickley, 96 97; Sharpburgh (C. E., 2 57), 49 21; Springdale, 7. *Blairsville*—Beulah 37; Blairsville, 40; Congruity, 4 65; Derry, 7 34; Ebensburg 1st, 4; Kerr, 2; Livermore, 3; McGinnis, 3 70; Murrysville, 9 28; Pleasant Grove, 3; Salem, 10. *Butler*—Harrisville, 3 28; Middlesex (sab-sch, 5), 17; Muddy Creek, 3 25; North Butler, 6; North Liberty (sab-sch, 5), 9 30; Pleasant Valley, 1 47; Unionville (sab-sch, 2), 4 25. *Carlisle*—Buffalo, 4; Centre, 4; Chambersburgh Falling Spring, 20; Dauphin 1st, 1; Duncannon, 3; Fayetteville, 3; Great Onaway, 5 61; Green Castle, 8 44; Greenville, 10 03; Harrisburgh Elder Street, 3; Market Square, 152 06; — Pine Street, 97 04; Landisburgh, 2; Mechanicsburgh, 5 13; Mercersburgh (C. E., 2 20), 19 56; Middle Spring, 16 23; Shermansdale, 1; Upper, 2; Waynesboro, 4 48. *Chester*—Calvary, 6; Chester 1st, 15; Downingtown Central, 7 28; New London, 20; Phoenixville 1st, 4; Upper Octorara, 1 77; West Chester 2d, 2. *Clarion*—Brookwayville, 10 08; Greenville, 20; Johnsonburg, 34 cts.; Licking, 4; New Bethlehem B. and

G. Band, 10 58; Oak Grove, 2; Pisgah, 10; Rathmel, 1; Richardsville, 1; Richland, 1 40; Sligo, 1; Wilcox, 41 cts. *Erie*—East Greene, 1; Fairfield, 1; Franklin, 42 23; Fredonia (H. M. Soc., 17 10), 22 10; Garland, 7 74; Greenville sab-sch, 9 63; Harbor Creek, 1 54; Harmonsburg, 2; Meadville, 6 53; New Lebanon, 1; Oil City 1st, 3 55; Pittsfield, 4 21; Sandy Lake, 1; Sugar Creek Memorial, 3; Union, 1; Utica, 3; Warren 1st, 75 80; Wattsburgh, 1 96; Westminster, 3. *Huntingdon*—Altoona 2d, 18; — Broad Avenue, 2 55; Beulah, 3; Birmingham, 9 71; Clearfield sab-sch, 2 25; Coalport, 2 30; Duncansville, 6; East Kishacoquillas, 5; Everett, 1; Houtzdale, 2 34; Irvona, 4 25; Lewistown, 5; Little Valley, 5; Lost Creek, 3 35; Lower Spruce Creek, 5 10; Lower Tuscarora, 10; McVeytown, 10; Mapleton, 3; Middle Tuscarora, 1; Millroy, 6 20; Newton Hamilton, 4; Phillipsburgh, 1 19; Pine Grove Mills sab-sch, 41 cts.; Shellsburgh, 4; State College, 8 11; Upper Tuscarora, 2; Williamsburgh sab-sch, 1 37. *Kittanning*—Atwood, 1; Bethel (sab-sch, 3 55), 6 59; Bethesda, 4; Boiling Spring, 2; Cherry Run, 4; Clarksburgh, 15; Crooked Creek, 2; Ebenezzer, 38; Elderton, 10; Gilgal, 3; Harmony, 6; Homer, 2; Marion (C. E., 5), 17; Midway, 2; Mount Pleasant, 2; Parker City, 21 22; Plumville, 3 23; Rockbridge, 4; Saltsburgh C. E., 20; Union, 2; Washington (sab-sch, 10), 18. *Lackawanna*—Bethel, 1; Brooklyn, 6; Camptown, 3; Elmhurst, 1 32; Herrick, 3; Montrose 1st (sab-sch, 5), 23; Newton, 1; Nicholson, 3; Orwell 1st, 1; Scott, 1; Scranton 2d, 143 10; — Petersburg German, 5; — Washburn Street, 17 73; Shickahanny, 5; Sugar Notch, 2; Ulster, 1; — Village, 1; Warren, 2; Wilkes Barre Grant Street, 8 16; Wyalusing 1st, 4; Wyoming, 5. *Lehigh*—Allentown, 20; Allen Township, 4; Audenreid, 15; Easton 1st, 14; Lock Ridge, 5; Lower Mount Bethel, 6 27; Mauch Chunk sab-sch, 25; Mountain, 3; Port Carbon, 9; Portland, 1; Reading Olivet, 15; — Washington Street, 10; Shenandoah 1st, 5 28; South Easton, 7; Stroudsburg 1st, 5; Summit Hill, 10; Upper Lehigh, 5 15; — Mount Bethel, 1; Weatherly, 10. *Northumberland*—Beech Creek, 1; Bloomsburgh, 20 80; Briar Creek, 1; Buffalo, 5; Elysburgh, 1; Grove, 54; Linden, 1; Lyscoming Centre, 3; Montgomery, 5; Montoursville, 3; Mountain, 1; Orangeville, 1; Rush, 2; Shiloh, 4; Warrior Run, 5; Williamsport 1st (sab-sch, 25), 35; — 3d, 2 43; — Bethany, 1. *Parkersburg*—Fairmount, 2; Grafton, 5; Kingwood, 5 60; Morgantown, 4; Ravenswood, 3; Sugar Grove, 1. *Philadelphia*—Philadelphia 1st N. L., 11 58; — Arch Street, 144 54; — Carmel German, 3; — Central, 28 60; — Cohocksink (sab-sch, 9 50), 89 50; — Grace, 5; — Greenway, 5; Greenwich Street, 15; — Hope, 3; — Lombard Street Central, 5; — North, 7 30; — Richmond, 3; — Susquehanna Ave., 10; — Walnut Street, 141 70; — West Park, 10; — Wharfton Street Cornell Soc., 6 85. *Philadelphia North*—Carmel, 3; Chestnut Hill 1st, 37; Doylestown sab-sch, 2 97; Forestville, 4; Frankford, 17 69; Germantown 2d sab-sch, 10; Huntingdon Valley, 4; Lawndale, 1; Leverington, 6; Lower Merion, 2; Narberth, 2 50; Neahaminy of Warwick, 6 50; Norristown Central, 6; Overbrook, 51; Springfield, 3; Thompson Memorial, 4; Wissinoming, 2. *Pittsburgh*—Amity, 8; Charleroi, 4; Courtney and Coal Bluff, 3; Fairview, 4; Forest Grove, 10; Hebron, 1; Lebanon, 10; Long Island, 6 75; Monongahela City, 25; North Branch, 2; Phillipsburg, 2; Pittsburgh 3d, 550; — 43d Street, 10; — Bellefield, 88 63; — Covenant, 1 99; — East Liberty (sab-sch, 52 38), 126 54; — Grace Memorial, 5; — Hazlewood, 21 77; — Mt. Washington, 5; — Park Avenue, 43; Shady Side, 74 37; — South Side, 6; Valley, 3; Wilkinsburgh, 50. *Redstone*—Belle Vernon, 3 83; Fayette City, 1 50; Long Run, 3; McClellandtown, 3; McKeesport Central, 8; Mount Pleasant, 30; Old Frame, 2 12; Sewickley, 5; Sutersville, 1; Tent, 4 75; West Newton, 45 95. *Shenango*—Leesburgh, 2 60; Mahoning C. E., 10; New Castle 1st, 17 39; Transfer Helping Hands, 5. *Washington*—Bethlehem, 1; Forks of Wheeling, 53; Frankfort, 7 06; New Cumberland, 10; Washington 2d, 18; — 3d, 40; Wellsboro, 10 05; West Liberty, 3; Wheeling 1st L. H. Soc., 5; — 3d, 5. *Wellsville*—Antrim, 2; Arnot, 3; Farmington, 2; Wellsboro, 5 07. *Westminster*—Chanceford (sab-sch, 3 69), 9 41; Columbia, 45 75; Donegal, 3; Hopewell, 7; Lancaster 1st, 19; Marietta, 13; New Harmony, 3; Slate Ridge, 3; Slateville, 5 43; Stewartstown, 5; York Westminster, 5.

SOUTH DAKOTA—Aberdeen—Groton 1st, 2 38; Leola, 1; Pembroke, 1. *Black Hills*—Hill City, 1; Rapid City, 3. *Central Dakota*—Bethel, 3; Colman, 2 33; Hitchcock C. E., 3; Miller 1st, 3 25; St. Lawrence 1st, 1 50; Wentworth, 93 cts. *Southern Dakota*—Ebenzer, 1; Kimball, 1; Scotland, 1; Sioux Falls (Jr. C. E., 5), 9 57; Turner Co. 1st German, 5; White Lake, 1.

TENNESSEE—Birmingham—Thomas 1st, 1. *Holston*—Calvary, 4; College Hill, 1; Jonesville, 3; Oakland, 6; St. Marks, 3. *Kingston*—Bethel, 2 39. *Union*—Forest Hill, 1; Knoxville 4th, 9 41; Madisonville, 46 cts.; Mary-

4,181 49

ville 2d, 1 00; Mt. Zion, 2; South Knoxville, 1. 34 17
 TEXAS.—Austin—San Antonio Madison Square, 2.
 North Texas—Henrietta, 3; Jacksboro, 2. Trinity
 Dallas Exposition Park, 2; Terrell, 3. 12 00
 UTAH.—Boise—Bethany, 2; Caldwell (C. E., 85 cts.),
 1 58. Utah—American Fork, 50 cts.; Box Elder, 1; Ephraim,
 4; Hyrum, 3; Kayaville Haines, 4; Manti, 8; Mendon
 Mission, 1; Mount Pleasant, 5; Smithfield, 3; Spring-
 ville 2, Montana—Missoula, 3; Bozeman, 2 75. 59 78
 WASHINGTON.—Olympia—South Bend, 75 cts. Puget
 Sound—Port Townsend 1st, 1; White River, 2. Spokane
 —Cortland, 1; Grand Coulee, 1; Spokane Centenary C. E.,
 6 25; Waterville, 1. 13 00
 WISCONSIN.—Chippewa—Ashland Bethel, 2; Cadotte, 1;
 Eau Claire 1st (sab-sch, 2), 8. La Crosse—Greenwood, 1;
 New Amsterdam, 2. Madison—Baraboo, 6; Belleville, 2;
 Beloit 1st, 9 93; Cambria, 1 60; Madison Christ, 10; — 6th,
 57 00; — St. Paul's, 1 25; Marion German, 3; Reedsburg,
 10. Milwaukee—Milwaukee Bethany, 2; — Grace, 2; —
 Holland, 6; — Immanuel, 27 12; — Perseverance, 6; —
 Westminster, 9 33. Winnebago—Appleton, 9; Depere,
 6; Fond du Lac, 5; Oakshoah, 10 77; Shawano, 5; West
 Merrill, 5; Weyauwega, 1. 203 99

Total from Churches, March, 1894.....\$ 17,557 39

MISCELLANEOUS.

Woman's Executive Committee, New York,
 16,693 19; Rev. Samuel Dodd, Garfield, N. Y.,
 5; J. G. Jenkins, M. D., Wyandot, Ohio, 1;
 School, McConnellsville, S. C., 1; Rev. W. R.
 Coles, Aiken, S. C., 5; Teachers of Walling-
 ford Academy, Charleston, S. C., 6; Goldsmith
 Society, Scotia Seminary, Concord, N. C., 5;
 Alumnae Society, Scotia Seminary, Concord,
 N. C., 5; A friend, 2; "T. P. H." Cleveland,
 N. Y., 5; Albert M. Whitten Estate, Washington,
 Ind., 404 46; Wm. D. McCune, Middlespring,
 Pa., 1; "E. B.," Pittsburgh, Pa., 3 80; "C.
 California," 530; Mrs. George Ainslie, Rochester,
 Minn., 5; Rev. G. W. Fisher and wife, Neoga,
 Ill., 2 50; Miss S. Amelia Gunn, New Brighton,
 N. Y., 10; Mary B. Spear, Elliott's Mills, Pa.,
 2; John H. Edwards, New York, N. Y., 5; D.
 E. Lay, Edinboro, Pa., 1; Mrs. J. H. Black-
 ford, West La Fayette, O., 5; J. M. Carna-
 han, New Lebanon, Pa., 1; H. H. Cumbach,
 Springfield, O., 10; A. J. McCreary, Avonia,
 Pa., 1; W. B. Stauffer, E. Downingtown, Pa.,

1; Mr. James M. Ham and wife, Brooklyn,
 N. Y., 20; "A Believer in Missions," Pitts-
 burgh, Pa., 50; Thos. Cooper, Philadelphia,
 Pa., 10; Rev. Jos. D. Smith, Delta, Pa., 2;
 Mrs. M. R. Harlan and Mrs. M. P. Ball,
 Thomas Run, Md., 4 50; "A little girl,"
 Winnebago, Neb., 1; Cash, Philadelphia, Pa.,
 150; "C. Penna," 8; Rev. A. M. Lowry,
 Watonsontown, Pa., 5; Ida S. Templin, 5; Eli
 Templin, 50 cts.; "H. T. F.," 5; A. B. Kerr,
 Titusville, Pa., 5; Mary E. Sill, Geneva, N.
 Y., 5; "A Believer in Missions," Pittsburgh,
 Pa., 250; "Royal Band," Wilson, N. C., 3;
 "B.," Slate Lick, Pa., 46 cts.; Mrs. Cyrus
 Dickson, Montclair, N. J., 50; J. S. McGarrath,
 Bela, Pa., 2; Rev. J. J. Srodes, Monaca, Pa.,
 5; Children, Stuart, Va., 1 40; Mrs. Johnson,
 Stuart, Va., 1; Miss Emma Galloway, Stuart,
 Va., 2 35; "Friends," Poughkeepsie, N. Y.,
 100; Rev. Renel Dodd, Glendale, Calif., 5; Rev.
 E. E. Grosh and wife, Brandon, N. Y., 1;
 Friends of Miss L. Thompson, 14; Mrs. F. A.
 Walker, Oswego, N. Y., 2; Mrs. E. P.
 Thompson, Philadelphia, Pa., 5; Mrs. A. E.
 Williams, Jackson, Miss., 5; Estate of Mrs.
 Amelia Kerr, 5 48; Mrs. J. F. W., Spokane,
 Wash., 1; Mr. John Mains, New York, 3;
 J. C. Thaw, Pittsburgh, Pa., 15; Mrs. L. D.
 Warner, Lima, N. Y., 2; T. A. McKinstry,
 Cool Spring, Pa., 2; "Friend," Council Bluffs,
 Ia., 2; Miss Mary A. Crisman, Athens, Col.,
 25; Robert Houston, Olivesburg, O., 100;
 Rev. Edwin R. Davis, Chicago, Ill., 10; Mary
 L. Fox, Calvary Church, Philadelphia, 25;
 Louis R. Fox, Calvary Church, Philadelphia,
 25; Rivers Chapel School, Ravenels, S. C., 1;
 "C. Penna," 8; Rev. W. L. Tarbet and wife,
 Springfield, 1 20; Rev. B. F. Russell, Black-
 stock, S. C., 16 68; "C. E. C.," Pittsburgh,
 Pa., 20; James Hendricks, Albany, N. Y., 5. \$ 24,194 04

Total receipts in March, 1894.....\$ 41,751 43
 Previously reported..... 141,412 10

Total receipts to April 1st, 1894.....\$183,163 53

JOHN J. BEACON, Treasurer,
 516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1894.

ATLANTIC.—East Florida—Green Cove Springs, 3. Mc-
 Clelland, Mattoon, 1. South Florida—Eustis, 16 30;
 Lakeland, 2 50; Titusville, 1. 23 80
 BALTIMORE.—Baltimore—Baltimore 1st, 100; — 2d,
 13 78; — Abbott Memorial, 2; — Covenant, 1; — Fulton
 Avenue, 5; — La Fayette Square, 40 13; — Light Street,
 6 30; — Madison Street, 5; — Ridgely Street, 2; — West-
 minister, 17 85; Bethel (North Bend), 5; Cumberland, 25;
 Govanstown, 7; New Windsor, 1 35; Relay, 1; Sparrows
 Point, 2; Waverly 5; Zion, 1. New Castle—Bridgeville,
 3; Chesapeake City, 10; Delaware City, 10 40; Lower
 Brandywine, 4; Smyrna, 5; White Clay Creek, 8; Wil-
 mington Gilbert, 1. Washington City—Boyd's, 1; George-
 town West Street, 45; Hyattsville, 5; Neelsville, 7; Wash-
 ington, 15th Street, 6; — Assembly, 43 90; — Metropolitan
 add'l, 100; — New York Avenue, 200; — North, 3. 691 71
 CALIFORNIA.—Benicia—Arcata, 10; Blue Lake, 2; Napa,
 23 85. Los Angeles—Azusa Spanish, 1; Cucamonga, 3;
 El Montecito, 10 40; Los Angeles 3d, 3; — Boyle Heights,
 15; — Spanish, 2; Los Nietos Spanish, 1; Palms, 3; San
 Gabriel, 1. Oakland—Danville, 2; Oakland 1st, 64 36.
 Sacramento—Chico, 10; Colusa, 3; Roseville, 1. San
 Francisco—San Francisco Westminster, 18 70. San
 José—Hollister, 5; Santa Cruz, 5; Templeton, 3. Stock-
 ton—Fowler, 2. 189 31
 CATAWBA.—Cape Fear—Mt. Pleasant, 1. Catauba—
 Davidson College, 20 cts.; Lloyd, 25 cts. Southern Vir-
 ginia—Danville Holbrook St., 1; Ebenezer, 1; Richmond
 1st, 1; Russel Grove, 1. Yadkin—Hannah, 1. 6 45
 COLORADO.—Boulder—Boulder (sab-sch, 3 75), 33; Fort
 Morgan, 2; Laramie, 7. Denver—Denver 1st Avenue,
 9 45; — 23d Avenue, 10 79; — Capitol Avenue, 2; — North
 (sab-sch, 75 cts.), 1 75; — South Broadway, 3; Idaho
 Springs, 1. Gunnison—Poncha Springs, 1; Salida, 6.
 Pueblo—Antonito and sab-sch, 1; Canon City, 13; Cini-
 cero, 2; Cucharas Mexican, 1; Durango, 3; Huerfano
 Canon, 1; La Junta, 1; La Luz, 1; Pueblo 1st, 10; —
 Fountain, 2 60; Quinto, 1; San Rafael Mexican, 1; Trini-
 dad, 2d, 2. 116 59
 ILLINOIS.—Alton—East St. Louis, 5; Virden, 5. Bloom-

ington—Mansfield, 3; Paxton, 3; Pontiac, 20; Watseka,
 10. Cairo—Centralia (sab sch, 2 50), 24 50; Mount Carmel,
 10; Odin, 3 12; Sumner, 2 10; Union, 2 20. Chicago—
 Brookline, 2; Chicago 1st, 80 72; — 1st German, 5; — 3d
 (sab-sch, 20 18), 182 20; — 4th additional, 75; — 9th, 3; —
 41st Street, 43 68; — Grace, 1; — Lakeview, 30 43; —
 Scotch, 10; Du Page, 15; Evanston 1st, 31 78; Gardner, 1;
 Hinsdale sab-sch, 1 41; Joliet Central, 56 80; La Grange,
 1; Moreland, 1; New Hope, 13; Oak Park 1st, 6. Freeport—
 Linn and Hebron, 10; Marengo, 9; Oregon, 10; Queen
 Anne German, 2. Mattoon—Bethel, 3; Toledo, 1. Ottawa
 —Au Sable Grove, 8; Morris, 3; Paw Paw, 3; Sandwich, 5;
 Waterman, 6. Peoria—Brimfield, 1; Canton 1st, 10 80;
 Elmwood, 4; Farmington, 12 13; Galesburg, 16 61; Ipava,
 13 65; Peoria Calvary, 6; Salem, 5. Rock River—Hamlet,
 4; Millersburg, 2 50; Norwood, 13 25; Perryton, 1 18;
 Sterling, 28 85. Schuyler—Clayton, 3; Ellington Mem-
 orial, 2 60; Kirkwood, 4 50; Monmouth, 17 98; Mount
 Sterling, 23 50. Springfield—Brush Creek, 5; Farming-
 ton; Irish Grove, 5; Jacksonville State Street, 52 50;
 Lincoln, 6 75; Maroa, 6; Murrayville, 2 25; North Sangam-
 on, 10; Sweet Water, 2 50; Virginia, 10. 936 49
 INDIANA.—Crawfordsville—Attica, 3; Bethel, 3; Hope-
 well, 3; Lexington, 7; Rock Creek, 5; Rockfield, 2; Rock-
 ville Memorial, 4 63; Spring Grove, 19; Sugar Creek, 3;
 Thorntown, 16; Union, 2; Williamsport, 4. Fort Wayne
 —Elkhart, 10; Kendallville, 7 60. Indianapolis—Acton,
 1; Greenwood, 8 59; Indianapolis East Washington St.,
 15; New Pisgah, 1. Muncie—Kokomo, 1; Marion, 4 09;
 Wabash, 65 90. New Albany—Corydon, 5; Lexington
 (Group), 1 20; New Albany 3d, 10 25; Vernon, 34 82. Vin-
 cennes—Princeton, 10 55; Sullivan, 4. White Water—
 Connersville German, 5; Dunlapsville, 4; Ebenezer, 2;
 Greensburg, 25 02; Lewisville, 2; Liberty, 5; Shelbyville
 1st, 35 98; — German, 5. 338 63
 INDIAN TERRITORY.—Choctaw—Bethel Mission, 1; Phil-
 adelphia, 32 cents; Pine Ridge, 1. Oklahoma—Edmond,
 5; Oklahoma City, 6. 13 33
 IOWA.—Cedar Rapids—Cedar Rapids 2d sab-sch, 32 10;
 Garrison, 3; Onslow, 1 30. Corning—Afton (C. E., 1), 4;

Creston, 10; Lenox, 13. *Council Bluffs*—Audubon, 10; Council Bluffs 1st, 7 90; Griswold, 5 60; Logan, 9 80; Marne, 1 50; Menlo, 9 60; Missouri Valley, 10; Shelby, 3; *Des Moines*—Allerton, 3; Centerville, 4; Colfax, 2; Dallas Centre, 5; Des Moines, 2; — *East*, 1; Linerville, 1; Milo, 4; Newton add'l, 36 cents; Winterset, 15. *Dubuque*—Centertown German, 1; Dubuque 2d, 10; Dyersville German, 1; Independence 1st, 26 55; — German, 2. *Fort Dodge*—Churdan, 2; Fort Dodge 1st, 12 45; Spirit Lake, 2. *Iowa*—Burlington 1st, 37 40; Fort Madison, 90 cents; Keokuk Westminster, 9 54; — 2d, 5; Middletown, 90 cents; West Point, 10; Winfield, 10. *Iowa City*—Bethel, 2 55; Crawfordville, 1 80; Keota, 2; Lafayette, 2; Montezuma, 8 65; Muscatine 1st, 13; Sugar Creek, 3; West Liberty, 5; Wilton, 17. *Stowr City*—Battle Creek, 3; Ida Grove, 30; Odebolt, 3; Sanborn, 1; Union Township, 2. *Waterloo*—Holland German, 18; Kammr German, 10; La Porte City, 9; Morrison, 1 50; Rock Creek German, 2; Union German, 3. 415 23

KANSAS.—*Emporia*—Clear Water, 1; El Paso, 4 16; Emporia 1st, 57 60; Pectona, 2; Quenemo, 4 50; Waverly, 8 35; Wichita 1st, 8 23. *Highland*—Corning, 3; Horton (Y. P. S. C. E.), 2; Marysville, 3; Nortonville, 1; Vermillion, 5. *Larned*—Burton, 4 84; Great Bend, 1; Lyons, 12 60; McPherson, 7 24. *Neosho*—Carlyle, 1 96; Fredonia, 3 06; Girard (sab-sch, 2, Y. P. S. C. E., 2 50), 4 50; McCune, 2; Mound Valley, 1. *Osborne*—Fairport, 5; Wakeeney, 7. *Solomon*—Belleville, 5; Delphos, 8 20; Hope, 3; Mankato, 4; Providence, 4; Saltville, 1. *Topeka*—Junction City, 4; Manhattan, 13; Olathe, 4; Sedalia, 3. 199 26

KENTUCKY.—*Ebeneser*—Ashland, 23 23; Lexington 2d sab-sch, 3 11; Mount Sterling 1st, 1; Sharpsburg (sab-sch, 50 cents), 2 80. *Louisville*—Shelbyville, 8 30. *Transylvania*—Columbia, 3; Danville 2d, 30. 55 53

MICHIGAN.—*Detroit*—Brighton, 3; Detroit Central, 15; — Trumbull Avenue, 10 26; — Westminster, 45; East Nankin, 30; Northville, 15; Ypsilanti, 8 25. *Flint*—Flushing, 5; Sand Beach (church, 85 cents, sab-sch, 12 cents, Y. P. S. C. E., 80 cents, Childrens' Missionary Society, 9 cents), 1 26. *Grand Rapids*—Muir, 1; Spring Lake, 7. *Kalamazoo*—Kalamazoo 1st, 45. *Lake Superior*—Escanaba, 5; Iron Mountain, 2; Ishpeming, 6 08; Manistique Redeemer, 15; Marquette 1st, 17 66; St. Ignace, 6. *Lansing*—Concord, 3 66; Eckford, 5; Jackson 1st, 4; Mason, 20; Parma, 1 93. *Monroe*—Coldwater, 13 23; Hillsdale, 50; Quincy, 5; Tecumseh, 5. *Petokey*—Petokey, 12 23. *Saginaw*—Mount Pleasant, 2. 306 06

MINNESOTA.—*Duluth*—Duluth 2d, 3; Two Harbors, 3; Willow River, 1. *Minneapolis*—Minneapolis Stewart Memorial, 11 06; — Westminster sab-sch, 25 17. *Red River*—Moorhead 1st, 11 63. *St. Paul*—Red Wing, 23; Rush City, 1; St. Paul House of Hope, 10. *Winona*—Preston, 5; Winona German, 3. 95 87

MISSOURI.—*Kansas City*—Brownington, 1; Butler, 3; Centre View, 9 45; Clinton, 3 50; Greenwood, 5; Jefferson City, 3; Kansas City 1st, 15; — Lincoln, 6 77; Raymore, 8 14; Warrensburg, 16 06. *Ozark*—Carthage (sab-sch, 8 16), 35 51; — Westminster, 8; Irwin, 1; Preston, 1; Salem, 1; Springfield Calvary, 8. *Palmyra*—Bethel, 1; Birdseye Ridge, 5; Edina, 10; Knox City, 3. *Platte*—Gallatin, 7; Graham, 1; New Point, 2; St. Joseph Westminster, 12. *St. Louis*—Cuba, 2; De Soto, 3; Rolla, 3; St. Louis 1st German, 15; — Glasgow Avenue, 11 43; — Lafayette Park, 84; — West, 10. *White River*—Holmes Chapel, 3. 293 88

MONTANA.—*Butte*—Butte sab-sch, 5; Missoula, 6. *Helena*—Bozeman, 47 85. 58 85

NEBRASKA.—*Hastings*—Bloomington, 1; Oak Creek German, 4. *Kearney*—Berg, 3; Big Spring, 1; Buffalo Grove German, 3; Kearney German, 1; Lexington, 5 12; Litchfield, 1; Ord, 3; Sutherland 1st, 3; West Platte, 7 06. *Nebraska City*—Blue Springs, 6 30; Gresham, 3; Lincoln 3d (sab-sch, 79 cts.), 2 45; Nebraska City, 5; Plattsmouth 1st additional, 3 50; — German, 4. *Nebraska*—Cleveland, 3 15; Madison, 4; Millerboro, 1; Pender, 5 44; Stuart, 1; Willowdale, 1. *Omaha*—Omaha 2d, 15; — Lowe Avenue, 3. 87 01

NEW JERSEY.—*Elizabeth*—Bayonne City, 15; Clinton (sab-sch, 10), 36 66; Connecticut Farms, 13; Dunellen, 9; Elizabeth 1st German, 5; — 3d, 19 33; Lamington sab-sch, 13 64; Plainfield Crescent Avenue (Bethel Chapel, 2), 603; Pluckamin (sab-sch, 6 05), 11 45; Rahway 2d, 40; Roselle, 8; Springfield, 30. *Jersey City*—Jersey City John Knox, 3; — Scotch, 6; Paterson 1st, 2; — 2d, 111 36; — 3d, 2; — East Side, 10; Rutherford 1st sab-sch, 33; West Hoboken sab-sch, 25; West Milford, 2. *Monmouth*—Allentown, 20; Asbury Park 1st, 7 93; — Westminster, 2; Atlantic Highlands, 2 36; Bordentown, 4 45; Calvary, 5; Columbus, 5 70; Cranbury 2d, 5; Hightstown (sab-sch, 5 30), 36; Jamesburg, 15; Keyport, 7; Long Branch, 6; Manalapan, 3 40; Matawan, 24 23; New Gretna, 8 66; Perrineville, 1 25; Plattsburgh, 3; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10; Whiting and Shamong, 1. *Morris and Orange*

—Boonton Y. P. S. C. E., 23 55; Chester, 10; Dover, 29 26; — Welsh, 2; East Orange Arlington Ave., 23; German Valley, 5; Madison, 7 43; Orange Valley German, 2; Pleasant Grove, 3; South Orange 1st, 16 26; St. Cloud, 6; Succasunna, 10; Summit Central, 136 06; Wyoming 1st, 1 51. *Newark*—Montclair Trinity, 5; Newark 2d, 46 37; 1st German, 30; — 2d German, 15; — 3d German, 5; — Bethany, 2. *New Brunswick*—Bound Brook additional, 3; Dayton, 7 30; Dutch Neck, 10; Hamilton Square, 7; Hopewell, 3; Kingston, 8; Kingwood, 2; Kirkpatrick Memorial, 8; Lambertville, 5; New Brunswick 2d, 3; Princeton 2d, 28 94; Titusville, 14 15; Trenton 3d add'l, 18 20; — 4th, 7; — Prospect Street Brookville sab-sch, 2 28; — Newton—Asbury, 15; Belvidere 1st, 100; — 2d, 11 05; Danville, 3; Greenwich, 4; Hackettstown, 6 25; Stewartville, 5. *West Jersey*—Billingsport, 1; Bridgeton 1st, 100; — 4th, 4; Camden 2d, 15 16; Deerfield, 17; Elmer, 8; Millville, 10; Swedesboro, 3; Vineland, 10; Wenonah, 60; Woodbury, 34 85; Woodstown, 15. 2,135 68

NEW MEXICO.—*Arizona*—Florence 3; Sacaton 1st, 2; Tombstone, 1. *Rio Grande*—Albuquerque 1st sab-sch, 5; Jemes, 1; Pajarito, 2. *Santa Fé*—Las Vegas 1st, 2. 16 00

NEW YORK.—*Albany*—Albany 4th, 100; — 6th, 10; — Madison Avenue, 10; — State Street, 36 27; Amsterdam 2d, 67 05; Batchellerville, 4; Galway 1st, 2; Gloversville 1st, 30 10; Jermain Memorial, 13; Menands Bethany, 17 12; Rockwell Falls, 5; Saratoga Springs 1st, 69 63; West Galway, 3. *Binghamton*—Binghamton 1st, 78 33; — North, 10; Cannonsville, 3; McGrawville, 8 12; Marathon, 3. *Boston*—Boston St. Andrews, 5; Houlton, 5; Lawrence German, 10; Lonsdale, 3; Lowell, 5; Newburyport 1st, 17 52; Providence 1st, 5; South Ryegate, 5. *Brooklyn*—Brooklyn 1st German, 5; — Ainslie Street, 5; — Arlington Avenue, 2; — Bethany, 1 90; — East Williamsburgh German, 2; — Friedenskirche, 4; — Mount Olivet, 3; — Prospect Heights, 5; — South 3d Street sab-sch, 25. *Buffalo*—Buffalo 1st (a member, 50), 450; — Calvary, 42 68; — Central, 60 30; — Redeemer, 9; — Westminster, 29 40; Franklinville, 4; Hamburg Lake Street, 1 41; Olean 1st, 13; Sherman, 19; Springfield, 8 75; Westfield, 28 50. *Cayuga*—Auburn Westminster, 1; Dryden, 8; Genoa 1st, 7; — 3d, 2; Scipioville (C. E.), 1. *Champlain*—Chazy, 11 08; Peru, 1. *Chemung*—Elmira 1st (N. Chapel, 6 63), 24 63; — Franklin Street, 3; Rock Stream, 2. *Columbia*—Ancram Lead Mines, 2; Windham Centre, 20. *Genesee*—Attica, 26 64; Byron, 4; East Pembroke, 3 40; North Bergen, 4; Perry (Brick), 25. *Geneva*—Branchport, 1; Geneva 1st, 24 46. *Hudson*—Clarkstown German, 3; Cochection, 4; Congers 1st, 3; Denton, 7 50; Florida, 9 90; Good Will, 1 89; Goshen, 35 43; Hempstead, 2; Liberty, 4; Middletown 2d, 13 23; Mount Hope, 3; Palisades, 10; Port Jervis, 22 50; Ridgebury, 3 26; South Centerville, 1; Washingtonville 1st, 13; West Town, 5. *Long Island*—Franklinville, 4; Southold, 5. *Lyons*—Edus 1st, 10; Sodus Centre, 2. *Nassau*—Hempstead Christ Church, 10; Melville, 2; St. Paul's German, 2. *New York*—New York 1st Union, 20; — 2d German, 3; — 4th Avenue, 130; — 5th Avenue, 3,195 99; — Bethany, 16; — Calvary, 10; — Central (sab-sch, 25, and 25 additional), 50; — French Evangelical, 7; — Mt. Tabor, 2; — Mt. Washington, 248; — Rutgers Riverside, 220 64; — Westminster West 23d Street additional, 25; — Zion German, 4. *Niagara*—Holley 1st, 90 cts.; Wright's Corners, 60 cts.; — *North River*—Highland Falls, 5 57; Hughsonville, 3 70; Malden, 2 70; Matteawan, 6 14; Newburgh 1st, 23 18. *Otsego*—Cherry Valley, 41 80; Delhi 1st, 50; — 2d, 35; Stamford, 20. *Rochester*—Honeoye Falls, 5; Ogden Centre, 2 06; Rochester 1st, 100; — Emmanuel, 87 cts.; — Memorial, 5; — North, 11; — St. Peter's additional, 20; Springwater, 2; Sweden 1st, 7 50; Wheatland 1st, 2. *St. Lawrence*—Morristown, 9; Oswegatchie 1st, 14. *Steuben*—Arkport, 1 06; Bath, 11; Canisteo, 2; Hornellsville 1st, 18 37; Howard, 6; Prattburgh, 8 25. *Syracuse*—East Syracuse, 4; Fulton, 12; Oswego Grace, 35 46; Syracuse 4th, 15; Whitelaw, 3. *Troy*—Argyle, 2; Brunswick, 5 17; Chester, 3 38; Cohoes, 7; Green Island, 8; Hebron, 1; Melrose, 4 36; Middle Granville, 3; Pittstown, 2; Troy 1st, 69 83; — 2d sab-sch, 50; — Second Street, 174 51; Waterford 1st, 7 20. *Utica*—Cochran Memorial, 18; Norwich Corners, 2; Oneida, 18 46; Turin, 2 25; Utica Memorial, 50. *Westchester*—Croton Falls, 10; Greenburgh, 39 80; Hartford, 15; Huguenot Memorial, 61; Mt. Kisco, 6; New Rochelle 1st, 100 73; Poundridge, 3; Sing Sing, 88 90; South East, 5; Yonkers Dayspring, 15. 6,778 10

NORTH DAKOTA.—*Fargo*—Tower City, 2. *Pembina*—Drayton, 1; Mekinok (Emerald), 11. 14 00

OHIO.—*Athens*—Chester, 5; Marietta 4th Street, 17; New Matamoras, 5; Stockport, 2. *Bellefontaine*—Bellefontaine 1st 3 63; Huntsville, 1. *Chillicothe*—Chillicothe 1st, 15; Greenfield 1st Miss. Soc'y, 13 60; White Oak, 3. *Cincinnati*—Cincinnati Fairmount, 4; — Mount Auburn, 54; — Westminster, 25; Lebanon, 13; Ludlow Grove, 2; Morrow, 15; Westwood German, 2. *Cleveland*—Akron

Central, 3; Cleveland 1st, 261 22; — 2d, 150; — Euclid Avenue L. Benev. Society, 20; — South, 3 56; — Wilson Avenue, 8 30; — Woodland Avenue, 103 55; Solon, 10. Columbus—Circleville, 20; Greenfield, 1; Westerville, 70. Dayton—Bell Brook, 4; Dayton 4th, 5; — Riverdale, 70. ota.; Hamilton Westminster, 12 60; Middletown, 51; Piqua, 47; Riley, 2; Springfield 3d, 14 10; Troy 1st, 32 67. Huron—Huron, 5; Monroeville, 1 36. Lima—Lima Main Street, 2; Van Wert, 18 34. Mahoning—Canfield, 5; Canton, 19 75; East Palestine, 5; Hubbard, 4; Kinsman, 10; Mineral Ridge, 6; New Lisbon, 11; North Benton, 10; Salem, 9; Warren, 9. Marion—Marion 1st, 9. Maumee—Delta, 5; Toledo 3d, 6 02; — 1st German, 2; West Unity, 6. Portsmouth—Decatur, 4; Georgetown, 5; Portsmouth 1st, 5. St. Clairsville—Barnesville, 6; Bethel, 5; Cadiz, 60 55; Lore City, 1 50; Seneca, 2; Steubenville—Amsterdam (sab-sch, 5), 10; Bethel, 4; Bloomfield, 3; Buchanan Chapel, 5 37; Cross Creek, 6; Dall Roy, 3; Dennison, 9; Kilgore, 5; Leesville, 1; Monroeville, 6; Ridge, 3; Sallaville, 5; Toronto, 13; Urchaville, 3; West Lafayette, 1 42. Wooster—Bethel, 9; Nashville, 9; Orange, 4; Wooster Westminster, 42 83. Zanesville—Fredericktown, 5; Hanover, 2 20; Mt. Vernon, 7 90; Pataskala 1st, 5 27; Zanesville Putnam, 12 55; — 1, 1 41 34. Oregon—East Oregon—Baker City, 1; Monkland, 2 20; Moro, 2 20; Union, 5. Portland—Portland 1st, 4 55; — Calvary, 9; — Mishap, 1; Springfield, 1. Willamette—Albany, 6; Dallas, 1st, 5. 36 55

PENNSYLVANIA.—Allegheny—1st German, 3; — Bethel, 2; — Central, 6; — North, 153 34; Providence, 30; Bull Creek, 15; Hoboken, 1 95; Sewickly add'l, 58 80. Blairsville—Congruity, 4; Ebensburg, 4; Murrysville, 6 68; Pleasant Grove, 6; Pike Run, 15; Salem, 8; Wilmerding, 2 50. Butler—Middlesex, 15; Plain Grove, 6. Carlisle—Buffalo, 4; Centre, 4; Green Castle, 18 60; Harrisburgh Elder Street, 1; — Market Square (add'l), 35 78; — Pine Street (sab-sch. class), 10; Landisburgh, 3; Middle Spring, 18; Middletown, 5; Paxton, 10 58; Shermansdale, 1; Upper, 2; Waynesboro, 8 07. Chester—Calvary (Rutledge), 11 38; Chester 1st, 20; Fairview, 4; New London, 25; Phoenixville, 4. Clarion—Cool Spring, 1; Johnsonburg, 61 cents; Oak Grove, 2; Penfield, 3; Rathmel, 1; Sligo, 3; Wilcox, 74 cents. Erie—Atlantic, 1 68; Cool Spring, 2 94; Erie 1st, 13; Fairfield, 3; Franklin, 26 88; Fredonia, 2 75; Milledgeville, 3; New Lebanon, 1; Oil City 1st add'l, 3 85; Pleasantville, 5; Union, 2 30; Venango, 1 17; Warren, 134 05. Huntingdon—Altoona 2d, 35; — Broad Avenue, 3 60; Beulah, 2; Birmingham, 6 16; Coalport, 2 14; Everett, 3; Houtsdale, 4 22; Irona, 4 37; Lewistown, 49 25; Little Valley, 5; Mapleton, 4; Middle Tuscarora, 1; Milroy, 6 20; Mount Union (sab-sch, 6 17), 10 37; Phillipsburgh, 20 55; Pine Grove sab sch, 74 cents; Shellsburgh, 7; State College, 14 61; Upper Tuscarora, 3; Williamsburgh sab-sch, 1 72. Kittanning—Atwood, 2; Bethel (sab-sch, 2), 6; Bethesda, 2; Cherry Run, 6; Clinton, 1; Concord, 3 52; Elderton, 13; Gilgal, 2; Glade Run, 8; Harmony, 4; Homer, 2; Mechanicsburgh, 3; Midway, 3; Mount Pleasant, 2; Parker City, 22 81; Rockbridge, 3; Union, 3 60; Washington, 5. Lackawanna—Bethel, 1; Brooklyn, 6; Dunmore add'l, 13 69; Elmhurst, 2 51; Montrose sab-sch, 10; Newton, 1; Orwell, 1; Rome, 3; Scranton Green Ridge Avenue, 74 30; Sugar Notch, 2; Ulster, 1; Warren, 3 75; Wyoming, 6 50. Lehigh—Audenreid, 20; Catasauqua 1st Ladies' Association, 8; Easton 1st, 48; Lock Ridge, 11; Mahanoy City (sab sch, 18 75), 31 03; Reading 1st (in memoriam), 5; — Washington Street, 4; Shawnee (sab-sch, 1 76, C. E., 1 78); 7; Slatington, 10 03; Stroudsburg, 1; Weatherly, 10. Northumberland—Berwick add'l, 6; Briar Creek, 2; Grove, 55; Jersey Shore, 45; Montgomery, 8; Mount Carmel, 18 48; Renovo 1st, 20; Shiloh, 4; Warrior Run, 10; Williamsport 1st, 20; — 3d, 58 58. Parkersburgh—French Creek, 7; Grafton, 10; Morgantown, 4; Parkersburgh 1st, 251 Sugar Grove, 1. Philadelphia—Philadelphia Arch Street, 111 11; — Bethany sab sch, 28 03; — Carmel German, 2; — Central, 34 55; — Cohocksink, 58; — Greenway, 5; — Greenwich Street, 10; — Hope, 14; — Lombard Street Central, 5; — McDowell Memorial, 11 41; — North, 7 90; — Northminster, 151 25; — Princeton sab-sch, 17; — Richmond, 3; — Susquehanna Avenue, 10; — Temple, 30; — Union, 10; — Walnut Street (add'l), 5; — Zion German, 5. Philadelphia North—Ablington (Mr. and Mrs. J. M. Colton), 100; Bridesburg, 10; Calvary, 3; Carmel, 3; Chestnut Hill Trinity, 24 50; Falls of Schuylkill, 16; Forestville, 5; Frankford, 18 64; Germantown Market Square, 85 58; — Wakefield, 50 56; Huntingdon Valley, 4; Jeffersonville Centennial, 6; Lawndale, 2; Lower Providence, 15; Narberth, 6 46; Newtown sab-sch, 23 38; Norristown 2d, 5; — Central (W. McD. and daughter), 6; Springfield, 3; Wissinoming, 4. Pittsburgh—Amity, 5; Concord, 2; Courtney and Coal Bluff, 1; Duquesne, 5; Lebanon, 10; Long Island, 9 16; Monongahela City, 38; Mount Carmel, 3; North Branch, 1; Oakdale, 1; Phillipsburg, 2; Pittsburgh 1st sab-sch, 26 49; — 2d, 31 70; — 43d Street, 11;

— Bellefield, 105 53; — Covenant, 9 27; — East Liberty, 49 44; — Grace Memorial, 1; — Haslewood, 14 55; — Knoxville, 3 25; — Park Avenue, 30; — Point Breeze, 250; — Shady Side, 37; — South Side, 5; — West Elizabeth sab-sch, 5. Redstone—Belle Vernon, 10; Fayette City, 2; Laurel Hill, 25 57; McClellandtown, 2; McKeesport Central, 14; Mount Pleasant, 20; Old Frame, 3; West Newton, 33 37. Shenango—Heron, 3 23. Washington—Bethlehem, 4; Geigon Creek, 4; Upper Ten Mile, 10; Washington 2d, 20; West Alexander, 17; West Union, 3 50. Wheelock—Antrim, 5; Beecher Island, 3; Farmington, 1 30; Knoxville, 1; Tioga, 6. Westminster—Bellevue, 14; Columbia, 46 20; Dongall, 6; Hopewell, 11; Lancaster 1st, 16; Slate Ridge, 8; York Westminster, 10. 3 713 78

SOUTH DAKOTA.—Black Hills—Rapid City, 4 50; White-wood, 2. Central Dakota—Hitchcock Y. P. S. C. E., 3; Miller, 5; St. Lawrence, 1. Dakota—Ascension, 2. Southern Dakota—Bridgewater, 5; Ebenezer German, 1; Kimball, 2; Scotland, 1; Sioux Falls, 8 34; Turner Co. 1st German, 16. 50 84

TENNESSEE.—Birmingham—Thomas 1st, 1. Holston—College Hill, 1; Mount Olivet, 1; St. Marks, 2. Kingston—Bethel, 4 40. Union—Forest Hill, 1; Hebron, 3; Knoxville 4th, 12 90; Madisonville, 83 cts.; Mt. Zion, 5; South Knoxville, 1. 31 12

TEXAS.—Austin—Galveston St. Paul's German, 2; Taylor 1st, 25. North Texas—Henrietta, 4; Jacksboro, 3. Trinity—Dallas Exposition Park, 5. 30 00

UTAH.—Boise—Caldwell (C. E., 1 18), 3 30. Kendall—Franklin, 1; Idaho Falls, 1. Utah—American Fork, 4; Kaysville Haines, 5; Logan Brick, 2 95; Mendon, 1; Mount Pleasant, 1; Nephi Huntington, 3 16; Smithfield, 2. 24 41

WASHINGTON.—Olympia—South Bend 1st, 2. Puget Sound—Port Townsend 1st Y. P. S. C. E., 4. Spokane—Cortland, 1; Grand Coulee, 1. 8 00

WISCONSIN.—Chippewa—Ashland Bethel, 4; Cadotte, 2; Eau Claire 1st (sab-sch, 2), 11. La Crosse—Bangor, 2; Greenwood, 1; New Amsterdam, 5; West Salem, 4. Madison—Cambria, 1 26; Madison St. Paul's German, 1 50; Marion German, 3; North Freedom, 1; Poyntette, 5 45. Milwaukee—Milwaukee 1st German, 2 23; — Holland, 10; — Immanuel, 37 20. Winnebago—Depere, 10; Omro, 10; Oshkosh, 19 77; West Merrill, 3. 127 15

From the Churches and Sabbath-schools.....\$ 18,135 93

FROM INDIVIDUALS.

Josiah Markle, Albany, N. Y., 1; Mrs. A. P. Thompson, Phila., 5; Anna B. Warner, West Point, N. Y., 15; Anonymous, Bridgehampton, N. Y., 2; Rev. F. A. Shearer, Colfax, Iowa, 5; Rev. H. H. Benson, Wauwatosa, Wis., 2; Miss Jane L. Cathcart, York, Pa., 30; Miss Jane C. Latimer, York, Pa., 5; "State of California," 3000; Miss S. Amelia Gunn, Staten Island, N. Y., 10; "Cash, 2; "A Friend," 5; Rev. C. W. Wycoff, Upper St. Clair, Pa., 10; "A Believer in Missions," 250; Rev. J. H. Phelps and wife, Flushing, Mich., 5; Miss Phelps, Flushing, Mich., 3; Rev. Wendell Prime, D. D., Yonkers, N. Y., 50; Robert Dollar, San Francisco, Cal., 15; E. B. McLane, San Antonio, Texas, 10; Rev. Joseph D. Smith, Delta, Pa., 2; Mrs. M. D. Ward, Afton, N. J., 5; Mrs. E. J. Dixon, Edgar, Neb., 2; "C. Penna., 4; Rev. A. M. Lowry, Watsontown, Pa., 5; "W. B., 1; Mt. Clemans, Mich., 5; "H. T. F., 5; "M. S. M., Phila., 5; Mrs. Cyrus Dickson, Montclair, N. J., 50; "H., Phila., 5; "Friend of Ministerial Relief, Slate Lick, Pa., 1 23; S. Dodd, Garfield, N. Y., 1; "Friend in Colorado," 2; W. C. Hamby, Hamden, N. Y., 1; Thos. McGeehan, Coltsville, O., 1 50; Rev. Chas. H. McCreery, Northfield, Minn., 3; Esta E. Grosh and wife, Brandon, N. Y., 1; Rev. D. Hughes, Los Angeles, Cal., 1 50..... 3,527 23

Interest from the Permanent Fund (Including \$519 07 from the Roger Sherman Fund)..... 7,479 76

For the current fund..... 29,148 92

PERMANENT FUND.

(Interest only used.)

Legacy of Albert M. Whitten, deceased, Washington, Ind..... 404 46

Total receipts for March, 1894..... 29,547 88

Total for the current fund from April 1st, 1893 to April, 1894..... 152,003 85

Total for the current fund for the same period last year..... 163,794 13

W. W. HEBERTON, Treasurer,
1334 Chestnut Street, Phila.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1894.

- ATLANTIC—McClelland—Abbeyville, 2 30; Mattoon, 1. 8 30
South Florida—Upsala Swedish, 5. 8 30
 BALTIMORE—Baltimore—Baltimore 1st, 20; — 2d, 4 74;
 — Albert Memorial, 2; — Covenant (C. E. S., 5), 6; — La
 Fayette Square, 10; — Light Street sab-sch, 5; — Madison
 Street, 1; Bethel, 5; Frederick City, 5 50; New Windsor,
 45 cts; Relay, 2; Sparrows Point, 1; Waverly, 5; Zion,
 1. *New Castle*—Bridgeport, 4; Chesapeake City, 6; Dela-
 ware City, 6 05; Forest, 4 55; Pencader sab-sch, 7; Wil-
 mington Hanover Street, 10; — Olivet (sab-sch, 5 64);
 6 64. *Washington City*—Georgetown West Street, 9 37;
 Hyattsville, 5; Washington City 4th, 8 30; — 6th, 11; —
 15th Street, 5; — New York Avenue, 5. 157 60
 CALIFORNIA—Benicia—Arcata, 5. *Los Angeles*—Asusa
 Spanish, 1; Ballard sab-sch, 1; El Cajon (sab-sch, 6 18),
 17 80; El Monticeto, 3 54; Los Angeles Spanish, 3; Los
 Olivos sab-sch, 3; North Ontario, 4; Palms, 3; San
 Gabriel, 1; Santa Maria, 2. *Oakland*—Berkeley 1st, 35 55;
 Oakland Brooklyn, 11 50. *Sacramento*—Chico, 10. *San
 Francisco*—San Francisco 1st sab-sch, 35; — Calvary sab-
 sch, 16 90. *San Jose*—Hollister, 2. *Stockton*—Fowler,
 4. 147 93
 CATAWBA—Cape Fear—Panthersford, 60 cts; Rol-
 land, 66 cts. *Catawba*—Davidson College, 20 cts;
 Lloyd, 26 cts. *Southern Virginia*—Danville Holbrook
 Street sab-sch, 2; Great Creek sab-sch, 1; Richmond 1st,
 1. 5 71
 COLORADO—Boulder—Laramie, 4. *Denver*—Denver
 North, 3; — South Broadway, 2; Idaho Springs, 1. *Pueblo*
 —Antonito sab-sch, 1; Canon City, 4; La Junta, 1; Pueblo
 Fountain, 85 cts; — Mexican (5th), 1; Trinidad 1st
 ch. and sab-sch, 37. 54 85
 ILLINOIS—Alton—Belleville sab-sch, 10; East St. Louis,
 9. *Bloomington*—Bement, 5; Onarga, 5; Rankin, 1.
Cañero—Carmel, 15; Centralia sab-sch, 8 56; Mount Carmel,
 3; Nashville sab-sch, 20; Tamaroa, 14 60. *Chicago*—Chi-
 cago 1st, 12 38; — 1st German, 1; — 4th, 48; — 5th C. E. S.,
 7 50; — 9th, 1 50; — 41st Street, 48 50; — Covenant,
 125 59; — Grace, 1; Scotch, 5; Evanston 1st, 10 50; —
 South W. H. M. S., 6 57; Joliet Central, 71 64; Kankakee,
 6 35; Oak Park, 1. *Freeport*—Marengo, 5; Oregon, 2.
Mattoon—Arcola, 2; Assumption, 3 95; Kansas sab-sch,
 5; Vandalia, 2 35. *Ottawa*—Morris, 2; Paw Paw sab-sch,
 2; Sandwich, 5. *Peoria*—Elmira C. E., 5; Ipava, 12 15;
 Peoria Calvary, 2; Salem, 3. *Rock River*—Hamlet, 1 40;
 Perryton, 40 cts; Viola, 3 55. *Schuyler*—Clayton, 3;
 Kirkwood, 3; Monmouth, 5 99; Nauvoo 1st sab-sch, 5 75.
Springfield—Farmington, 3; Jacksonville 2d Portuguese
 sab-sch, 50 cts; Murrayville 75 cts; North Sangamon,
 8; Virginia, 5. 522 33
 INDIANA—Crawfordsville—Bethel, 2; Rockville, 1 54;
 Thorntown, 5; Williamsport, 2. *Fort Wayne*—Fort
 Wayne 2d C. E. S., 10; Salem Centre, 1. *Indianapolis*—
 Acton, 2; Indianapolis East Washington Street, 5.
Loganport—Bethel, 8. *Muncie*—Kokomo, 1; Marion,
 6 35; Wabash, 1 05. *New Albany*—Charlestown sab-sch,
 2 00; Corydon, 2 10; Salem sab-sch, 8 10. *Vincennes*—
 Sullivan, 3. *White Water*—Connersville German, 4; Lew-
 erville, 2. 61 11
 INDIAN TERRITORY—Choctaw—Oak Hill, 1. *Oklahoma*
 —Edmond, 3; Kingfisher sab-sch, 1 45. 5 45
 IOWA—Cedar Rapids—Cedar Rapids Bohemian sab-
 sch, 5; Onalwa, 2. *Corning*—Creston, 10. *Council
 Bluffs*—Audubon, 5; Missouri Valley, 2. *Des Moines*—
 Columbia, 6; Des Moines Bethany, 1; Humeaton, 1 50;
 Indianola, 6; Leon sab-sch, 9 25; Milo, 50 cts; Newton,
 35 cts; Winterset, 11. *Dubuque*—Centretown German,
 1; Dyersville German, 1; Independence German, 1; Lime
 Spring, 1. *Fort Dodge*—Armstrong sab-sch, 6 25; Chur-
 dan, 2. *Iowa*—Burlington 1st, 9 14; Keokuk Westminster,
 3 09; — 2nd Church, 3; Middletown, 30 cts; St. Peter's
 Evangelical, 1; Winfield, 4. *Iowa City*—Crawfordsville,
 60 cts; Keota, 1; Malcom, 2; Montezuma, 14 95; Muscatine,
 17; Sugar Creek, 2; Wilton, 2. *Sioux City*—Battle
 Creek, 2; Odebolt, 2; Sanborn, 1; Sioux City 2d sab-sch,
 4; Union Township, 2. *Waterloo*—Kamrar German, 5. 147 91
 KANSAS—Emporia—Clear Water, 60 cts; Marion, 8 60;
 Peabody, 5; Waverly, 3 50; Wichita 1st, 6 54. *Highland*
 —Corning, 1; Horton, 8. *Larned*—Great Bend, 1; Hal-
 sted, 8. *Neesho*—Carlyle, 65 cts. *Solomon*—Cawker
 City, 2; Minneapolis sab-sch, 34 10; Saltville, 1. *Topeka*
 —Kansas City Grand View Park C. E., 5; Lawrence, 3;
 Sedalia, 3; Seymour, 1. 152 30
 KENTUCKY—Ebenizer—Ashland, 36 63; Covington 1st,
 23 38; Lexington 2d, 2 25; Mount Sterling 1st, 1. *Louis-
 ville*—Shelbyville, 8. *Transylvania*—Columbia 2;
 Danville 2d, 20. 53 26
 MICHIGAN—Detroit—Detroit Westminster, 15. *Flint*—
 Akron, 10; Flynn sab-sch, 7; Huron C. E. S., 5; Sand
 Beach, 48 cts. *Grand Rapids*—Muir, 1. *Kalamazoo*—
 Kalamazoo 1st, 15; Sturgis sab-sch, 10 55. *Lake Superior*
 —Iron River, 1 32; Ishpeming, 5 70; Manistiquie Re-
 deemer, 9 12; Marquette, 9 84. *Lansing*—Battle Creek
 C. E. S., 5; Brooklyn, 7 25; Concord, 1 23; Marshall, 4 04;
 Mason, 10; Parma, 64 cts. *Monroe*—Coldwater (sab-
 sch, 10), 11 60; Hillsdale, 13; Quincy, 10; Raisin, 3. *Sagi-
 now*—Ithaca, 3 05. 153 90
 MINNESOTA—Duluth—Pine City, 4; Virginia sab-sch,
 3; Willow River, 1. *Mankato*—Mankato 1st, 5 30. *Red
 River*—Argyle, 4; Hallock sab-sch, 6. *St. Paul*—Red
 Wing, 7 33; St. Paul Goodrich Avenue, (C. E. S.), 5; —
 House of Hope, 10. *Winona*—Lanesboro, 1; Winona 1st
 C. E. S., 5; — German, 1. 53 63
 MISSOURI—Kansas City—Jefferson City sab-sch, 22 09;
 Kansas City Linwood, 3 40; Warrensburg, 6 11. *Ozark*—
 Ash Grove, 3; Carthage C. E. S., 5; Irwin, 1; Preston, 1;
 Salem, 1; Springfield Calvary, 5 50. *Palmyra*—Edina, 3;
 Knox City, 1; New Cambria, 1. *Platte*—Oregon, 6 55.
St. Louis—St. Louis Lafayette Park, 25; — Washington
 and Compton Avenue, 50. *White River*—Harris Chapel,
 2. 135 65
 MONTANA—Butte—Anaconda (sab-sch, 5), 8; Butte sab-
 sch, 30. *Helena*—Bozeman, 7 50. 45 50
 NEBRASKA—Hastings—Bloomington, 1; Holdrege sab-
 sch, 6 50. *Kearney*—Ashton, 1; Big Spring, 1; Buffalo
 Grove German sab-sch, 1; Kearney German, 4; Litchfield,
 1; Ord, 5. *Nebraska City*—Hickman German, 7; Ne-
 braska City, 5; Tecumseh, 4. *Niobrara*—Millerboro, 1;
 Valentine sab-sch, 2 50; Willowsdale, 1. 41 00
 NEW JERSEY—Elizabeth—Clinton sab-sch, 10; Con-
 necticut Farms, 30; Cranford, 10 68; Dunellen, 3; Eliza-
 beth 1st German, 3; — Marshall Street, 28 74; Plainfield
 Bethel Chapel, 1; Pluckamlin, 2; Rahway 2d, 10; Roselle,
 2 66. *Jersey City*—Garfield, 3; Jersey City 1st, 43 30;
 Scotch, 5; Passaic sab-sch, 3 12; Paterson 1st, 2; — 2d
 sab-sch, 30; — 3d, 2. *Monmouth*—Allentown, 30; Asbury
 Park 1st, 9 28; Atlantic Highlands, 79 cts; Beverly C. E. S.,
 2; Bordentown, 4 90; Cranbury 2d, 5; Hightstown, 4 60;
 Keyport, 2; Manalapan, 3 40; Matawan, 17 61; Oceanic,
 6; Plattsburgh, 2; Point Pleasant, 5; Red Bank, 25;
 Shrewsbury, 10; Whiting and Shamong, 1. *Morris and
 Orange*—Chester, 10; Dover, 17 20; — Welsh, 3; German
 Valley, 5; Hanover C. E. S., 5; Madison, 2 49; Orange
 Valley German, 2; Pleasant Grove, 7; South Orange 1st,
 5 63; — Trinity, 25. *Newark*—Montclair Trinity, 5;
 Newark 2d, 7 65; — 1st German, 4; — 3d German, 2;
 Bethany, 17. *New Brunswick*—Bound Brook, 15 82;
 Dayton, 2 10; Kingwood, 3; Kirkpatrick Memorial sab-
 sch, 11; Princeton 2d, 40 63; Trenton Prospect Street,
 17 38. *Newton*—Danville, 40 cts; Greenwich, 4; Newton,
 30; Oxford 2d, 3 47; Stewartville (sab-sch, 13 12), 18 12.
West Jersey—Bridgeton 1st, 30; — 4th, 3; — West, 63 70;
 Camden 1st C. E. S., 10; Deerfield, 8; Elmer, 6 60; Pitta-
 grove sab-sch, 15; Vineland, 5; Wenonah, 30; Wood-
 town, 10 84. 778 05
 NEW MEXICO—Rio Grande—Jemes, 1; Pajarito, 2.
Santa Fe—Las Vegas 1st, 2. 5 00
 NEW YORK—Albany—Albany 4th, 30; — 6th, 2; —
 State Street, 12 09; Amsterdam 2d, 23 35; Gloversville
 1st, 18 35; Saratoga Springs 1st, 11 92; Schenectady 1st
 sab-sch, 6 89; West Troy Jermain Memorial, 5. *Bing-
 hamton*—Binghamton 1st, 63 56; Deposit C. E. S., 2 50;
 Waverly C. E. S., 10. *Boston*—Lawrence German, 7;
 Lowell, 10; Providence 1st, 2. *Brooklyn*—Brooklyn 1st
 German, 5; — Ainslie Street, 4; — Arlington Avenue, 2;
 — Friedenskirche, 3; — Mount Olivet, 4 46; — South 3d
 Street sab-sch, 10. *Buffalo*—Buffalo 1st, 100; — Redeem-
 er, 1; — Westminster, 25 89; Olean, 6; Portville sab-sch,
 14; Sherman sab-sch, 6; Westfield, 7 25. *Cayuga*—Dry-
 den (sab-sch, 9 44), 14 53. *Champlain*—Port Henry sab-
 sch, 5 50. *Chemung*—Elmira 1st, 8 21; — Franklin
 Street sab-sch, 5; — North, 8; Monterey sab-sch, 3 67.
Columbia—Greenville, 1; Hunter, 3 14; Valatie, 4. *Gen-
 esee*—Attica, 18 23; Byron, 4. *Geneva*—Canadagula,
 8 32; Geneva North, 35 62; Ovid sab-sch, 18 95; Romulus
 Mission sab-sch, 6. *Hudson*—Clarkstown German, 3;
 Florida, 3 30; Good Will, 63 cts; Hempstead, 1; Liberty
 sab-sch, 7; Palisades, 2 30; Port Jervis, 7 50; Ridgebury,
 30 cts; West Town, 2. *Long Island*—Bridgehampton,
 21 82; Franklinville, 2; Southold, 6; West Hampton,
 23 10. *Lyons*—Weicott 1st, 3 98. *Nassau*—Far Rocka-
 way, 25; Huntington 1st (C. E. S., 5), 25 85; Melville, 1.
New York—New York 2d German sab-sch, 2; — 4th
 Avenue Chapel sab-sch, 25; — Bethany, 1; — Faith sab-
 sch, 26; — Mount Tabor, 2; — Mount Washington, 51 90;
 Mizpah Chapel sab-sch, 25; — Zion, 3. *Niagara*—
 Holley, 30 cts; Knowlesville, 2; Lockport 2d Ward, 3;
 Mapleton C. E. S., 2; Niagara Falls, 20 80; Wright's Cor-
 ner, 60 cts. *Otego*—Cooperstown sab-sch, 5; Delhi 2d,
 10; Laurens sab-sch, 95 cts. *Rochester*—Genesee 1st,
 23 23; Lima, 13 40; Ogden, 69 cts; Rochester 1st, 100

— Immanuel, 86 cts.; — Memorial, 3; — St. Peter's, 16; Sparta 3d sab-sch., 3 16; Springwater, 2; Wheatland, 1. *St. Lawrence*—Brownville sab-sch., 2; Canton C. E. S., 5; Oswegatchie 1st, 35; Potsdam, 10. *Steuben*—Arkport, 36 cts.; Bath, 44; Canaseraga sab-sch., 8; Hornellville 1st, 9 18. *Syracuse*—Amboy, 5; Fulton, 6; Oswego Grace, 18 15; Syracuse 4th, 14 37; — East Genesee C. E. S., 1 25. *Troy*—Brunswick, 38 50; Chester, 1 12; Hoo-sick Falls, 16 40; Middle Granville, 1; Waterford, 8 61. *Utica*—Cochran Memorial, 14 50; Litchfield, 1; Norwich Corners, 2; Oneida, 9 23. *Westchester*—Greenburgh, 27 15; Mt. Kisco, 5; Peekskill 1st sab-sch., 35; Sing Sing sab-sch., 41, 69 63; South East, 2; Stamford 1st, 20 94; Thompsonville, 119 78; Yonkers Dayespring, 5. 1,508 92

OHIO.—*Athens*—Chester, 2. *Bellefontaine*—Bellefor-taine, 1 21; Urbana sab-sch., 10. *Chillicothe*—Belleast, 2; Greenfield 1st, 9 60. *Cincinnati*—Cincinnati 2d, 5 92; — 3d (sab-sch.), 10, 15; — Westminster, 25; Morrow, 2; Westwood German, 1. *Cleveland*—Cleveland 1st, 19 90; — 2d, 34; — South, 1 50; Solon, 5. *Columbus*—Greenfield, 1. *Dayton*—Dayton 4th, 5; — 3d Street (sab-sch.), 26 50, 58 60; — Memorial, 7; — Riverdale, 37 cents; Eaton, 3 80; Hamilton (sab-sch.), 10, 14 20; Middletown, 30; Riley, 2. *Huron*—Clyde, 2 78. *Lima*—Kalida C. E. S., 5. *Mahoning*—Canfield, 5; East Palestine, 2; Ellsworth, 10; Hub-bard, 5; Mineral Ridge, 1; Salem, 4; Vienna, 1; Warren, 3. *Maumee*—Delta, 3; Toledo 1st German, 1. *Porte-mouth*—Georgetown, 2. *St. Clairsville*—Barnesville, 5; Bethel, 5; Cadiz, 28 25; Crab Apple, 7 16; Kirkwood C. E. S., 10; Seneca, 6. *Steubenville*—Amsterdam sab-sch., 10; Bloomfield, 5; Corinth, 6; Cross Creek, 2; Dell Roy, 3; Kligore sab-sch., 5; Leesville, 1; Ridge, 9; Steu-benville 2d sab-sch., 11 43. *Wooster*—Bethel, 1 16; Cres-ton, 5 59; Jackson, 4 27; Orange, 2. *Zanesville*—Blad-ensburgh, 1; Mt. Vernon, 2 70; New Lexington (sab-sch.), 1, 2 15; Roseville, 1 44; Uniontown, 1 23; Unity, 1 98; Zanesville 2d, 20. 456 13

OREGON.—*East Oregon*—Baker City, 2; Monkland, 2 05; Moro, 1 85; Union, 5. *Portland*—Portland 3d (sab-sch.), 10 76, 17 26. *Southern Oregon*—Myrtle Creek sab-sch., 3 55; Oakland sab-sch., 4 05. *Willamette*—Dallas, 4. 39 76

PENNSYLVANIA.—*Allegheny*—Allegheny 2d sab-sch., 35; — 1st German, 5 28; — Bethel, 1 50; — North, 17 57; Bellevue, 3 16; Cross Roads, 3; Hoboken, 1 44; Sewickly, 25 57. *Blairsville*—Blairsville (sab-sch.), 12, 38; Ebena-burgh, 3 01; Manor, 2; Murrysville, 2 04; Pine Run, 9; Salem, 5. *Butler*—Amity, 3; Buffalo sab-sch., 4; Middle-sex, 12; Portersville, 4. *Carlisle*—Great Conewago, 1 50; Green Castle, 4 30; Harrisburgh Elder Street, 1; — Mar-ket Square, 10 08; — Pine Street C. E. S., 5; Lower Marsh Creek, 4 35; Middle Spring, 5; Shermansdale, 1; Waynes-boro, 2 69. *Chester*—Calvary sab-sch., 40; Chester 1st, 15; New London, 15. *Clarion*—Beech Woods, 18 91; Brookville sab-sch., 70; Johnsonburg, 20 cents; Leather-wood, 4 62; Marionville, 42; Rathmel, 1; Richland, 5 80; Sligo, 2; Tylersburgh, 2; West Millville C. E. S., 5; Wil-cox, 25 cents. *Erie*—Concord, 1 91; Erie 1st, 41 28; — Park sab-sch., 13 18; Jamestown C. E. S., 10; New Leba-non, 1; Pleasantville, 5; Union, 1. *Huntingdon*—Altoona 3d, 5 49; Birmingham, 9 14; Hollidaysburgh (sab-sch.), 3 69, 31 62; Houtzdale, 1 40; Lewistown, 9 75; Mapleton, 6; Middle Tuscarora, 1; Phillipsburgh, 12 43; Pine Grove sab-sch., 25 cents; Shaver's Creek, 2; Williamsburgh sab-sch., 1 37. *Kittanning*—Atwood, 2; Bethel (sab-sch.), 4 32, 5 32; Bethesda, 3; Boiling Spring, 2; Cherry Run, 3; Clinton, 1; Elderton, 6; Gilgal, 1; Harmony, 3; Homer, 2; Marion, 6; Mount Pleasant, 2; Parker City, 10 04; Rockbridge, 3; Saltsburgh sab-sch., 37 18; Slate Lick, 1 78; Union, 3 61. *Lackawanna*—Bethel, 1; Brooklyn, 4; Newton, 1; Orwell, 80 cents; Scranton 1st, 155; Union-dale, 4; Wilkes Barre Grant Street sab-sch., 7 58; Wyom-ing, 6 50. *Lehigh*—Allen Township, 4; Easton 1st (sab-sch.), 7 24, 17 24; Lock Ridge, 6; Mauch Chunk, 25; Slat-ington sab-sch., 8; Stroudsburg, 6; Weatherly, 10. *Northumberland*—Brier Creek, 1; Grove, 29; Montgom-ery, 2; Mountain, 1; Muncy, 5 12; Renovo 1st, 11; Shiloh, 4; Williamsport Bethany, 1. *Parkersburg*—Morgan-town, 8 75; Sugar Grove, 1. *Philadelphia*—Philadelphia 3d Street Mission sab-sch., 23 61; — Bethlehem, 38 25; Central (C. E.), 10, 15 60; — Cohocksink (sab-sch.), 48 45; — Gaston, 22 24; — Greenway, 10; — Greenwich Street, 10; — Hebron Memorial C. E. S., 5; — Hope, 5; — North, 6 31; — Temple, 24 12; — Union C. E. S., 31; — Walnut Street, 5; — West Spruce Street, 241 73. *Phila-delphia* North—Arlington C. E. S., 23 38; Bridesburg, 5; Forestville, 18; Frankford, 18 64; Germantown 3d, 12 26; — Market Square (sab-sch.), 1 60, 24 35; Huntingdon Valley, 4; Lewistown, 1; Narberth, 2 65; Wissahickon C. E. S., 10. *Pittsburg*—Amity, 5; Concord, 2; Courtney and Coal Bluff, 2; Highland, 10; Lebanon, 10; Monongahela City, 2; Mount Carmel, 3; North Branch, 1; Phil-lipsburg, 1; Pittsburgh Bellefield, 35 18; — East Liberty,

14 38; — Haslewood, 15 37; — Knoxville, 3 25; — Park Avenue, 10; — Point Breeze, 100; West Elizabeth sab sch., 5. *Redstone*—Fayette City, 1 60; McClellandtown, 2; Mount Pleasant Reunion, 6; West Newton, 40 53. *She-nango*—Leesburgh, 3. *Washington*—Bethlehem, 2; Upper Ten Mile, 10; Washington 2d, 5; Wheeling 3d, 6. *Westminster*—Bellevue, 4; Chestnut Level, 1 39; Colum-bia, 18 24; Donegal, 3; Hopewell, 38 23; Lancaster 1st, 16; Little Britain, 5; Slate Ridge, 10. 2,124 18

SOUTH DAKOTA.—*Black Hills*—Rapid City, 1. *Central Dakota*—Miller, 1 75; St. Lawrence, 2. *Southern Dakota*—Kimball, 3; Turner Co. 1st German, 5. 11 75

TENNESSEE.—*Birmingham*—Thomas 1st, 1. *Holston*—St. Marks, 2. *Kingson*—Harriman, 2. *Union*—Forest Hill, 1; Knoxville 4th, 9 95; Madisonville, 27 cts.; Mt. Zion, 1. 17 28

TEXAS.—*Trinity*—Terrell, 2. 3 00

UTAH.—*Boise*—Bellevue sab-sch., 10; Caldwell, 1. *Ken-dall*—Franklin, 1. *Utah*—American Fork, 4; Mendon, 6; Nephi Huntington, 3 26; Pleasant Grove, 1; Smithfield Central, 2. 28 26

WASHINGTON.—*Olympia*—South Bend, 55 cts. *Puget Sound*—Mount Pisgah, 2 30. *Walla Walla*—Kendrick, 1. 3 85

WISCONSIN.—*Chippewa*—Eau Claire 1st (sab-sch.), 2, 7; West Superior, 14 29. *La Crosse*—New Amsterdam, 4. *Madison*—Cambria, 1 50; Janesville C. E. S., 5; Madison St. Paul's German, 1 25; Poynette sab-sch., 16 40. *Mil-waukee*—Milwaukee German, 2 58; — Grace, 9 71; — Holland, 6; — Immanuel, 60 23. *Winnebago*—Depere, 7; Oshkosh, 5 29; Weyauwega sab-sch., 1. 141 41

Total for Churches, March, 1894..... 5,793 28
Total from Sabbath-schools, March, 1894..... 1,108 03

Total from Churches and Sabbath-schools,
March, 1894..... 6,896 31

MISCELLANEOUS.

Pleasant sab-sch., Indiana, 6 80; State C. E. As-sociation, Florida, 7 70; Gillespie Enloe, Florida, 5; H. B. Wilson, Georgia, 56 cts.; Graysville sab-sch., Indiana, 3; Wm. Davis, Oklahoma Territory, 90 cts.; J. D. Irwin, Kentucky, 40 cts.; Saganing Union sab-sch., Mich., 1 50; J. F. Record, Minnesota, 1 92; Thos. Scotton, Minnesota, 2 98; M. H. Hag-ler, Arkansas, 1; C. K. Powell, Nebraska, 4 72; Wm. Travis, Oregon, 6; W. H. Long, N. C., 1 38; Geo. Perry, South Dakota, 5; E. H. Grant, South Dakota, 1; J. G. Harris, W. Va., 3 78; W. B. Williams, Washington, 4 55; Joseph Brown, Wisconsin, 1; Jno. Redpath, Mich., 4 15; R. Mayers, South Carolina, 1 18; F. L. Forbes, Mich., 4 97; L. J. Allen, W. Va., 5; M. A. Stone, Illinois, 1; Jos. R. Mont-fort, W. Va., 4; Jos. M. Bain, Wisconsin, 2 15; Stockholm sab-sch., Nebraska, 1; G. F. Swift, Chicago, 6; Arthur J. Waugh, Cleve-land, Ohio, 5; Dano-Moravian ch., St. Paul, Minn., 72 cts.; J. D. Thompson, Cal., 400; Primary Class, Cleveland Church, Ohio, 5; Mrs. E. P. Thompson, 5; C. Penna., 1; Mrs. Geo. L. Duoning, Rapid River, Mich., 2 50; T. W. Synnot, Glassboro, N. J., 1000; Mrs. A. A. Friend, Fond du Lac, Wisconsin, 1; J. B. Davidson, Newville, Pa., 10; F. E. Arm-strong, Kingwood, W. Va., 2 50; Rev. O. A. Raber, Mt. Carmel, Indiana, 1; Algona sab-sch., Iowa, 3; Interest Trustees General As-sembly, 1,099 18; Interest Trustees, 3,271 05; Huntville Church, Ohio, 50 cts. Pilot Grove sab-sch., Minn., 1 44; Rev. T. J. Hedges, Idaho Falls, Idaho, 5; Eata E. Grosh and wife, Brandon, N. Y., 1; Edw. E. Weaver and wife, Baltimore, 2; W. J. Young, Des Moines, Iowa, 2; "Friends," Markleton, Pa., 3; T. A. McKlastry, 3..... 5,912 44

Total receipts for March, 1894..... 12,808 75
Deduct contribution from Des Moines, Central Church, Des Moines Presbytery, Iowa, in February receipts intended for Sabbath-school of said church..... 30 17

Contributions acknowledged previously..... \$12,778 58
57,281 91

Total contributions since April 1st, 1893..... 100,060 49

C. T. McMULLIN, Treasurer.
1834 Chestnut St., Phila., Pa.

RECEIPTS FOR HOME MISSIONS, MARCH, 1894.

ATLANTIC.—Atlantic—Olivet, 1. East Florida—Candler, 14 05; Crescent City (sab-sch, 15), 39; Jacksonville 1st, 42 67; San Mateo, 50; Batuma, 5; Rev. H. Kelgwin, 10. *McClelland*—Mattoon, 1. *South Florida*—Altcona, 3; Auburndale C. E., 2 79; Orange Bend, 9 55; Sorrento (sab-sch, 2 54), 37 54; Tarpon Springs, 5; Titusville, 11 93; Tracy, 3 83; Upsala (W. M. S.), 10; Winter Haven, 11 93. 359 82

BALTIMORE.—Baltimore—Annapolis, 34 36; Baltimore 1st, 780; — 2d (sab-sch, 50), 166; — Abbott Memorial, 10; — Central, 18 67; — Covenant (C. E.), 11; — Grace, 1; Lafayette Square, 31 40; — Light St., (sab-sch, 6), 17 90; — Madison St., 5; — Park, 18 45; — Westminster, 119 05; Brunswick, 3; Crisp Memorial, 2 52; Cumberland 1st add'l, 35; Frederick City, 3 50; Frostburgh, 5; Govans-town (sab-sch, 10), 23; Mount Paran, 5; New Windsor, 4 50; Relay, 3; Sparrow's Point, 5; Williamsport (Caspar Shunk, 5), (Mr. Cunningham, 5), 13; Zion, 1. *New Castle*—Bridgeville, 6; Chesapeake City, 15; Delaware City, 23 60; Forest sab-sch, 16 50; Red Clay Creek (sab-sch, 7), 23; Smyrna (sab-sch, 18 03), (C. E.), 33 03; St. George's, 4 25; White Clay Creek, 33; Wilmington Gilbert, 2; — Olivet (sab-sch, 10), (C. E.), 1 70; 23 05. *Washington City*—Boyd's, 3; Darnestown (sab-sch, 5), 11; Georgetown West Street, 100; Hyattsville 75 cts.; Manassas, 2 10; Neelsville, 23; Takoma Park, 17 39; Washington City 6th, 25; — 15th St., 10; — Assembly (sab-sch Misa Society, 34 23), 84 23; — Covenant, 379 59; — Metropolitan, 66 15; — New York Avenue, 430 50. 2,631 39

CALIFORNIA.—(Synodical, 3,000).—Benicia—Albion station, 1 65; Arcata, 13; Big Valley, 2; Bloomfield, 2 30; Bolinas, 1 95; Covelo, 10; Fort Bragg, 17 15; Lakeport, 13 80; Little River, 3 30; Mendocino, 31 40; Napa sab-sch, 6 58; Point Arena, 18 80; Two Rocks, 30. *Los Angeles*—Azusa Spanish, 4; Ballard, 10; Burbank, 6; El Montecito, 7; Elmsore, 20; Glendale, 15; Inglewood, 12; Lankershim Station, 1 65; Los Alamos, 5; Los Angeles Bethesda, 3; — Grand View, 4; — Immanuel, 304 75; — Spanish (sab-sch, 5), 28; Los Nietos Spanish, 3; Los Olivos, 10; Monrovia, 14 15; National City, 21; Ojai, 12 60; Olive, 3 80; Palma, 16; Redlands, 130 70; Rivera (Y. P. S. C. E.), 13 60; Riverside Arlington, 56 80; — Calvary, 40; San Gabriel Spanish, 5; Santa Maria, 3; Santa Paula L. M. S., 10; Tustin, 5 05; Ventura, 36 55; Westminster, 3; Rev. F. D. Meward, 53 10. *Oakland*—Alvarado, 4 35; Berkeley 1st (sab-sch, 25 10), 31 15; Centreville, 6; Concord, 5; Elmhurst C. E., 5; Hayward, 4; Livermore, 10 50; North Temescal, 15; Neusek Station, 1 75; Oakland 2d, 10; — Brooklyn, 93 32; — Prospect Hill, 5 60; Pleasanton, 3 50. *Sacramento*—Anderson, 5; Arbuckle, 5 15; Carson City C. E., 10; Chico, 15; Colusa (sab-sch, 1 35), 30; Elk Grove sab-sch, 2 25; Kirkwood, 2; Redding, 17; Sacramento Westminster, 24; Tehama, 3 50. *San Francisco*—San Francisco Calvary (sab-sch Missionary Society, 21 55), 135 35; — Franklin Street, 5; — Welsh, 5; — Westminster Mrs. M. Greenwood, 100. *San José*—Cambria, 5; Hollister (sab-sch, 1 40), (Rev. M. W. Morse, 6, C. E., 1), 17; Los Gatos 1st, 10; Monterey 2d, 8 55; San José 1st, 194; Santa Cruz, 10; Watsonville (C. E., 1 80), 6 70. *Stockton*—Grayson sab-sch, 3; Hickman, 6 55; Montpelier, 2 90; Modesto, 11 60; Oakdale, 10 85; Sonora, 15. 4,845 15

CATAWBA.—Cape Fear—Bethany, 1 15; Simpson Mission sab-sch, 1. *Catawba*—Concord Westminster, 5; Davidson College, 10 cts.; Lloyd, 15 cts. *Southern Virginia*—Ebenezer, 1; Grace Chapel, 1. 9 40

COLORADO.—Boulder—Cheyenne, 13 20; Fort Collins, 30; Fort Morgan 1st (sab-sch, 9 L. M. S.), 6, 15; Fort Steele, 1 60; Holyoke, 30; Laramie, 25; New Castle, 8; Rawlins, 23; Saratoga, 3 80; Wolf Creek, 4 25. *Denver*—Akron, 3; Brighton (sab-sch, 3 60), 31; Denver Capitol Avenue, 16 35; — Central sab-sch, 33 27; — North (sab-sch, 8), 28; Highland Park, 25; Idaho Springs, 35; Otis, 15; Platter German, 2; South Denver, 13; Yuma, 3. *Gunnison*—Aspen, 33 50; Delta, 10; Grand Junction C. E., 6 35; Ouray sab-sch, 5. *Pueblo*—Antonito and sab-sch, 1 60; Bessemer Westminster, 10; Canon City, 46; Cimero, 6; Colorado Springs 2d, 3; Costilla, 5; Cucharas Mexican, 5 70; Durango, 6; Florissant, 5; Hastings, 10; Huerfano Canon, 2; La Junta, 7 13; La Luz, 4; La Veta, 1 16; Las Animas, 5; Lockett, 3; Meesa (sab-sch, 40 76), 143 81; Peyton 1st L. A. Society, 5; Pueblo 1st (Jr. Y. P. S. C. E., 20), 40; — Fountain, 10 85; — Mexican 5th, 1; Rocky Ford, 5; Rouse, 1; San Pablo, 1; San Rafael Mexican, 4; Silver Cliff, 45; Trinidad 1st sab-sch, 15; — 2d, 15; Walsenburgh, 40; Rev. J. A. Todd, 5. 832 97

ILLINOIS.—Alton—Blair, 1 96; Brighton, 3; Carlinville sab-sch, 5 35; Chester, 25; Collinsville, 23 85; East St. Louis, 7; Edwardsville, 10 55; Greenville (C. E.), 10, (sab-sch, 17 40), 27 40; Lebanon 1st, 3 50; Moro, 6; Nokomis, 11; Plainview, 3 95; Shipman, 5; Spring Cove, 5; Virden (Jr. C. E., 8), 13. *Bloomington*—Bement (sab-sch, 8 50),

44 59; Bloomington 1st, 117 60; — 2d, 265 57; Cayuga, 5; Cerro Gordo, 5; Champaign (sab-sch, 15 38), 131 77; Chatsworth, 8 04; Clarence, 3 53; Clinton (C. E., 26), 108; Colfax, 5; Cooksview, 8 41; Danville, 126 70; Elm Grove, 5; El Paso (sab-sch, 5), 47 20; Fairbury, 10; Farmer City, 7; Galeville, 9 89; Gibson City, 33 26; Gilman, 25 50; Heyworth, 37; Homer, 5; Hoopston (sab-sch, 6 34), 34 44; Jersey, 3 05; Mahomet, 4 23; Minonk, 25; Monticello, 4 15; Mount Carmel, 7 30; Normal, 22; Onarga, 38; Paxton, 15 40; Philo (sab-sch, 8), 51; Piper City, 53 98; Pontiac, 43; Prairie View, 14; Rankin, 2 81; Reading, 7 30; Selma, 8; Meldon, 25; Sidney, 2 50; Tolono, 24 30; Towanda, 4; Urbana, 23 05; Watoka, 26; Wayneville, 10 50; Wenona, 10. *Cañero*—Anna, 10; Ava (C. E., 3 10), 8 10; Carmi sab-sch, 5; Cartersville, 4; Centralia sab-sch, 25; Cobden, 7; Eagle Creek, 3; Enfield, 20; Mount Carmel, 16; Murphysboro, 35; Vergennes, 5; Wabash, 4. *Chicago*—Arlington Heights, 7 20; Brookline, 2 71; Cabery C. E., 3 63; Chicago 1st, 230 75; — 2d, 980; — 4th, 70; — 6th, 341 43; — 9th, 40 50; — 41st Street, 275 59; — 60th Street, 7 50; — Bethany, 1 75; — Campbell Park, 35; — Central Park (sab-sch, 11), 45; — Covenant, 64 75; — Emerald Avenue, 7 55; — Fullerton Avenue, 61 55; — Grace, 5; — Italian, 5; — Lakeview, 23 94; — Scotch, 9; Deerfield, 4; Du Page (sab-sch, 13 50), 28; Evanston 1st, 133 42; — South (sab-sch, 4 02), 46 67; Gardner, 15; Highland Park C. E., 5; Joliet Central, 126 55; Kankakee 1st (sab-sch, 20), 72 66; Lake Forest, 148; Morgan Park, 2 80; New Hope (sab-sch, 6 38), 46 38; Oak Park 1st, 47; River Forest 1st, 11 13; South Chicago 1st, 25. *Freeport*—Cedarville, 14; Elizabeth, 2; Freeport 3d German, 5; Galena 1st sab-sch, 28; — South (sab-sch, 25), 45; Linn and Hebron, 30; Marengo, 25; Oregon, 13; Queen Anne German, 6; Ridgefield, 17 20; Rockford 1st C. E., 3 31; Willow Creek (sab-sch, 21 26), 83 67. *Mattoon*—Arcola, 5; Bethel, 4; Edgar, 4; Kansas sab-sch, 4; Mattoon (Jr. C. E., 3 50), 30 55; Morrisonville, 10; New Providence, 1 80; Pana, 2 35; Paris, 86 50; Prairie Bird, 10; Shelbyville, 17. *Ottawa*—Aurora add'l, 6 25; Au Sable Grove (C. E., 25 40), (sab-sch, 11 20), 57 90; Elgin House of Hope (W. M. S.), 13, 25; Morris, 6; Paw Paw (sab-sch, 4), 14; Rochelle 1st, 44 04; Sandwich, 20; Streator Park sab-sch, 30; Waltham C. E., 5; Waterman, 5. *Peoria*—Brimfield, 1; Canton 1st, 15 60; Delavan, 8 75; Elmhurst, 13; Green Valley, 5; Ipava, 34 25; Limestone, 31 50; Oneida, 13; Peoria 1st, 10 60; — 2d, 39 89; — Calvary, Jr. C. E., 7; — Grace, 44; Prospect, 7 79. *Rock River*—Aledo, 19; Alexia, 25; Arlington (sab-sch, 3), 20; Ashton (sab-sch, 13), (C. E., 5), 17; Coal Valley, 2 40; Dixon, 61 90; Garden Plain C. E., 7 50; Geneseo, 24; Hamlet, 14; Morrison (sab-sch, 5 50), (C. E., 10 02), 15 52; Norwood sab-sch, 11 50; Perryton, 5 05; Princeton C. E., 2 35; Woodhull, 30. *Schuyler*—Bardolph, 6 23; Camp Point, 7 50; Clayton, 8; Elvaaton, 3; Heraman, 30; Kirkwood, 15 50; Macomb, 98; Moonmouth (sab-sch, 5 79), 95 26; Mount Sterling 1st sab-sch, 43 51; New Salem, 15; Olive, 5; Perry sab-sch, 4; Plymouth, 5 15; Prairie City, 3. *Springfield*—Brush Creek, 4 81; Farmington, 31; Jacksonville State Street C. E., 15; Maroa, 11; Mason City sab-sch, 7; Murrayville, 7 60; North Sangamon, 20; Petersburg, 34 15; Pisgah, 1 91; Springfield 1st, 21; Virginia, 15; Rev. W. L. Tarbet and wife, 2 40. 6,515 67

INDIANA.—Crawfordsville—Delphi C. E., 6 35; Frankfort sab-sch, 10; Lexington sab-sch, 8; Rockville Memorial, 20 43. *Indianapolis*—Greencastle sab-sch, 5 65. *Logansport*—Kentland C. E., 5; Logansport 1st, 20 42; Mishawaka, 5; Union, 5 99. *New Albany*—Mitchell sab-sch, 3. 87 65

INDIAN TERRITORY.—Choctaw—Atoka (sab-sch, 5), 7; Big Lick, 4 40; McAlester, 4 60; Mount Gilead, 1 50; Philadelphia, 90 cts.; Tushkahoma, 10; Wheelock, 10. *Oklahoma*—Anadarko, 8 50; Calvary and sab-sch, 1 01; Chandler (sab-sch, 50 cts.), 5; Chickasha (sab-sch, 4 50), (L. M. S., 14), 34 25; Deer Creek, 4 54; Edmond, 12 12; El Reno, 30; Guthrie 1st, 19 63; Purcell, 5; Rush Springs, 5 75; Tecumseh 1st, 5; Thurston, 3 75; Waterloo, 2 30; Winnview, 80 cts.; Wynnewood, 5 40. *Squaw*—Achena, 12; Barren Fork, 4; Claremore Mound, 27 30; Elm Grove, 4; Fort Gibson, 10 05; Girty's Spring, 3 75; Hanson, 2; McKee, 2; Muldrow, 3; Nuyaka C. E., 10; Pleasant Valley (sab-sch, 1 06), (C. E., 2), 3 05; Red Fork, 10; Tulsa, 5; White Water, 4; Rev. W. Tanyan, 5. 291 43

IOWA.—Cedar Rapids—Bellevue sab-sch, 5; Bethel, 12 20; Blairtown C. E., 2 30; Cedar Rapids 2d, 50 65; — 3d C. E., 5; Bohemian (sab-sch, 3 35), (C. E., 1), 14 35; Elmira, 5; Mechanicville, 5; Onalwa, 5 66; Scotch Grove, 12; Shellsburg, 8 50; Vinton additional (sab-sch, 12), (C. E., 10), 56; Wyoming 1st sab-sch, 2 87. *Corning*—Atoka (sab-sch, 1), (C. E., 1 50), 4; Anderson Westminster, 8 80; Arlington, 4; Brooks, 6 40; Clarinda (C. E., 9), 39; Corning 1st, 29 67; Creston, 35; Diagonal (sab-sch, 1), (C. E., 1), 2;

Emerson, 7 50; Essex, 2 65; Gravity, 2 25; Hamburg, 5 08; Morning Star sab-sch, 2 50; Nodaway, 7; Norwich, 8 25; Red Oak (Y. P. S. C. E., 9 40), 13; Shenandoah, 18; Yorktown (sab-sch, 1 50), 15 50. *Council Bluffs*—Adair (sab-sch, 15), 17 50; Audubon, 31; Guthrie Centre (C. E., 7 25), (Jr. C. E., 1), 8 25; Logan sab-sch, 5; Menlo, 12; Missouri Valley, 38; Woodbine, 11. *Des Moines*—Albia, 33 61; Allerton, 20 25; Centreville 1st, 20; Dallas Centre, 28 16; Des Moines 6th, 5;—Bethany, 2;—Central, 146 83;—Clifton Heights, 18;—East, 37 85;—Highland Park C. E., 4;—Westminster sab-sch, 9 50; Garden Grove (sab-sch, 2 25), (C. E., 1 16), 26 81; Grimes (C. E., 6), 12 70; Howell, 5; Indianola (C. E., 5), (sab-sch, 14), 38 70; Jacksonville sab-sch, 2; Lineville, 4; Milo, 7; New Sharon, 5; Newton (sab-sch, 5 52), (C. E., 5 33), 18 85; Panorama, 8 50; Plymouth, 5; Ridge Lake, 11 70; Russell (sab-sch, 4 19), (C. E., 3 14), 7 33; Waukeo, 10. *Dubuque*—Bethel C. E., 10; Centretown German, 9; Dayton, 2 50; Dubuque 1st (sab-sch, 30 11), 50 11;—2d, 50;—3d (C. E., 1), (sab-sch, 6 33), 9 88; Dyersville German, 8; Farley, 7; Frankville, 3; Hazleton C. E., 1; Hopkinton 1st, 12 69; Independence German, 10; Jesup (sab-sch, 2 20), (L. M. S., 5 30), (C. E., 1 50), 17 81; Lime Spring (sab-sch, 3), 12 20; Mount Hope, 3; Oelwein (L. M. S., 5), (C. E., 10), 27 69; Pleasant Grove, 15; Prairie, 10; Rossville, 10; Volga, 8 08; Wilson's Grove, 9 30; Zion Y. P. S. C. E., 2 21. *Fort Dodge*—Armstrong, 8 50; Bancroft, 11; Burr, 2 25; Carroll, 15; Coon Rapids sab-sch, 8; Dana sab-sch, 1 57; Fonda, 8 26; Fort Dodge (sab-sch, 37 90), 71 49; Gilmore City, 6 17; Glidden Y. P. S. C. E., 8 30; Irvington, 8; Jefferson (sab-sch, 8 23), 15 23; Lake City, 16 20; Paton (sab-sch, 5 18), 10 18; Plover, 6 18; Pomeroy sab-sch, 3 08; Ramsey German, 6; Spirit Lake, 4; West Bend, 5; A Friend, 5. *Iowa*—Bentonsport, 15 25; Birmingham, 18 50; Bloomfield Y. P. S. C. E., 5; Bonaparte (sab-sch, 8 60), (W. M. S., 5 50), 15 10; Burlington 1st, 81 63; Oroton, 10; Fairfield, 119 08; Hope, 8 61; Keokuk Westminster, 32;—2d, 16 30; Libertyville, 12 50; Martinsburg, 10 22; Middletown, 15; Montrose (sab-sch, 2), 8; Mount Pleasant 1st, 91 06; Mount Zion, 23; New London, 13 25; Ottumwa 1st, (L. M. S., 20 40), 49 10;—East End, 18; Ottumwa, 6; Sharon, 14; Spring Creek, 3; Troy, 7 25; Union, 43 38; West Point, 10; Winfield, 45. *Iowa City*—Bethel 5 25; Blue Grass, 2 50; Columbus Central (sab-sch, 4 75), 10; Crawfordville, 16 10; Davenport 2d (King's Helpers, 6 10) (Y. P. S. C. E., 12), 13 10; Fairview, 5 60; Iowa City Y. P. S. C. E., 2 10; Keota (sab-sch, 63 cts.), (Y. P. S. C. E., 1 12), 7 65; Lafayette, 5; Malcom (sab-sch, 2), (Y. P. S. C. E., 5), 44; Montezuma (sab-sch, 8 46), 33 01; Muscatine 1st (sab-sch, 2 50), 48 50; Scott, 10 50; Sigourney sab-sch, 1 15; Sugar Creek, 12; Summit Y. P. S. C. E., 2 55; West Liberty (sab-sch, 1 25), 31 25; Williamsburgh (sab-sch, 7), (Y. P. S. C. E., 8), 10; Wilton, 36. *Sioux City*—Battle Creek (sab-sch, 5), (Y. P. S. C. E., 5), 25; Hosper's, 6; Inwood, 10; Le Mars, 33; Lyon Co. German, 10; Odebolt, 3; Ranbom, 30 40; Schaller, 50; Sioux City 2d Y. P. S. C. E., 3 60; Union Township, 8 30; Woodbury Co. Westminster, 3. *Waterloo*—Ackley, 96 40; Applington, 30 90; Cedar Falls (sab-sch, 5), (Y. P. S. C. E., 4), 19; Cedar Valley, 7; Clarksville, 15; Conrad 10; Dows, 12 45; Dysart, 12; Eldora, 6 35; Kamrar German, 8; La Porte City Jr. Y. P. S. C. E., 5; Marshalltown, 24 75; Morrison, 5 50; Nevada sab-sch, 2; Rock Creek German, 6; Salem, 9 50; State Centre, 17 50; Steamboat Rock, 2 50; Tama sab-sch, 2 27; Toledo (sab-sch, 1 73), 4; Tranquility, 47 80; Waterloo (sab-sch, 3), (Friend, 150), 153; Williams, 2;—3, 1 17 48. *KANSAS*—Emporia—Argonia, 6 27; Bethany, 5 95; Big Creek, 2 31; Brainerd, 1; Burlington (Y. P. S. C. E., 8), 19 46; Caldwell, 42; Cottonwood Falls, 10; Eldorado, 13; Elmendorf, 7 50; Emporia 2d Welsh, 15;—Arundel Ave. (sab-sch, 1 55), 26 15; Florence Y. P. S. C. E., 3; Geuda Springs, 5 15; Indianola, 1; Madison, 5 23; Maple City, 7; Marion sab-sch, 13 50; Mayfield, 5 23; Mount Vernon, 11 50; Neal, 5; New Salem, 3; Osage City, 12 20; Oxford, 10 63; Peotone, 3; Pleasant Union, 1 70; Ft. Win, 2; Quenemo, 6 50; Springdale, 6; Walnut Valley, 7; Waverly (Y. P. S. C. E., 18 83), 23 68; Wellington, 10; Wichita 1st, 26 40. *Highland*—Atchison 1st (sab-sch, 8), 39; Avoca, 50 cts.; Arxel, 4; Baileyville (Y. P. S. C. E., 1 77), 8 27; Blue Rapids, 19; Highland (sab-sch, 15), 41 55; Holton Y. P. S. C. E., 15; Horton (sab-sch, 4), (Y. P. S. C. E., 1 56), 5 40; Huron, 3; Marysville, 13; Netawaka, 3 50; Nortonville, 10; Soldier, 50 cts.; Troy, 8; Vermillion, 7. *Larned*—Arlington Y. P. S. C. E., 3 26; Dodge City, 3 25; Edwin, 3 58; Garden City, 14; Great Bend, 6 28; Greensburg, 6; Halsted (sab-sch, 1 36), (Jr. Y. P. S. C. E., 1 54), 26; Harper, 5 50; Iuka, 4; Kendall, 1; Larned (Y. P. S. C. E., 8), (Band of Workers, 4 75), 7 75; Liberal, 24; Lyons, 31 28; McPherson, 29 20; Nashville, 16; Ness City, 17; Pratt (sab-sch, 5), 21; Roxbury, 7 50; Spearville (sab-sch, 7 75), 14 25; Sterling, 10; Ulysses, 1 42; Rev. D. M. Moore, 5. *Neosho*—Baxter Springs 1st, 6; Carlyle, 6 82; Central City, 5; Cherryvale, 5; Chetopa, 30; Columbus, 17; Fort Scott 1st, 20; Garnett,

17 96; Girard (Y. P. S. C. E., 5), 22; Iola (sab-sch, 10), 26; Kincaid, 2 32; Lake Creek, 6 60; Lone Elm, 3; Miliken Memorial, 18 25; Mineral Point, 3; Moran, 5 63; Neodesha, 7; Neosho Falls, 5; Osawatimie, 12; Ottawa, 18 76; Parsons (sab-sch, 5 34), 26 69; Princeton, 12; Mecomon sab-sch, 3 53; Thayer, 5; Toronto, 4; "Tithe," 3. *Osborne*—Bow Creek, 5; Calvert, 3; Colby, 21 71; Crystal Plains, 2; Downs, 3; Fremont, 60 cts.; Hill City, 50 cts.; Hoxie, 3; Norton, 3 65; Oberlin, 19 38; Phillipsburg, 25; Prairie View, 3; Rose Valley, 8 67; Wakeeney (sab-sch, 8 60), 8 60. *Solomon*—Belleville, 5; Beloit, 53; Cawker City, 3; Fort Harker, 3; Glen Elder, 3; Herrington, 4 70; Lincoln Y. P. S. C. E., 4; Minneapolis sab-sch, 25; Mt. Pleasant, 4; Saltville, 3; Mylan Grove, 4 14; Vesper, 2 55; Rev. R. Arthur, tithe, 5. *Topeka*—Adrian, 2 50; Bala, 8; Baldwin, 10; Black Jack, 5 37; Clay Centre, 14 08; Clinton, 17; De Soto, 4; Fairmount, 4; Idana, 8 50; Junction City, 26; Kansas Grand View Park sab-sch, 7 81;—Western Highlands (sab-sch, 1 40), 98 06;—Westminster sab-sch, 2 85; Leavenworth 1st, 250; Lowmont, 6; Media, 8; Olathe (sab-sch, 3), 7; Perry sab-sch, 1 34; Riley, 4 30; Sedalia, 8; Seymour, 11. 1,744 49.

KENTUCKY—*Ebenezer*—Ashland (sab-sch, 7 63), 62 91; Ebenezer, 5; Falmouth, 7; Flemingsburgh, 15 03; Frankfort add'l, 25; Greenup, 8 75; Lexington 2d (sab-sch, 54 28), 518 65; Mayville, 104 05; Mount Sterling 1st (sab-sch, 3 70), 6; New Concord, 8; Paris 1st, 15; Pikeville, 3 05; Sharpburg, 5 50. *Louisville*—Chapel Hill, 2 30; Craig, 3 90; Grand Rivers Ohio Avenue, 1 70; Guston, 3; Hopkinsville 1st, 5 55; Louisville 4th, 5;—Calvary, 20;—Central, 95 75;—Covenant, 94 63; Owensboro 1st, 97 50; Princeton 1st (sab-sch, 2 05), 6 98; Shelbyville (Assembly Mission Band, 8 50), 34 13; South Carrollton, 1 50. *Transylvania*—Danville 2d, 150; Dicks River, 2; East Bernstadt, 1; Edmondton, 3 65; Lebanon 1st, 8; Livingston, 6; Richmond 2d (sab-sch, 5), (Y. P. S. C. E., 1), 6. 1,228 58.

MICHIGAN—*Detroit*—Birmingham, 10; Detroit 1st, 200;—Forest Avenue add'l, 83 57;—Fort Street add'l, 200;—Memorial, 98;—Trumbull Avenue, 104 71;—Westminster (Two Members, 150), 348; Howell, 40; Milford United, 80; Mount Clemens, 1; Northville, 25; White Lake, 15; Ypsilanti sab-sch, 7; Rev. E. Jamieson, 5. *Flint*—Avoca, 2; Brent Creek, 5; Bridgehampton 1st, 3; Brockway, 3; Caseville, 4; Chandler, 5; Columbia, 6 40; Corunna, 20 70; Denmark, 1 40; Flushing, 15; Flynn, 2; Frazer, 6; Fremont, 5; Gaines, 11 40; Grindstone City, 3; La Motte, 5 66; Lexington, 3 50; Linden sab-sch, 3; Pinebog, 2; Popple, 5 61; Sand Beach (sab-sch, 29 cts.), (Y. P. S. C. E., 68 cts.), Children's Missionary Society, 30 cts., 9 20; Vassar, 13; Rev. Jas. Halliday, 10. *Grand Rapids*—Big Rapids Westminster (sab-sch, 2), 9; Ewart, 26; Grand Haven (sab-sch, 4 40), 18 51; Grand Rapids 1st, 40;—Immanuel (Boy's Missionary Band, 5), (Y. P. Society, 5), (L. M. S., 5), 22 52;—Mission Wood sab-sch, 7 35; Ludington sab-sch, 4; Muir, 10; Tustin, 2 50; Rev. A. Stewart, 15. *Kalamazoo*—Allegan Y. P. S. C. E., 9; Burr Oak, 10; Cassopolis 1st, 3; Edwardsburg, 5 35; Kalamazoo 1st, 155;—North, 4 18; Schoolcraft, 4 82; Three Rivers, 11; White Pigeon, 4 20. *Lake Superior*—Escanaba Y. P. S. C. E., 4 41; Ford River (sab-sch, 3 50), (Y. P. S. C. E., 8 80), 6 30; Grierville, 1 50; Hay Lake, 3; Iron Mountain, 15; Iron River, 4 31; Ishpeming (Y. P. S. C. E., 16 25; Maunistic Redeemer (sab-sch, 16 99), (Y. P. S. C. E., 6 57), 55 20; Marquette 1st Y. P. S. C. E., 22 29; Mount Zion, 8 50; Negaunee, 17 85; Newberry (sab-sch, 5 21), 10; Pickford, 3 25; Red Jacket 1st, 10; Sault Ste. Marie, 9 50; Stalwart sab-sch, 2; St. Ignace, 3; Town Line, 1 75. *Lansing*—Battle Creek Y. P. S. C. E., 8; Brooklyn, 7; Concord, 15 17; Jackson 1st, 34 50; Lansing 1st Y. P. S. C. E., 3 75; Mason, 9 27; Parma, 6 33; Sunfield, 4; Windsor, 11. *Monroe*—Adrian Y. P. S. C. E., 10; Blissfield (an elder), 23; Clayton, 10; Coldwater (sab-sch, 19), (Y. P. S. C. E., 10), 66 01; Dorer, 3; Erie, 17; Hillsdale, 32 75; Jonesville (sab-sch, 8 89), (Y. P. S. C. E., 3), 24 39; La Salle, 4; Monroe, 27 33; Raisin Y. P. S. C. E., 5 25; Reading, 59 58; Tecumseh, 65. *Potosky*—Boys City, 4; Cadillac, 27 18; Harbor Springs sab-sch, 7; Onondaga, 6; Potosky, 9 06. *Saginaw*—Alma, 41; Bay City 1st, 63 85; Gladwin 2d, 3; Mungers, 10; St. Louis, 13; Taymouth, 10; West Bay City Covenant, 5;—Westminster, 50. 2,686 68.

MINNESOTA—*Duluth*—Brainerd, 12; Cloquet, 2 06; Duluth Haslewood Park, 2;—Norwegian, 1 30; Ely, 4; Grand Rapids, 9 08; Hinckley, 2; Highland, 2; La Prairie, 2; Pine City, 1 50; Thomson, 2; Tower St. James, 5; Two Harbors sab-sch, 8 50; West Duluth Westminster, 6 23. *Mankato*—Balaton (sab-sch, 2 06), 6 50; Blue Earth City, 3; Brewster, 2 86; Elk Center, 2 15; Island Lake, 2 64; Kasota, 5; Le Seuer, 6 25; Mankato 1st, 73 63; Marshall, 12 50; Montgomery, 3; Red Rock and sab-sch, 2 50; Redwood Falls, 14; Round Lake, 3; Summit Lake, 7; Woodstock, 4 50; Worthington Westminster, 11 96.

Minneapolis—Delano, 6 25; Eden Prairie, 7 10; Howard (sab-sch, 1), 11 06; Maple Plain, 3 17; Minneapolis 1st, 24 24; — 5th, 10; — Highland Park sab-sch and Y. P. S. C. E., 11 50; — Shiloh, 30; — Swedish 1st, 1 75; Winsted, 5 93. **Red River**—Clowtown, 1; Elbow Lake, 7; Granville, 1; Hallock, 10; Moorhead, 5; Northcoote, 3. **St. Cloud**—Brown's Valley, 4 78; Burbank, 1; Rhederland German (sab-sch, 1), 4; Royalton, 3 75. **St. Paul**—Belle Plaines Y. P. S. C. E., 1; Dundas (sab-sch, 2), 4 76; Empire, 1; Farmington, 3; Goodhue, 8; Macalester sab-sch, 6 76; North St. Paul sab-sch, 6; Red Wing 1st (sab-sch, 30), 88 35; Rush City (Peers sab-sch, 1 87), 11 67; St. Paul Bethlehem German, 6; — Dayton Avenue (Y. P. S. C. E., 10), 81 60; — House of Hope (sab-sch, 30), 424 75; — Park, 2 78; Vermillion, 3; White Bear sab-sch, 2 08. **Winona**—Austin, 5; Chester (a family), 7; Claremont (sab-sch, 5), (Y. P. S. C. E., 6 50), 11 50; Ebeneser German, 6 78; Frank Hill German, 9; Fremont sab-sch, 10; Owatonna, 10; Ripley, 3; Rushford 1st sab-sch, 1 70; Station, 1 05; Stewartville, 97 cts.; Washington, 8 60; Winona 1st, 85; — German, 10; Rev. L. H. Hayenga, 5, 1, 127 48

MISSOURI—**Kansas City**—Appleton City, 17; Butler 1st, 8; Centre View, 7 50; Clinton 1st, 9 40; Drexel, 3; Eldorado Springs, 3 50; Greenwood, 11; Jefferson City, 27; Kansas City 2d sab sch, 39 39; — 3d, 9; — 4th, 10; — 5th sab-sch, 12; — Hill Memorial, 21; — Linwood, 13 95; Knob Noster, 10; Lowry City, 6; Montrose, 2 08; Nevada, 25; Rich Hill, 14 42; Salem, 6; Schell City, 5; Sedalia Broadway, 90; Sharon, 10; Warrensburg, 55 89. **Ozark**—Bolivar, 10; Carthage 1st, 50; — Westminster, 20 80; Ebenezer, 6; Fairplay, 5; Irwin, 5; Preston, 5; Salem, 5; Seneca, 3; Springfield Calvary, 37 50; Waldensian, 11; Webb City 1st (sab-sch, 4 01), 16 13; Rev. F. M. Hickok, 9. **Palmira**—Bethel, 3; Birdseye Ridge, 25; Brookfield, 16; Edina, 20; Hannibal, 71; Knox City, 5; Macon, 23 33; Milan, 8; Moberly sab-sch, 4 97; New Providence, 5. **Platte**—Akron, 7; Fairfax, 3; Gallatin, 2; Hackberry Andrew Barr, 2; King City sab-sch, 4; Lathrop, 3 50; Marysville 1st, 21 93; Mound City, 21; New Hampton, 7; New York Settlement, 1; Parkville, 18; Rockport, 3; St. Joseph Westminster, 110; Tarkio, 10; Tini, 3 75. **St. Louis**—Bethel German additional (sab-sch, 14), 27; Cornwall, 2; Cuba, 13; Marble Hills, 10 58; Poplar Bluff, 14; Rolla, 15; St. Charles (sab-sch Primary Class, 2), 63; St. Louis 1st, 41 20; — 2d (sab-sch, 88), (L. A. Soc., 40), 713; — 1st German, 25; — Bethany (sab-sch, 6 12), 11 38; — Cote Brillante (Y. P. S. C. E., 1 60), 6 60; — Glasgow Avenue, 20; — Italian, 15; — Lafayette Park, 107; — Washington and Compton Avenue additional, 250; — West, 20; — Westminster, 11; Washington sab-sch, 12; Webster Grove (sab-sch, 10 25), (Y. P. Soc., 19), 219 08. **White River**—Holmes Chapel, 2; Hopewell, 1 05, 2, 595 63

MONTANA—**Butte**—Anaconda, 30; Corvallis, 75 cts.; Curlew Mine, 55 cts.; Granite, 3 60; Phillipsburg, 5 59; Stevensville, 7; Victor, 2; Returned by a missionary, 90 cts. **Helena**—Bozeman (Y. P. S. C. E., 35), 89; Hamilton East, 11 18; Helena 1st, 29 85; — Central, 7 50; Spring Hill, 3; Wikesa, 5. **Great Falls**—Havre, 5; Kalispell sab-sch, 5, 195 80

NEBRASKA—**Hastings**—Axtel, 5; Beaver City 1st, 19 60; Bloomington, 4; Campbell German, 5; Friendship, 1; Hansen, 7; Hartwell, 8; Hastings German, 2; Kenesaw, 9 29; Orleans, 4 87; Seaton, 3; Stamford, 3; Stockham, 1 50; Thornton, 5; Verona, 2. **Kearney**—Big Spring, 2 85; Broken Bow, 25 50; Buffalo Grove German (sab-sch, 6), 9; Fullerton 1st sab-sch, 11 91; Gibbon, 5; Litchfield, 3; North Loup, 1 50; Ord 1st, 10; Salem German, 4; Scotia, 8; Sumner, 3; Sutherland, 5; Wilson Memorial, 3. **Nebraska City**—Adams, 10; Barneston, 5; Burchard, 14 90; Fairbury, 18 71; Hebron, 10; Hickman German sab-sch, 5; Hubbell, 9; Lincoln 1st, 80; Nebraska City 1st, 25 22; Plattsmouth 1st, 15 80; — German, 2; Seward (sab-sch, 1), (Jr. Y. P. S. C. E., 50 cts.), 81 11; Staplehurst, 6; Tecumseh (sab-sch, 4), 51 25; Utica, 3. **Niobrara**—Belmont, 2 30; Bethany, 1 50; Cleveland (Y. P. S. C. E., 1 55), 3 40; Inman, 3; Lambert, 4; Marsland, 45 cts.; Millerboro, 10; Osmond, 2; Pender and Y. P. S. C. E., 8; Randolph, 2; Rushville, 5; South Fork, 3 60; Willow Creek, 3 25; Willowsdale, 5 64; Winnebago Indian, 13; Rev. N. S. Lowrie, 1. **Omaha**—Bellevue sab-sch, 5; Ceresco, 3; Creston, 9; Fremont 1st additional, 2 70; Marietta, 20; New Omaha Mission School, 3 67; Omaha 1st, 38 99; — Ambler Place, 3 85; — Bohemian, 7; — Centella Street, 6 20; — Knox, 2; Plymouth, 4; Schuyler Bohemian, 4 22; Schuyler, 8 79; Wahoo, 13 35; Webster, 10; Zion Grove, 1 25, 707 88

NEW JERSEY—**Elizabeth**—Bayonne City, 20; Bethlehem 8; Clifton (sab sch, 25), 550; Connecticut Farms, 70; Crawford 1st, 8 14; Dunellen sab sch, 54; Elizabeth 1st Murray Miss. Soc., 30 50; — 1st German, 10; — 2d, 312; — 3d Y. P. S. C. E., 7; — Westminster (L. M. S., 5), (sab-sch, 43 85), 249 25; Lamington sab-sch, 25 25;

Maurers German, 2; Perth Amboy Y. P. S. C. E., 5; Plainfield Bethel Chapel, 2; Pluckamin (sab-sch, 41 85), 51 46; Rahway 1st, 91 28; — 2d, 85; — 1st German additional, 1; Roselle 1st (sab-sch, 50), 77 55; Springfield (Pastor, 16), (sab-sch, 42 45), 93 16; Woodbridge sab-sch, 18 96. **Jersey City**—Englewood in part, 598 65; Jersey City Claremont (Y. P. S. C. E., 3 20), 8 20; — John Knox, 16; — Scotch, 25; — Westminster, 2; Paterson 2d sab-sch, 35; — 3d, 2; — Broadway German (sab-sch, 2), 7; — East Side, 45; West Hoboken 1st sab-sch, 62; West Milford, 20. **Monmouth**—Asbury Park Westminster, 7; — 1st, 22 50; Atlantic Highlands, 8 11; Barnegat sab-sch, 2; Beverly sab-sch, 20; Bordentown 1st, 7 60; Calvary, 5; Columbus (Y. P. S. C. E., 12), 19 50; Cranbury 1st (sab-sch, 46 25), 91; Cream Ridge sab-sch, 3 70; Delanco 20; Freehold 1st, 14 40; Jamesburgh, 15; Keyport, 10; Lakewood, 248 37; Long Branch, 26 20; Manalapan, 10; Matawan (sab-sch, 40), 124 12; Perrineville, 6 83; Plattsburgh, 7; Point Pleasant, 9; Red Bank, 10; Shrewsbury, 75; Tennent (sab-sch, 2 50), 18 45; Tuckerton, 5 45; Whitings and Shamong, 1. **Morris and Orange**—Berkshire Valley, 2; Chester (sab-sch, 15), 30; Dover (sab-sch, 75), 150 60; — Welsh, 4; East Orange 1st, 447 24; Flanders, 15; German Valley, 20; Madison (S. S. Miss. Soc., 100), 147 23; Menham 2d, 10; Mine Hill (Y. P. S. C. E., 3), 12 91; Morris-town South Street, 50; New Vernon a member, 30; Orange 1st sab-sch, 100; — Central, 648; — German, 3; — Hillside, 371 55; Parsippany, 53; Pleasant Grove (Y. P. S. C. E., 1 50), 2 50; Rockaway Y. P. S. C. E., 14 79; South Orange 1st (sab-sch, 100), 108 17; St. Cloud, 42 13; Succasunna, 18 20; Summit Central, 13 31; Wyoming sab-sch, 2. **Newark**—Bloomfield Westminster members of one family, 1,000; Newark 1st sab sch, 22 71; — 2d, 100 37; — 5th Avenue, 15; — 1st German, 8 75; — 2d German, 5; — 3d German, 8; — Bethany, 6; — Memorial, 17 50; Roseville sab-sch, 25; Roseland sab-sch, 7. **New Brunswick**—Amwell 1st, 12; Bound Brook (Fieldville sab-sch, 2 75), 7 75; Dayton, 21 70; Dutch Neck, 40; Holland, 15 73; Hopewell, 7 50; Kingston, 23; Kingwood, 2; Kirkpatrick Mem'l Y. P. S. C. E., 5; Lambertville sab-sch, 6 25; Milford, 30 85; New Brunswick 1st (Y. P. S. C. E., 5), (sab-sch, 40), 45; — 2d, 10; Princeton 2d (sab-sch, 20), 94 78; Trenton 2d (sab-sch, 23 04), 49 35; — 3d add'l, 39; — Prospect St. (Brookville sab-sch, 2 83), (sab-sch, 50), 112 83. **Newton**—Andover add'l, 4; Asbury, 50; Beatystown, 3; Belvidere 1st, 75; Blairtown 105; Branchville Jr. Y. P. S. C. E., 3 10; Deckertown, 56 11; Greenwich, 23; Hackettstown Y. P. S. C. E., 190 80; La Fayette, 2; Mansfield 2d, 9; Marksboro Y. P. S. C. E., 5 48; Musconetcong Valley (New Hampton sab sch, 10), 20; Newton sab-sch, 125 15; North Hardiston, 20 07; Oxford 2d (sab sch, 5 89), 44; Sparta, 8; Stewartville (sab-sch, 13 12), 115 22; Stillwater, 11 29; Wantage 2d, 22 20; Yellow Frame interest on Lanning Legacy, 100. **West Jersey**—Atco, 1; Atlantic City 1st sab-sch, 11 36; Berlin, 1; Billingsport, 5; Blackwoodtown (sab-sch, 10), (Infant Department, 3 35), (Y. P. S. C. E., 3 65), 17; Bariner (sab-sch, 2 56), 6 56; — Bridgeton, 110; — 4th, 4; — West, 70 65; Camden 1st Jr. Y. P. S. C. E., 10; — 3d, 1; Cedarville 1st sab-sch, 41; Clayton, 50; Deerfield, 50; Elmer (L. M. S., 4), 10; Leed's Point, 1; Millville, 25; Pittsgrove, 16; Swedesboro, 10; Tuckahoe, 3; Waterford, 1; Wenonah (sab-sch, 25), 255; Woodbury, 55 03; Woodstown (sab-sch, 15), 38, 9, 180 45

New Mexico—**Arizona**—Phoenix 1st, 55; Sacaton Pima, 5; Springfield, 26; Tombstone, 12; Tucson Spanish, 5; Winston, 3 50; Rev. H. A. Thompson, 5. **Rio Grande**—Albuquerque 1st (sab-sch, 20), (Y. P. S. C. E., 15), 25; James, 20; Las Cruces 1st, 2 20; Pajarito, 6; Socorro 1st, 3. **Santa Fe**—El Rancho, 3; Las Vegas 1st, 2; Pecosco, 1; J. E. Cruz, 2 35; Pedro Padilla, 4 60.

New York—**Albany**—Albany 4th, 735; — 6th, 4; State Street, 894 20; — West End Y. P. S. C. E., 9 99; Amsterdam 2d, 199 20; Ballston Spa (a lady, 2), (sab-sch, 25 66), 87 66; Batchellerville, 10; Bethlehem (sab-sch, 4), 7; Esperance sab-sch, 4; Galway, 2; Gloversville 1st, 176 10; Hamilton Union (sab-sch, 5), 80; Jefferson, 9 60; Jermala Memorial, 1,056; Johnstown, 155; Princetown, 10 50; Saratoga Springs 1st, 90 44; Schenectady 1st (sab-sch, 59 54), 259 17; West Milton, 4. **Binghamton**—Alton, 10; Binghamton 1st, 328 47; — North Y. P. S. C. E., 15; Coventry 2d, 31; — Newtown, 5; Union, 49 94. **Boston**—(sab-sch, 5), 9 48; Nineveh, 51; — 1st, 48 94. **Boston**—Antrim sab sch, 7; Barre, 6; Fall River Globe, 3; Houlton sab-sch, 8; Londale (sab-sch, 5), 15; Lowell, 25; Lynn (sab-sch, 15), (W. M. S., 10), (Y. P. S. C. E., 10), 60; Manchester 2d, 10; New Bedford L. A. and M. Society, 5; Providence 1st, 63; South Ryegate 1st, 18; Taunton Y. P. S. C. E., 1 63; Woonsocket, 15. **Brooklyn**—Brooklyn 2d, 35; — 2d, Mrs. A. L. Bulley, 29 50; — 1st German, 25; — 5th, 9; — Arlington Avenue, 8; — Bethany, 2 70; — Central, 85 33; East Williamsburg German, 10; — Friedenskirche, 10; — Green Ave. sab-sch, 16 40; — Lafayette Ave. (M. C. 40 88), 155 63; — Mem'l, 400; — Mount Olive (Y. P. S. C. E., 5), (sab-sch Missionary Society, 45),

57 50; — Noble Street, 18 89; — Prospect Heights, 10; — South 3d Street (sab-sch, 50), 133 12; — Throop Avenue Mission sab-sch, 116 69; Woodhaven 1st, 6; — French Evangelical, 10. *Buffalo*—Allegany, 4; Buffalo 1st, 340; — Bethany, 63 20; — Bethesda, 15; — Bethlehem (Y. P. S. C. E., 6 28), 18 51; — Calvary, 14; — East, 5; — North, 77 81; — Redeemer, 10; — West Avenue, 7 55; — Westminster (sab-sch, 40), 218 31; Dunkirk Y. P. S. C. E., 15; East Aurora (sab-sch, 15 44), 39 94; East Hamburg (sab-sch, 2, 17); Franklinville 1st, 18; Hamburg Lake Street, 3; Jamestown 1st, 84 70; Old Town, 1; Olean 1st (Y. P. S. C. E., 4 42), 15 62; Sherman, 8; Springfield, 12; Tonawanda Y. P. S. C. E., 8 10; Westfield 1st, 142 22; Rev. Wm. Hall, 12 50. *Cayuga*—Auburn Westminster, 16; Cato, 7; Cayuga, 5 62; Dryden (Extra Cent a Day Band, 6); Genoa 1st (Mission Band, 7 50), (Y. P. S. C. E., 10), 17 50; — 3d (sab-sch, 3 78), 6 40; Ithaca Y. P. S. C. E., 10; Meridian, 19 74; Owasco, 5 27. *Champlain*—Beekmantown, 4 04; Chateaugay Y. P. S. C. E., 4 40; Chazy sab-sch, 5 08; Essex, 3 85; Ft. Covington, 6 10; Malone 1st, 35 38; Moores, 5; Saranac Lake, 10. *Chemung*—Dundee, 30; Elmira 1st Y. P. S. C. E., 10; — Franklin St., 25; — North Chapel (Y. P. S. C. E., 10), 124 80; Horse Heads, 24; Mecklenburgh, 12; Montorey, 6 18; Southport Y. P. S. C. E., 4; Sugar Hill, 10. *Columbia*—Ancram Lead Mines, 6; Centreville, 17 65; Durham 1st (Y. P. S. C. E., 5), 10; Greenville, 24 54; Jewett, 28 18; Valatie, 36. *Genesee*—Attica, 79 09; Bethany Centre, 2; Byron (Y. P. S. C. E., 19), 21; Corfu 10; East Bethany, 2; Elba, 7; North Bergen sab-sch, 1 07; Oakfield (Y. P. S. C. E., 4), 3; Perry, 73; Wyoming, 8 08; Rev. J. C. Long, 5. *Geneva*—Gorham, 38; Naples Y. P. S. C. E., 3; Oak's Corners, 8 52; Ovid sab-sch, 10 25; Romulus additional, 1; Trumansburgh, 60 73; Waterloo 1st, 44; West Fayette, 4. *Hudson*—Amity, 6; Callicoon, 3; Centreville, 3; Clarkstown German, 1; Congers 1st, Mrs. Anne Gilmor, 5; Florida, 54 30; Good Will, 6 30; Goshen, 233 64; Haverstraw 1st sab-sch, 10; — Central, 20; Hempstead, 10; Hopewell Y. P. S. C. E., 18; Liberty, 12; Middletown 1st, 210; — 2d (Y. P. S. C. E., 10), 44 73; Milford additional, 10; Monticello (sab-sch, 10); (Y. P. S. C. E., 18); Mount Hope (sab-sch, 2 50), 10; Nyack German, 5; Port Jervis 1st, 80; Ramapo, 125 65; Ridgebury, 1 56; Rockland 2d, 3; Scotch town Y. P. S. C. E., 5; Unionville, 4; West Town, 15; White Lake Bethel, 7. *Long Island*—Bridgehampton, 24 50; East Hampton, 30; Franklinville, 12; Greatport, 50; Setauket (South Setauket sab-sch, 1 17), (Y. P. S. C. E., 1); (Stony Brook Y. P. S. C. E., 2); Southold, 5; Speonk, 5. *Lynn*—East Palmyra, 9 26; Fairville, 10; Junius, 10; Palmyra, 23 78; Sodus, 23 18; Wayne, 2. *Nassau*—Bellmore, 2 53; Brentwood, 10; Comac, 10; Glen Wood, 3 08; Hempstead Christ Church, 5; Jamaica, 75; Malville, 6; Newtown, 165; Springfield, 5; St. Paul's German, 4; Whitestone Y. P. S. C. E., 6 37; A Pastor, 7 50. *New York*—New York 7th sab-sch, 25; — 2d German (sab-sch, 3), 6; — 4th Avenue (Hope Chapel sab-sch, 25), 225; — 5th Ave. Y.P.A., 33 28; — Bethany (sab-sch, 25), 59; — Calvary, 5; — Central (sab-sch, 25), (Y. P. S. C. E., 19 50), 193 83; — Chapel of the Good Shepherd Y. P. S. C. E., 15; — East Harlem, 6 90; — Faith sab-sch, 35; — French Evangelical (sab-sch, 5), 20; — Harlem (sab-sch, 18 71), 38 71; — Madison Avenue (sab-sch, 150), 420 42; — Madison Square additional, 25; — Morrisania 1st sab-sch, 5 28; — Mount Tabor, 3; — Mount Washington, 146 65; — Puritans add'l, 132 63; — Spring Street, 30 19; — West End sab-sch, 22 31; — West Farms, 5; — Westminster West 23d St., 121 34; — West 51st Street, 6; — Zion German, 10. *Niagara*—Albion, 60; Holley, 3 10; Knowlesville, 5; Lockport 1st (sab-sch, 150), 203 78; North Tonawanda North sab-sch, 3 35; Tuscarora Mission, 1 75; Wright's Corners, 1 95. *North River*—Malden, 15 80; Milton, 5; Newburgh 1st, 180 57; Poughkeepsie sab-sch, 93 36; Westminster (sab-sch, 2), (L. M. S., 5), 14. *Otego*—Delhi 1st (Y. P. S. C. E., 10), 140; — 2d (Y. P. S. C. E., 35), (Mrs. O. H. Seeley, 50), 109; East Guilford (Y. P. S. C. E., 1 60), 5; Milford, 2 50; New Berlin, 5; Oneonta Y. P. S. C. E., 5; Otego, 10; Springfield, 13 69. *Rochester*—Avon Central, 6 78; East Kendall, 3; Honeyoe Falls, 14; Livonia, 20; Ogden Centre, 6 91; Pittsford (sab-sch, 1 51), 6 04; Rochester 1st, 125; — Brick, 294 18; — Central Bal., 101; — Emmanuel (sab-sch, 25), 27 16; — Memorial (sab-sch, 10), 28; — St. Peter's (Y. P. S. C. E., 16), 178 93; — Westminster sab-sch, 15; Sparta 1st sab-sch, 10 50; Spencerport Ogden sab-sch, 5; Tuscarora, 8 61. *St. Lawrence*—Brownville, 2; De Kalb, 3; Dexter, 10; Gouverneur, 14; Hammond, 78; Heuvelton sab-sch, 1; Le Ray, 1 60; Louisville, 6 57; Morristown, 12; Oswegatchie 1st, 28 56; — 2d, 15 30; Ox Bow sab-sch, 30; Plessis, 8; Rosalie (Y. P. S. C. E., 3), 19; Watertown 1st, 50; — Stone Street, 16. *Steuben*—Addison, 48; Andover, 6 50; Arkport, 3 63; Campbell, 58 43; Corning, 21 90; Hammondsport, 7; Hartshorn, 10; Hornellville 1st, 99 19; Howard 8; Prattburgh, 16; Pultney, 3. *Syracuse*—Amboy, 15; Baldwinsville, 18; Camillus, 3 35; Canastota, 6; Chittenango, 30 24; Collamer, 3; Constantia, 6; Fulton, 64 60;

Hannibal, 23; Marcellus sab-sch, 4 30; Oswego 1st (Friends, 5), 35; — Grace, 26 08; Parish sab-sch, 3 50; Pompey (sab-sch, 4 26), 24 25; Skaneateles sab-sch, 25; Syracuse 4th (Y. P. S. C. E., 18), 67 63; — East Genesee Y. P. S. C. E., 1 25. *Troy*—Brunswick, 3 29; Chester, 10; Chestertown, 11 63; Green Island Y. P. S. C. E., 10; Hebron, 11; Johnsonville, 12; Middle Granville, 13; North Granville, 5; Stillwater 1st, 30; Troy 1st, 225 55; — 2d (sab-sch, 75), 110 06; — Memorial sab-sch, 6 31; — Oakwood Avenue, 10; — Westminster, 33; Warrensburg sab-sch, 1 55; Waterford, 14 40; Rev. W. M. Johnson, 5. *Utica*—Alder Creek and Forestport, 8; Boonville (Y. P. S. C. E., 2 50), 9; Cochran Memorial, 49 15; Ilion and sab-sch (Y. P. S. C. E., 6 28), 14 47; Kirkland, 5; Litchfield, 3; Little Falls (sab-sch, 55), 101; Mt. Vernon sab-sch, 10; Norwich Corners, 4; Oneida, 33 78; Rome, 40 49; Saugoit (Y. P. S. C. E., 3 35), 8 25; Turin, 7 91; Utica Olivet Y. P. S. C. E., 7; — Westminster, 50; Vernon Centre sab-sch, 10 69; Walcott Memorial, 23 50; Waterville, 55; West Camden, 10; Westerville, 22; Whitesboro, 19; Williamstown Y. P. S. C. E., 4. *Westchester*—Darien (Y. P. S. C. E., 8 69), (Jr. Y. P. S. C. E., 2 62), 11 31; Gilead, 22; Greenburgh (Rosebud Mission Club, 5), 142 35; Hastings 1st sab-sch, 2; Hartford, 37; Katonah, 50; Mt. Vernon 1st (Y. P. S. C. E., 9 07), 41 16; 50 23; New Haven 1st, 13 85; New Rochelle 1st, 107 59; North Salem, 5; Poundridge, 24; Sing Sing (Calvary Chapel sab-sch, 25), 339 50; South East, 15; Thompsonville Y. P. S. C. E., 8 20; Yonkers Dayspring, 50; — Westminster (sab-sch, 50), 87 89; Yorktown Y. P. S. C. E., 5. 15,253 99

NORTH DAKOTA.—Bismarck—Bismarck (sab-sch, 6 50), 19 60. *Fargo*—Buffalo, 4; Durbin, 4; Erie, 5; Fargo, 25; Galesburg, 7 50; Hudson, 1; La Moure, 21 70; Mapleton, 10; Oakes, 8; Sanborn, 3; Sheldon, 5; Tower City, 3 33; A minister's tithe, 2 92. *Pembina*—Ardoch, 10; Arvilla, 10; Bay Centre, 25; Conway, 2 50; Devil's Lake Westminster (sab-sch, 2 87), 13 77; Drayton, 10; Elkmont, 5 59; Greenwood, 7; Inkster, 9; Larimore sab-sch, 10 50; Mekinok (sab-sch, 1 18), (Y. P. S. C. E., 8 98), (Jr. Y. P. S. C. E., 1), 42 95; Minnewaukon, 3 55; Minot, 2; Walhalla, 3. Rev. R. Wier, 5. 286 82

OHIO.—Athens—Amesville, 7; Athens, 63 60; Bashan, 1; Beverly, 6; Carthage, 2; Chester, 15; Cross Roads, 2; Cutler, 2 79; Decatur, 2 16; McDonnellsville Y. P. S. C. E., 10; Marietta 4th Street (sab-sch, 10), 54; Pleasant Grove, 2; Pomeroy, 13; Stockport L. A. and M. Society, 4; Syracuse, 1; Tupper's Plains, 2; A minister's tithe, 2 92. *Bellefontaine*—Bella Centre (Y. P. S. C. E., 1 50), 7 50; Bellefontaine, 12 10; Forest (sab-sch, 2), (Y. P. S. C. E., 5), 14; Galion Y. P. S. C. E., 4; Huntsville, 8 50; Marseilles, 4; Nevada, 5 50; North Washington, 2; Patterson, 1; Pastor and wife, 10. *Chillicothe*—Bethel, 2; Chillicothe 1st, 125; Greenfield 1st (Men's Society, 63 35), 105 90; Hillsboro (Sycamore Valley sab-sch, 1 50), 2 50; New Market, 1 50; Piketon, 4; South Salem, 4 27; Waverly, 14; White Oak, 4; Wilkesville, 10. *Cincinnati*—Bethel sab-sch, 1 40; Cincinnati 1st (sab-sch, 35), 50; — 2d (sab-sch, 15), 797 50; — 3d, 22; — 4th, 10 25; — North (sab-sch, 16 50), 32 50; — Walnut Hills sab-sch, 100; — Westminster, 75; Elizabeth and Berea, 5; Elmwood Place Y. P. S. C. E., 5; Glendale, 114 01; Hartwell, 7; Linwood Calvary, 6; Ludlow Grove, 3; Madeira, 3; Mason and Pisgah, 3 30; Monroe, 14; Morrow (sab-sch, 2 60), 20; New Richmond (sab-sch, 6), 16; Pleasant Ridge sab-sch, 14 20; Reading and Lockland, 13 25; Westwood German, 6; Williamsburgh (sab-sch, 2 79), 7 44; Wyoming special, 60. *Cleveland*—Akron 1st Y. P. S. C. E., 5; — Central, 10; Cleveland 1st (Mrs. Julia A. Stone, 1,000), (Mrs. Flora A. Mather, 200), 1,415 68; — 2d, 874 53; — Beckwith, 44 39; — Bolton Avenue, 13 44; — Euclid Avenue, 209 20; — South (sab-sch, 10 79), 19 96; — Wilson Avenue, 23 70; Guilford, 17 12; New Lyme, 11 50; Northfield (sab-sch, 5), 25; Parma, 15; Solon, 5; Streetsborough, 5. *Columbus*—Amanda, 12; Bethel, 8 20; Bremen, 2; Circleville, 50; Columbus 5th Avenue, 16 30; Rush Creek, 5 70. *Dayton*—Dayton 4th pr Exrs. A. S. Williams' Will, 10; — Park, 14 75; Middletown sab-sch, 33 54; Oxford, 23 50; Piqua, 51; Springfield 1st sab-sch, 30; West Carrollton Y. P. S. C. E., 7 30; Xenia sab-sch, 9 10; Yellow Springs, 150. *Huron*—Bloomville, 8; Elmore, 3; Fremont, 70; Genoa, 2; Huron (sab-sch, 5 61), 30 61; Milan, 20. *Lima*—Bluffton, 2; Delphos, 6; Findlay 1st add'l, 10; — 2d, 5; Kalida, 19 01; Lima Main Street, 6; New Stark, 2 23; Rockford (sab-sch, 13), 26; St. Mary's sab-sch, 16 31; Turtle Creek sab-sch, 7 25; Van Wert (Y. P. S. C. E., 10), 63 04; Wapakoneta, 20. *Mahoning*—Beloit, 1; Brookfield, 1; Canton (sab-sch, 6 23), (Y. P. S. C. E., 16 54), 23 77; Clarkson, 10; East Palestine, 10; Hubbard, 8; Middle Sandy, 15; Mineral Ridge, 2; New Lisbon (Y. P. S. C. E., 6), (Jr. Y. P. S. C. E., 5), 38 50; Niles, 10; N. Benton (sab-sch, 13), 35; Pleasant Valley, 3; Poland sab-sch, 11 93; Salem, 23; Vienna, 4; Warren, 31; Youngstown Westminster, 53 15; — 1st, 141 46. *Marion*—Berlin (Y. P. S. C. E., 1 87), 5 87; Chesterville, 8 43; Dela-

ware sab-sch, 60; Delhi 5; Iberia, 4; Marion (sab-sch, 10), (Y. P. S. C. E., 7), 48; Mount Gilead, 8 66; Radnor and Thompson, 5. *Mauwsee*—Bryan, 10 80; Cecil 3; De Verna, 3 23; Grand Rapids (sab-sch, 5), 10; Holgate, 5; Kunkle, 3; Milton Centre, 9; Montpelier, 6; Toledo 3d (sab-sch, 14 33), 38 35; — 1st German (Mission Band, 6), 12; Tontogony, 34 28; West Bethesda, 15; Rev. G. M. Miller, 5. *Portsmouth*—Buena Vista, 1; Georgetown, 17; Hanging Rock, 3 50; Manchester (sab-sch, 7), 29; Portsmouth 1st, 5; — 1st German, 16; Red Oak add'l, 9; Wellston, 16 50; Winchester (sab-sch, 5), 31 50. *St. Clairsville*—Bannock, 11; Barnesville, 22; Bethel, 17; Cadiz, 84; Cambridge add'l, 7 36; New Athens, 17; Rock Hill sab-sch, 6; Senecaville, 39; Still Water, 2 85. *Stevensonville*—Amsterdam (sab-sch, 5), 15; Bethel sab-sch, 11; Bethesda (sab-sch, 11), 28; Bethlehem, 8; Bloomfield, 10; Buchanan Chapel, 6; Cross Creek, 23; Dell Roy, 6; Irondale, 6; Kilgore, 13; Leesville, 2; New Philadelphia (sab-sch, 5), (Cleaners, 5), 8; Richmond sab-sch, 8 39; Ridge, 15; Salineville, 16; Smithfield (Y. P. S. C. E., 3), 6; Steubenville 3d sab-sch, 83 38; — 3d, 10; Wellsville 1st sab-sch, 23; West Lafayette 2 85. *Wooster*—Bethel, 3; Congress, 4 87; Dalton, 5 20; Jackson, 8 75; Lexington, 17 50; Ontario, 1; Orange, 18; Wayne, 8; West Salem, 4; Wooster 1st (sab-sch, 10 09), 111 46; — Westminster Y. P. S. C. E., 7 16. *Zanesville*—Bladenburgh, 6 69; Brownsburg, 6 50; Clark (Ladies, 2 33), (Y. P. S. C. E., 16), 26; Ooshocton, 5; Fredericktown, 25; Homer sab-sch, 3 50; Jersey, 16 15; Madison, 26; Martinsburg, 6; Mt. Pleasant, 6; Mt. Zion, 13; Newark Salem German, 8 89; New Concord, 13; Norwich, 8; Oakfield, 3; Pataakala, 7 83; Rendville, 4; Utica Y. P. S. C. E., 8; Waterford, 3; Zanesville 3d, 7. 7,074 32

OREGON.—*East Oregon*—Kikikat 1st, 5; La Grande, 3 50; Union, 25. *Portland*—Bethel, 3; Brower, 1 85; Bridal Veil, 2; Knappa, 6 75; Latourelle, 70 cts.; Portland Calvary, 103 70; — Chinese, 3 05; — St. John's (sab-sch, 11 85), (Y. P. S. C. E., 13 80), 30 65; Smith Memorial, 4 53; Springfield, 4. *Southern Oregon*—Ashland sab-sch, 6; Jacksonville, 3; Marshfield, 4; Phoenix, 4; Rev. M. A. Williams, 10. *Willamette*—Aurora, 7 25; Dallas, 20; Eugene, 14; Fairfield, 2 60; Gervais, 5; Lebanon, 3; Spring Valley, 7; Yaquina Bay, 6. 599 60

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 5 50; — McClure Avenue, 560; — North, 317 60; — Westminster, 10; Avalon (Y. P. S. C. E., 5 50), 10 50; Bull Creek Y. P. S. C. E., 4; Freedom Y. P. S. C. E., 5; Glasgow, 1; Hoboken, 4 54; Leetsdale sab-sch, 61 30; Pine Creek 2d, 9; Sewickley, 521 62. *Blairsville*—Braddock sab-sch, 7 94; Congruity, 20; Derry sab-sch, 7; Ebensburg, 6; Irwin, 20 94; Murrysburg, 10; Parnassus, 66; Pike Run sab-sch, 24; Salem, 15. *Butler*—Centre, 20 16; Centerville sab-sch, 13 35; Concord (sab-sch, 25 75), 33 40; Middlesex (sab-sch, 5 73), 33 73; Muddy Creek sab-sch, 3 50; North Liberty sab-sch, 13 78; Prospect, 8; Unionville sab-sch, 2 80. *Carlisle*—Buffalo, 4; Centre, 8; Chambersburg Central (sab-sch, 19 59), (Chapel sab-sch, 2 65), 27 94; — Falling Spring, 100; Dauphin (Y. P. S. C. E., 11), 15 50; Duncansboro additional, (sab-sch, 10), 17; Green Castle, 57 90; Green Hill, 5; Harrisburg Covenant, 30; — Elder Street, 3; — Market Square, 136 78; — Pine Street additional, 109 75; Landisburg, 4; Lebanon 4th Street, 127 24; Christ, 21 25; Middletown, 3; Millerstown (sab-sch, 10), 25 70; Newport, 23; Shermansdale, 3; Shippensburg additional, 25; Upper, 4; Upper Path Valley (sab-sch, 33 66), (Y. P. S. C. E., 2), 56 66; Waynesboro, 27 80. *Chester*—Ashmun, 26; Bethany, 10; Calvary sab-sch, 5; Chester 2d, 10; Christiana, 11 50; Doe Run, 5; Faggs's Manor (sab-sch, 33), 43; Forks of Brandywine additional, 20; Glen Riddle, 7 05; Middletown (Y. P. S. C. E., 5), 18; New London, 60; Oxford 2d, 1 12; Penningtonville, 20; Phoenixville, 10 41; Toughkenamon, 1 50; Upper Octorara add'l, 5; West Chester 3d, 5. *Clarton*—Academia, 4 70; Concord, 5; Du Bois (Jr. Y. P. S. C. E., 7), (Y. P. S. C. E., 10), 17; Edenburg, 16 76; Emlenton, 5; Johnsonburg, 2 11; Leatherwood, 20; Mount Tabor, 4 50; New Bethlehem, 15 72; New Rehoboth, 4 57; Oak Grove, 3; Penfield, 2; Perry, 5; Rathmel, 2; Richmond, 4 67; Rockland, 1 75; Scotch Hill, 2; Sligo, 2; Tionesta, 3; Tylersburg, 2; Wilcox, 2 56. *Eric*—Atlantic, 2 58; Cochranstown, 4; Cool Spring Y. P. S. C. E., 5; Corry, 12; Erie 1st, 55 33; — Park, 87 63; Fairview, 4; Fredonia, 4; Girard, 31 91; Kerr's Hill (sab-sch, 95 cts.), 6 44; Mercer 1st, 93; North Clarendon, 2; North East, 76 76; Oil City 1st, 2 20; Pittsfield Y. P. S. C. E., 3; Salem, 1; Springfield, 2; Tideoute sab-sch, 18; Union, 7; Venango, 1; Westminster sab-sch, 9 66. *Huntingdon*—Altoona 2d, 120; — 3d (Y. P. S. C. E., 10), 24; Bedford (Y. P. S. C. E., 3 25), 87 25; Bellefonte (Y. P. S. C. E., 5), (Two Members, 20), 25; Beulah (sab-sch, 3 60), 13 01; Buffalo Run, 1 86; Everett 5; Houtzdale, 14 52; Lewistown, 100 75; Little Valley Ladies' Mite Society, 8; Lost Creek sab-sch, 3 28; McVeytown (Y. P. S. C. E., 1 25), (Kauffman Union Y. P. S. C. E., 1 24), 77 93; Mapleton,

8; Middle Tuscarora, 2; Osceola Mills Y. P. S. C. E., 14 96; Peru, 2; Phillipsburg (sab-sch, 22 60), 35 59; Pine Grove (sab-sch, 2 56), 7 18; Shade Gap, 15; Shaver's Creek, 2; Spring Mills, 3; State College (Y. P. S. C. E., 7 50), 17 49; Tyrone, 34 53; Upper Tuscarora, 20; Williamsburg sab-sch, 6 87. *Kittanning*—Apollo, 6 25; Atwood, 4; Bethel (sab-sch, 5), 18; Bethesda, 15; Cherry Run, 13; Clinton, 2; East Union, 2; Ebenezer David Stiffy, 10; Elder's Ridge Y. P. S. C. E., 5; Elderton, 18; Gligal, 6; Harmony, 19; Homer, 3 58; Indiana (sab-sch, 60), 126; Marion (Mission Band, 5), 17; Midway, 3; Mount Pleasant, 3; Parker City, 21 58; Plumville, 1; Rockbridge, 2; Union, 7 80; Washington (sab-sch, 10), 22. *Lackawanna*—Bennett, 4; Bethel, 2; Canton Y. P. S. C. E., 10; Carbondale additional, 17 25; Columbia Cross Roads, 8 81; Duryea, 4; Great Bend John Humphries, 3; Herrick, 10; Montrose sab-sch, 17 39; Mount Pleasant Y. P. S. C. E., 1; Newton, 3; Orwell, 2; Scott, 24; Scranton 2d, 10; — Green Ridge Avenue, 50; — Providence, 21 50; Shickshinny, 10; Sylvania (Cameron Missionary Circle, 5), 9 44; Taylor, 4; Towanda Y. P. S. C. E., 7 11; Unkhanock (Y. P. S. C. E., 10 50), (sab-sch, 15 50), 87 76; Tunkh, 5; — Village, 2; Uniondale, 13; Warren, 5; Wilkes Barre Westminster sab-sch, 30 28; Wyoming, 10. *Lehigh*—Catasauqua 1st, 37; Easton 1st, 54; Lehighton, 6; Lock Ridge, 5; Lower Mount Bethel and sab-sch and Y. P. S. C. E., 7 27; Pottsville 2d, 10 73; Reading Washington Street, 10; Shenandoah, 10; Stroudsburg, 5; Summit Hill, 30 99; Weatherly Y. P. S. C. E., 5; White Haven, 6 70. *Northumberland*—Bald Eagle and Nittany, 14; Beech Creek, 6; Berwick Y. P. S. C. E., 5; Briar Creek, 4; Emporium, 11; Grove, 87; Lewisburg (sab-sch, 75), 170; Linden, 5; Lycoming Centre, 5; Mahoning additional, 10; Milton sab-sch, 24; Montgomery, 10; Mount Carmel, 15 57; Muncy, 12 26; Northumberland (sab-sch and Jr. Y. P. S. C. E., 7), 21; Orangeville sab-sch, 15 55; Renovo 1st, 47; Shamokin 1st balance, 4 18; Sunbury, 64; Trout Run, 3 50; Warrior Run, 15; Washington (sab-sch, 10), (W. Allenwood sab-sch, 10), 20; Williamsport 1st (sab-sch, 15), 150; — 2d sab-sch, 32 75. *Parkersburg*—Bethel (Y. P. S. C. E., 13), 3; Gnatty Creek, 1 25; Grafton, 5; Hughes River, 5; Kingwood, 12; Long Reach, 8; Mannington, 3; Morgantown (sab-sch, 7), 27; Parkersburg 1st, 47 77; Sistersville Chas. P. McCoy, 5; Sugar Grove, 4; Terra Alta, 13; Weston, 4; Winfield, 5; Wyoma, 8; A Minister's Tithe, 2 91. *Philadelphia*—Philadelphia Arch Street, 300; — Bethany, 7 48; — Bethesda (sab-sch, 85 71), 76 91; — Carmel German, 5; — Central (sab-sch) Woman's Bible Class, 20, 129 40; — Cohocksink 2d St. Mission, 5 15; — Gaston sab-sch, 30 06; — Greenway, 10; — Greenwood Street, 15; — Holland Memorial, 55; — Hope, 50; McDowell Memorial, 5 77; — Memorial (J. R. H., 100), 190 33; — North, 13 60; — Northern Liberties 1st, 54 11; — Northminster, add'l, 53; — Princeton, 1,168 30; — South, 13; — Susquehanna Avenue, 20; — Tabernacle Y. M. A., 135; — Tabor and sab-sch, 123 50; — Temple, 73 77; — Union, 2,454 56; — Walnut Street, 1,259 85; — West Spruce Street, 1,454 56; — Wharton Street (L. M. S., 15), (Y. P. S. C. E., 10), 25; — Woodland friend, 30; — Zion German, 4. *Philadelphia North*—Abington Mr. and Mrs. J. M. Colton, 100; Ann Carracha, 5; Ashbourne, 17; Bridesburg (sab-sch, 40), 60; Carversville, 148; Chestnut Hill sab-sch, 30; Conshohocken sab-sch, 3; Doylestown, 50 58; Fairview Union sab-sch, 2; Forestville, 6; Frankford, 30 33; Germantown Market Square sab-sch, 25; — Wakefield additional, 1; Holmesburg, 6 58; Huntingdon Valley (sab-sch, 25), 40; Jenkintown Grace, 1; Lawndale, 2; Leverington (sab-sch, 24 81), (Y. P. S. C. E., 5), 44 26; Lower Merion, 7; Narberth, 13 12; Norristown, 10; — Central, 6; Oak Lane, 5; Tylersville Davis Memorial sab-sch, 1; Tacony Disston Memorial, 18 21. *Pittsburgh*—Amity, 10; Cannonsburg 1st sab-sch, 16 38; Charleroi (sab-sch, 10), 15; Concord, 4; Courtney and Coal Bluff, 4; Edgewood, 23 04; Forest Grove A. B. Speer, 16; Lebanon, 50; Long Island, 8 71; McDonald 1st, 30 25; Moonongahela City, 100; Montours, 4; North Branch, 2; Oakdale sab-sch, 17; Oakmont 1st (sab-sch, 14 08), 44 03; Phillipsburg, 5; Pittsburgh 2d, 125 66; — Bellefield, 293 15; — Covenant, 15 84; — East Liberty (sab-sch, 69 84), 168 72; — Grace Memorial, 1; — Hazlewood, 43 30; — Park Avenue, 87; — Point Breeze (Jno. G. Stephenson, 1,000), 1,103; — Shady Side, 119; — South Side, 4; Sheridanville, 2 50; West Elizabeth sab-sch, 10; Wilkinsburg (Interest Reed Fund, 50), 182 61. *Redstone*—Fayette City, 2; Laurel Hill sab-sch, 9 75; Little Redstone sab-sch, 7 18; McClellandtown, 6; McKeesport Central, 46 90; Mount Pleasant, 14; — Reunion Y. P. S. C. E., 6 60; Mount Washington, 3; Sutersville, 2; West Newton, 121 37. *Shenango*—Beaver Falls, 75; Mahoningtown Y. P. S. C. E., 10; Sharon (Y. P. S. C. E., 25), 39 50; Slippery Rock (Y. P. S. C. E., 4 50), 13 50; Unity sab-sch, 40. *Washington*—Bethlehem, 7; Burgettstown Westminster, 6; Cove, 9 26; Cross Creek, 7; Frankfort sab-sch, 10 25; Washington 2d (sab-sch, 20 34), 219 34; Wellsburg, 30; Wheeling 3d sab-sch, 6 13.

Wellsboro—Antrim, 10; Arnot, 10; Covington, 5; Elkland and Osceola, 40; Knoxville, 1; Mansfield, 8; Mount Jewett, 8; Wellsboro, 31 42. *Westminster*—Bellevue, 17; Centre Y. P. S. C. E., 2; Chancosford, 9 88; Chestnut Level, 2 70; Columbia, 91 20; Donegal, 7 76; Hopewell, 17; Lancaster 1st (sab-sch, 31 05), 51 05; Marietta, 79; Slate Ridge, 5; Slateville, 3; Stewartstown (Y. P. S. C. E., 10), 84; Union, 25; Wrightsville sab-sch, 10; York lat, 30 07; — Westminster, 12. 15,334 35

SOUTH DAKOTA.—*Aberdeen*—Aberdeen (sab-sch, 10), 25; Bradley, 4 10; Brantford, 2; Castlewagon, 13; Ellendale (sab-sch, 10), 24 93; Groton (Y. P. S. C. E., 2), 23; Knox, 3 30; La Grace, 7; Leola, 5; Melette Union sab-sch, 2 50; North Gair Clearview sab-sch, 1 10; Oneota, 2; Palmer 1st Holland, 6 50; Pembroke, 5; Raymond, 10; Rondell, 4; Wilmot, 10. *Black Hills*—Hill City, 5; Hot Springs, 2 25; Lead City, 2; Minneola, 5; Pleasant Valley, 3; Sturgis (sab-sch, 2 50), 5; Whitewood (L. A. Soc., 4), 11. *Central Dakota*—Artesian, 4 31; Blunt (L. A. Soc., 5), (Miss Lizzie Smith, 9), 15; Endeavor, 5; Forestburgh, 91 cts.; Hitchcock Y. P. S. C. E., 10; Lake Co., 1 36; Madison (sab-sch birthday box, 7 45), 23 35; Miller, 20; Pierre, 10; Rose Hill, 3; Union, 6 03; Wentworth, 14 63; Wolsey, 16 46; Rev. G. A. White, 14 78. *Dakota*—Ascension, 5; Good Will, 12 14; Yankton Agency, 8 66. *South-east Dakota*—Bon Homme Co. 1st Bohemian, 5; Bridge-water sab-sch, 10; Brule Co. 1st Bohemian, 3; Canton (W. M. S., 12 75), 29 64; Ebenezer German, 4; Emery 1st German, 6; Kimball, 11 50; Parker (sab-sch, 5 34), 42 34; Parkston, 7 50; Scotland, 5; Turner Co. 1st German (sab-sch, 5), 25; Tyndall, 6; Union Centre, 8 27; Union County, 2; White Lake, 2; a thank offering, 10. 528 46

TENNESSEE.—*Holston*—Jeroldtown, 5 25; Jonesboro, 5; Kingsport (Ladies, 5), 10; Olivet, 1; Salem (sab-sch, 13) 33; St. Marks, 3. *Kingston*—Anniston, 7; Bridgeport, 75 cts.; Chattanooga 2d, 23; Ft. Cheatham Chapel, 26 cts.; Harriman, 6; Hill City North Side, 1 80; New Decatur Westminster, 5 90; Pleasant Union, 1; Sheffield, 75 cts.; Thomas, 3; Welsh Union, 2 67. *Union*—Centennial, 1 25; Erin, 12; Forest Hill, 2; Knoxville 2d, 10; — 4th (sab-sch, 21 41), 69 20; — Belle Avenue (Jr. Y. P. S. C. E., 10), (Y. P. S. C. E., 2), 12; Madisonville, 2 75; Shannondale, 5; Spring Place, 2; St. Paul's, 8 32; Unifia, 2; Washington, 11. 254 90

TEXAS.—*Austin*—Alpine, 9; Austin 1st (a member, 5), (sab-sch, 25 70), (C. E., 18 15), 48 85; Eagle Pass, 8; Fort Davis, 5; Galveston St. Paul's German, 7; Lampasas, 4; Marfa Station, 9; Menardville, 5 60; New Orleans Immanuel, 26; Paint Rock, 4 40; Taylor, 35; Rev. W. B. Bloys, 10. *North Texas*—Adora, 4 50; Denison, 31 80; Gainesville, 15; Henrietta, 12; Jacksboro, 10; Seymour, 4 25. *Trinity*—Baird, 11; Dallas 2d (sab-sch, 8 95), 27 10; — Exposition Park, 5; Pecan, 1; — Valley, 2; Sipe Springs, 3; Stephenville, 5; Windham, 2. 305 50

UTAH.—*Boise*—Boise City, 25. *Kendall*—Franklin, 15; Malad, 10. *Utah*—American Fork, 75 cts.; Ephraim, 7; Hyrum Emmanuel sab-sch, 2; Kaysville Haines, 12; Logan, 5 70; Mantle, 19; Mendon, 10; Mount Pleasant, 5 03; Nephi Huntington, 5; Ogden 1st, 11; Payson Y. P. S. C. E., 8; Pleasant Grove (sab-sch, 1), 21; Richfield, 12 25; Salt Lake City 1st, 68; — 3d (Y. P. S. C. E., 1 12), 5 12; — Westminster, 6 50; Smithfield Central, 3; St. George, 10; Springville Y. P. S. C. E., 8; Wellsville, 4. 293 35

WASHINGTON.—*Olympia*—Buckley, 1; Centralia, 26 25; Ilwaco, 8; La Camas St. John's Y. P. S. C. E., 2 84; Puyallup, 5; Ridgefield, 14; South Bend, 8 50; Stella, 10; Vancouver, 5; Wilkeson, 2. *Puget Sound*—Anacortes Westminster, 8; Kent (Y. P. S. C. E., 2 10), 11 10; Lopez Calvary, 2 50; San Juan, 6 50; Seattle Calvary, 5 60; — Welsh, 3; Wenatchee, 7. *Spokane*—Coeur d'Alene, 2; Cortland, 3; Fairfield, 6; Grand Coulee, 3; Spokane 1st, 7 90; — Centenary, 5. *Walla Walla*—Lapwai, 8; Lewiston, 10 65; Moscow Y. P. S. C. E., 5. 173 74

WISCONSIN.—*Chippewa*—Ashland Bethel (sab-sch, 5), 10; Baldwin, 6 53; Bessemer, 2; Chetek, 5; Eau Claire 1st (sab-sch, 4), 31; — 2d, 20; Maiden Rock, 10 50; Phillips (Rev. B. H. Murphy, 5), 25; Rice Lake, 5; South Superior, 7. *La Crosse*—Bangor, 5; Mauston German, 50 cts.; Shortville, 2; West Salem, 22. *Madison*—Belleville (Y. P. S. C. E., 2), 3; Beloit German, 10 88; Cambria Y. P. S. C. E., 6 49; Eden, 5; Janesville Y. P. S. C. E., 8; Kilbourne City, 8 25; Lima sab-sch, 5 68; Madison St. Paul's German, 4; Muscoda, 3; Oregon, 2; Pleasant Hill sab-sch, 5 50; Portage, 33 50; Poynette (Y. P. S. C. E., 4 63), 15 63; Prairie du Sac (sab-sch, 5 76), 34 79; Reedsburgh, 5; Richland Centre, 9; Verona, 1 04. *Musaukeee*—Beaver Dam 1st, 84; Cato, 2 02; Melnik Bohemian, 6; Milwaukee German, 10 68; — Grace, 8 33; — Immanuel, 114 94; Oostburg, 17; Richfield, 5; West Granville, 6; Wheatland German, 5. *Winnebago*—Amberg, 4; Auburndale, 2; Badger, 3 50; Depere, 40; Fond du Lac 40; Fort Howard Y. P. S. C. E., 5 65; Marshfield (sab-sch, 10 74), 27; Montello, 5 50; Oshkosh, 26 93; Robinson, 2 30; Rural, 43;

Sherry, 2; Sheridan Station, 12 50; St. Sauveur, 1 20; Wausau, 212 75; Wausaukee, 5 46; Wequicou, 1 33; West Merrill, 10; Weyauwega, 5. 953 85
Woman's Executive Committee of Home Missions.....\$116,624 11

Total from Churches.....195,488 41

LEGACIES.

Elizabeth W. Galbraith, late of Dickinson Twp., Pa., 50; John Love, Sr., late of Greensburg, Pa., 100; Albert M. Whitten, late of Indiana, 404 46; Magdalene M. Craft, late of New York City, 2,000; Harriet E. Brown, late of Baltimore, Md., 20,000; Frederick A. Hoag, late of Binghamton, N. Y., 31 79; Mary A. Dunston, late of Coshocton, O., 500; John S. Kenyon, late of New York City, 2,500; Arma Goodyear, late of Camden, N. Y., 100; Sallie Thompson, late of Hagerstown, Md., 12; Wm. D. Jewell, late of Cranbury, N. J., 959 50; Mrs. P. V. Newcomb, late of Davenport, Ia., 678; Sidney Dillon, late of New York City, 5,000; Calvin W. Bradley, late of Spencer, N. Y., 8,000; Julia A. Fitch, late of Youngstown, O., 1,000.....\$39,615 75

MISCELLANEOUS.

Miss E. Jacobs, Fort Wayne, Ind., 20; "A. Friend," 20; Abbey K. Sayre, East Orange, N. J., 2; Mrs. Ellen L. Welles, Kingston, Pa., 10; Mrs. M. J. Reeder, Edinboro, Pa., 3; Sarah Williams, Rye, N. Y., 1; Mr. and Mrs. H. G. Behoteguy, Wooster, O., 15; A. Friend, 6; "A. Friend," Newark, N. J., 1,000; "T. and M.," 69; A. Friend, Parsippany, N. J., Sp., 5; "L. P. S.," 300; J. E. Treat, Colony, Kans., 5; Miss Jane L. Cathcart, York, Pa., 30; Chas. M. Earle, N. Y., Sp., 15; Mrs. Caleb S. Green, Trenton, N. J., 1,200; "Mrs. M. C. M.," 100; F. A. McFarlan, Corland, 34 75; Rev. H. C. Keeley, Indianapolis, Ind., 10; Rev. H. H. Benson, Wauwatosa, Wis., 2; Miss Jane Ten Eyck, Albany, N. Y., 5; Mrs. C. A. Ball, Corfu, N. Y., 1; Mrs. J. H. Edwards, Los Angeles, Cal., 5; "A Widow's Mite," 1 ct.; "Envelope," Newark, N. J., 1; Miss Mary E. Dickensheals, N. J., 10; "E. O. G.," 300; "C. Penna.," 14; Rev. A. M. Lowry, Watsonville, Pa., 18; T. Blanchard and wife, Tamaros, Ill., 40; "A Friend," 2; Mrs. F. R. Welles, Allasso, Italy, 9; Rev. J. S. Davis and wife, 5; Rev. A. S. Peck and family, Armour, S. D., 5; James M. Ham and wife, Brooklyn, N. Y., 50; "A Friend," 50; Mrs. G. B. Munger, Chicago, Ill., 5; Mrs. Nannie H. Robinson, Pittsburgh, Pa., 10; J. A. Boyden, Danville, Ky., 1; Emma S. Farr, Philadelphia, Pa., 25; B. F. Felt, Galena, Ill., 100; Mrs. C. A. Pryor, New Rochelle, N. Y., 35; Rev. Wendell Prime, D. D., N. Y., 50; Stanley Larson, Tobias, Neb., 1; Rev. J. G. Woods, Mexico City, Mex., "tithe," 22 18; Mrs. C. A. Ball, Corfu, N. Y., 2 02; "H. M.," 150; "A Presbyterian," 5; Mrs. Barnes, Whitelaw, N. Y., 25; Geo. Hills, Towanda, 50 cts.; E. O. Emerson, Titusville, Pa., 200; Mrs. M. I. S., Blackford, W. L. Ohio, 25; Mrs. M. D. Ward, Afton, N. J., 10; Mrs. Susan Priests, Shelbyville, Mo., 100; "Special Cash," 300; E. P. Hill, Decatur, Mich., 30; Rev. J. G. Craighead, D. D., Washington, D. C., 25; John Thomas, Coolidge, Kans., 1; "H. T. F.," 10; "A Friend, Pa.," 500; Rev. T. L. Sexton, 10; "A Friend," 10; Mrs. E. C. Junkin, Wyandotte, O., 5; Rev. M. C. Hamblin, Hamden, N. Y., 10; "E. L. T.," 15; "Cash," 5; Miss Lucy F. Anderson and Mrs. L. E. Woodbridge, Bellaire, O., 5; "My wife and I," 8 50; S. H. Miller, Beatty, 25; J. Johnson, Cochranville, Pa., 1; C. E. King, Philadelphia, Pa., 1; "M's tea table," 50 cts.; M. H. Birge, Buffalo, N. Y., 60; A. Friend, Slate Lick, Pa., 2 80; S. A. Davidson, Newville, Pa., 7 50; Rev. A. J. Waugh, Cleveland, O., 4; John H. Converse, Philadelphia, Pa., Sp., 250; "Binghamton," 25; Peter Cameron, Houtzdale, Pa., 12 50; J. McCordie, Philadelphia, Pa., 5; Edwin F. Partridge, Germantown, Pa., 10; "E. M. B.," Springfield, N. Y., 5; Dr. L. M. Ross, 5; Thomas H. Bilton, 5; Rev. Wm. H. Hannum, Ratnagiri, India, 25; R. B. Mowry,

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20,564 17

Total received for Home Missions, March, 1894.....\$353,618 33
Total received for Home Missions from April 1st, 1893.....761,395 81
Amount received during same period last year, 936,053 01

O. D. EATON, Treasurer,

Box L, Station D. 58 Fifth Avenue, New York.

SUSTENTATION, MARCH, 1894.

ATLANTIC.—South Florida—Titusville, 1. 1 00
BALTIMORE.—Baltimore—Baltimore Abbott Memorial, 1; Govanstown sab sch, 3; New Windsor, 15 cts.; Sparrows Point, 1. Washington City—Washington City 15th Street, 5. 10 15
CALIFORNIA.—Los Angeles—Azusa Spanish, 1; Los Angeles Spanish, 1; San Gabriel, 1; Tustin, 1. Oakland—Centerville, 3; Livermore, 1. San José—Santa Cruz, 2. 9 00

CATAWBA.—Catawba—Davidson College, 10 cts.; Lloyd, 15 cts. 25 cts.

COLORADO.—Boulder—Laramie, 3. Denver—Denver Capitol Avenue, 1; North, 1. Gunnison—Grand Junction, 5. Pueblo—Alamosa, 7 06; Cucharas Mexican, 1; Durango, 1; Huerfano Canon, 1; La Junta, 1; Pueblo 1st, 2 25; Mexican 5th, 1. 24 31

ILLINOIS.—Alton—Chester, 6. Bloomington—Clinton, 10; El Paso, 7 55. Cairo—Carmi, 5; Fairfield, 3 18; Metropolis, 2; Mount Carmel, 2. Freeport—Linn and Hebron sab-sch, 5; Marengo, 5. Mattoon—Arcola, 3; Assumption, 8 30; Bethel, 2; Toledo, 1. Ottawa—Au Sable Grove, 2; Oswego, 4; Waterman, 3. Peoria—Elmira, 11 33; Peoria 1st, 15; Salem, 4. Rock River—Arlington, 1; Newton, 6 74; Princeton, 7 40. Schuyler—Elvaston, 2. Springfield—Murrayville, 25 cts.; Pisgah, 32 cts.; Rev. W. L. Tarbet and wife, 40 cts. 117 47

INDIANA.—Crawfordsville—Rockville, 51 cts.; Romney, 3 63. Logansport—Michigan City, 8 80. Vincennes—Evansville Grace, 11. 23 94

INDIAN TERRITORY.—Oklahoma—Edmond, 2; El Reno, 2; Purcell, 5. 9 00

IOWA.—Cedar Rapids—Mechanicsville, 3. Corning—Clarinda, 5; Emerson, 35 cts.; Lenox, 1. Council Bluffs—Missouri Valley, 3; Shelby, 3. Des Moines—Des Moines 6th, 2. Dubuque—Dubuque 1st, 30. Iowa—Kosuth 1st, 6 18; Mediapolis, 2 45; Middletown, 10 cts.; Montrose, 1. Iowa City—Columbus Central (sab-sch, 1 72), 4 87; Crawfordville, 30 cts.; Keota, 1; Malcom, 2; Muscatine, 10; Sugar Creek, 1; Wilton, 2. Sioux City—Battle Creek, 1; Osceola, 2; Sac City, 2 82; Vail, 1. 74 87

KANSAS.—Emporia—Council Grove, 5; Osage City, 5. Highland—Nortonville, 1. Larned—Great Bend, 1; Sterling, 6. Neosho—Carlyle, 2. Solomon—Belleville, 4; Clyde, 5 53. Topeka—Junction City 1st, 3; Grand View Park, 5; Western Highlands, 5 43. 43 00

KENTUCKY.—Transylvania—Lancaster, 10 21. 10 21

MICHIGAN.—Detroit—Detroit Westminster, 5; Wyandotte, 15. Flint—Sand Beach (sab-sch, 1 ct.), (O. E., 1 cts.), (Children's Missionary Society, 1 ct.), 13 cts. Kalamazoo—Martin, 5. Lake Superior—Iron Mountain Y. P. S. C. E., 5; Iron River, 60 cts.; Ishpeming, 10 04; Newberry, 1. Lansing—Lansing Franklin Street, 5 05. Monroe—Coldwater, 2; Erie, 1. Petoskey—Petoskey, 5. Saginaw—Bay City 1st, 12 81; Mount Pleasant, 2. 69 53

MINNESOTA.—Duluth—Two Harbors, 10. Mankato—Blue Earth City, 1; Redwood Falls, 3; Windom, 3. Minneapolis—Minneapolis 1st, 13 76. St. Paul—Red Wing, 2 45; Stillwater, 6 59. 38 80

MISSOURI.—Kansas City—Kansas City Linwood, 4; Sedalia Broadway, 16. Ozark—Irwin, 33 cts.; Ozark Prairie, 2; Preston, 83 cts.; Salem, 64 cts.; Springfield 2d, 1 75;—Calvary, 60 cts. Palmyra—Bethel, 1; Edina, 4. Platte—Gallatin, 2. St. Louis—Bethel, 2; De Soto, 3. 87 25

NEBRASKA.—Hastings—Holdrege, 13 60. Kearney—Kearney German, 1; North Loup, 1; Ord, 1. Nebraska City—Hebron, 3 85; Nebraska City, 1; Plattsmouth German, 1; Seward, 2; Staplehurst, 1; Tamora, 1. Omaha—Fremont, 10 98; Omaha Westminster, 12 65. 50 02

NEW JERSEY.—Jersey City—Jersey City Scotch, 5; Paterson 1st, 2. Monmouth—Red Bank, 5. Morris and Orange—Madison, 58 cts. Newark—Newark Bethany, 2. Newton—Wantage 2d, 74 cts. 15 57

NEW MEXICO.—Rio Grande—Albuquerque 1st sab-sch, 5. 5 00

NORTH DAKOTA.—Pembina—Mekinok, 7 41. 7 41

OREGON.—Willamette—Dallas, 5. 5 00

SOUTH DAKOTA.—Black Hills—Hill City, 2. Southern Dakota—Bridgewater, 1; Canistota, 1; Ebenezer, 1; Kimball, 1; Turner Co. 1st German, 2; White Lake, 2. 10 00

TENNESSEE.—Birmingham—Thomas 1st, 1. Holston—St. Marks, 2. Union—Forest Hill, 1; Knoxville 4th, 5; Madisonville, 9 cts.; New Market, 7; New Providence, 6 79. 22 68

TEXAS.—Trinity—Dallas Exposition Park, 1. 1 00

UTAH.—Kendall—Idaho Falls, 1. Utah—American Fork, 2. 3 00

WASHINGTON.—Spokane—Rathdrum, 3. 3 00

WISCONSIN.—La Crosse—La Crosse 1st sab-sch, 3 20.

Madison—Kilbourne City, 6. Milwaukee—Milwaukee Calvary, 16 66;—German, 3 26. Winnebago—Depere, 1; Marinette Pioneer, 7 18; Shawano, 5. 42 30

Woman's Executive Committee of Home Missions, 10..... 10 00

Total received for Sustentation, March, 1894..... 642 46
from April 1, '93, 11,764 20

Amount received during same period last year.. 4,816 21

O. D. EATON, Treasurer,

Box L, Station D. 58 Fifth Avenue, New York.

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Permanent Clerk—Rev. William E. Moore, D. D., Columbus, O.

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General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

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Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

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Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

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Correspondence solicited.

Minnesota Loan and Investment Company,

CAPITAL PAID UP,	:	:	:	\$100,000.00
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Fully three-fourths of our Capital Stock is owned by members of our Board of Directors.

Third Quarter, 1894

The Westminster Quarterlies

EDITED BY J. R. MILLER, D. D.

Beginning with the third quarter of this year a new Quarterly, **THE INTERMEDIATE QUARTERLY**, will be issued by the Board of Publication to take a place between the Primary Quarterly and the Senior Quarterly (heretofore "The Quarterly"). For some time there has been a demand for an intermediate lesson help for children between the ages of ten and fourteen, and it has been deemed that the present is an opportune period for beginning it, since the study of the Life of Christ, to continue a full year, will be entered upon with the lesson for the first of July. At the same time the other Quarterlies have been very materially improved both in external appearance and in their contents, and they have been increased in size. A new cover has been specially designed for them, and the appearance they present is in no respect inferior to that of the very best lesson helps published anywhere. Dr. Miller, whose reputation as a writer upon the International Lessons and as a delightful and instructive teacher is recognized everywhere, has put forth his best efforts to make these Quarterlies as perfect as possible. The price will remain the same.

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